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THE BOOK
OF
THE PROPHET ISAIAH,

TRANSLATED FROM THE ORIGINAL HEBREW;

WITH A

COMMENTARY,
CRITICAL, PHILOLOGICAL, AND EXEGETICAL:

TO WHICH IS PREFIXED,

AN INTRODUCTORY DISSERTATION

ON

THE LIFE AND TIMES OF THE PROPHET;
THE CHARACTER OF HIS STYLE; THE AUTHENTICITY AND INTEGRITY OF THE
BOOK; AND THE PRINCIPLES OF PROPHETICAL INTERPRETATION.

BY THE

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TRAVELS IN RUSSIA," "ICELAND," ETC.

SECOND EDITION.

Nobis propositum est Esaïam per nos intelligi, et nequaquam sub Esaïæ
occasione nostra verba laudari.—HIERON. AD EUSTOCH.

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P R E F A C E.

IT is not without considerable diffidence that I publish to the world the result of my critical labours on the prophet Isaiah. The pre-eminent position which Bishop Lowth has occupied for more than half a century in this department of sacred literature, may by some be thought sufficient to justify the charge of presumption against any attempt to improve upon the elegant production of his superior mind. Yet, who that has examined the serious discrepancies which exist between the renderings of his translation and those of our common version, or that adverts to the opinion, which has been delivered by the best judges, that these discrepancies are principally to be ascribed to the fondness for conjectural emendation in which the learned prelate so freely indulged, but must admit, that the study of the subject cannot justly be regarded as foreclosed, and that further efforts are required to satisfy the claims of a numerous class of readers, on whose minds it must press with no ordinary degree of interest.

That labours of this kind are still wanted is also apparent from the new impulse which has been given to the study of Scripture criticism and interpretation; the advances recently made in Oriental literature generally, and particularly in the scientific treatment of Hebrew philology; and the multiplied sources of illustration which have been supplied by books of Travel, describing the geography, manners, customs, &c., of the regions contiguous to, or

forming the scenes of the transactions and objects to which allusions are made in the Bible.

While, in this country, our prophet has been comparatively neglected, the critics of Germany have subjected his book to rigid processes of philological and exegetical investigation. The 'Scholia' of the younger Rosenmüller, and the Commentaries of Gesenius, Hitzig, and Hendewerk, though lamentably abounding with infidel sentiments, far surpass any thing of the kind hitherto published, viewed as works of pure criticism, and sources of materials for successful interpretation. This remark applies particularly to the two first :—to Rosenmüller, on account of the copiousness with which he exhibits the views of ancient and modern writers, and the acumen which he generally displays in arriving at his conclusions ; and to Gesenius, on account of his accurate knowledge of the etymological and syntactical niceties of the Hebrew language, his judicious use of the cognate dialects, his profound historical and geographical research, and his careful investigation of the difficulties which lay in his path.

Not finding that any attempt was likely soon to be made to supply a desideratum painfully felt to exist in our theological literature, I was induced to undertake the present work.¹ Having, during a period of thirty years, endeavoured

¹ It was not till after the greater part of this work had been carried through the press that the Commentary of the Rev. Albert Barnes made its appearance in America. Such readers, however, as may compare the two will find that they occupy altogether independent ground. [I would, in this Second Edition, recommend to the attention of my readers the Commentary of Dr. J. A. Alexander, Professor in Princeton College, New Jersey, as a work of very superior merit, although containing very free strictures on the views advocated in the present volume relating to the future restoration of the Jews to Palestine,—views, however, which my continued studies of the prophetic record have not induced me to retract.]

to render myself familiar with the language in which Isaiah wrote, and with the kindred dialects, whence so much help is to be derived; having perused the principal Biblical and Oriental productions which have appeared both in this country and on the Continent; and having for some time past more largely taken up Scripture exegesis as part of my official duty, I trust I shall not be deemed obtrusive in thus offering my contributions on the altar of sacred truth.

In executing the task which I prescribed for myself, it has been my aim to fix the reading of the text; to clear up philological and other difficulties; to mark the peculiarities of the style; to trace the logical connexion; to catch the spirit, and ascertain the meaning of the prophet; and, as far as possible, to express that meaning in language true to the original, yet not ungrateful to an English ear.

With the view of more clearly exhibiting the elevated character of the composition, and especially the parallelisms, which so materially assist in determining the sense, I have adopted the more approved method of throwing the translation into a poetic or rhythmical form. In doing this, I have been regulated chiefly by the divisions marked out by the Hebrew accents, which will, on the whole, be found to be correct.

Some may be disappointed on finding that I have not combined doctrinal and practical observations with my exegesis; but the union of the two I perceived, from the first, would be incompatible with the limits within which I should be obliged to confine my labours. Nor could I discover any pressing necessity for their introduction. There is no lack of commentaries adapted for general edification; while it must be allowed we are still greatly

deficient in such works as have for their definite object the eliciting of "the mind of the Spirit," upon which all genuine Christian edification must be based. Besides, the intermixture of spiritual matter with critical and philological questions, must have appeared nearly as much out of place, as it would be to interlard a work of general exposition with such topics. The departments are quite distinct, and ought to be separately occupied.

I must apologize to the Oriental scholar for having printed the Arabic without points:—a course which I was under the necessity of pursuing, in order to prevent the awkward appearance which the greater increase of space between the lines must have produced, had they been inserted. It may also be proper to state, that the references to passages in the Old Testament are made according to the numeration in the Hebrew Bible, when the original is in question; when the sentiment only is involved, our own version has been followed; in some few cases, both are cited.

On one point, it is necessary specially to bespeak the indulgent consideration of my readers,—the position which I have taken respecting the future restoration of the Jews to Palestine. That such a restoration is taught in Scripture, I had been accustomed to regard as more than questionable, how firmly soever I believed in their future conversion to the faith of Jesus. On examining, however, the different prophecies of the Old Testament, which treat of a return of that people, I have had the conviction forced upon my mind, that while the greater number decidedly apply to the restoration which took place on the capture of Babylon by Cyrus, there are others which cannot, without violence, be thus applied; but which, being, upon any just principle of interpretation, equally incapable of application to the affairs of the

Gentile Church, must be referred to events yet future in Jewish history. In this class I particularly include the last seven chapters of Isaiah, which immediately follow the remarkable prediction respecting the future conversion of the Jews, at the close of the fifty-ninth. Not the most distant allusion is made throughout these chapters to any circumstances connected with the deliverance from Babylon; while, on the other hand, they contain a distinct recognition of various things belonging to the New Dispensation,—such as the Divine Mission of the Messiah, the abolition of the Jewish worship, the calling of the Gentiles, the rejection of the Jews, and certain features of their present dispersion. At the same time, there is such a marked distinction uniformly kept up between the persons spoken of and the Gentiles; such an appropriation to their condition of language elsewhere only used of the natural posterity of Abraham; such an obvious description of the desolation of Palestine; and such express mention of a restored land, mountains, vineyards, fields, houses, flocks, &c. which cannot be figuratively understood, that, with no hermeneutical propriety, can the scene be placed in the Gentile world, or regarded as exhibiting the state of Gentile Christianity.

That the Jews shall cease to exist as a distinct race on their incorporation into the Christian Church, the Bible nowhere teaches; nor is such an event probable in the nature of things. But, if they shall exist as believing Jews, on what principle can it be maintained that they may not live in Palestine, just as believing Britons do in Britain, believing Americans in America, &c.? Christianity does not destroy nationality, nor require an amalgamation of the different races of mankind, however it may insist that, in a spiritual point of view, all its subjects constitute but one nation and

one people, holy and peculiar—the sons and daughters of the Lord God Almighty. If the Jews had received the Messiah, when preached to them by the Apostles, there is no reason to suppose that they would have been expelled from their own land; so that whatever admissions of Gentiles there might have been into their community, it would still, in the main, have been made up of Jews, as in fact “the churches of God” were, “which in Judæa were in Christ Jesus.”

Nor is there any thing, in what I conceive to be the doctrine of Scripture on this subject, at all at variance with its representations respecting the spiritual nature of the kingdom of Christ. The Jews, when converted, will be required to conform in every point to the laws of that kingdom, precisely as the Gentiles are on their becoming subject to its Head and Lord. Not the slightest hint is given that any forms of ecclesiastical polity, or any modes of worship, will obtain among the restored Jewish converts, different from those instituted by the Apostles.

As to the degree of temporal prosperity promised to them, it appears to have special respect to the long-continued circumstances of adversity in which they have lived; and may perhaps, after all, differ but little from that which will be enjoyed by the members of the Divine kingdom generally, during the happy period of the Millennium.

* * * *On finding that a Second Edition of this Commentary was in request, I have subjected it to careful revision. The work, as a whole, remains substantially the same, though it contains a few additions derived from more modern research, and such slight alterations as I have deemed absolutely needful.*

INTRODUCTORY DISSERTATION.

SECTION I.

OF THE LIFE AND TIMES OF ISAIAH.

NOTHING is known with historical certainty respecting the prophet Isaiah, beyond what is furnished by his own book, and a few scattered notices in the books of Kings and Chronicles.

His name, יֵשַׁעְיָהוּ, YESHAIAHU, signifies "The Salvation of Jehovah," being compounded of יֵשַׁע, deliverance or salvation, and יָהוּ, an apocopated form of יְהוָה. That this name perfectly accords with the leading themes of his book cannot be doubted; but whether it was given him by Divine direction, on the foreknowledge of the fact that he was to be employed in propounding such themes, it is impossible to determine.

The only positive information which we possess respecting his descent is, that he was the son of Amoz, (Heb. אֲמוֹץ)—a person whom some of the Fathers, from their ignorance of Hebrew, confounded with Amos, (Heb. אֲמוֹס,) the prophet who flourished in the reign of Jeroboam II. Many of the Jews likewise ascribe to him a prophetical pedigree, but merely on the gratuitous assumption, that in all cases in which the father of a prophet is mentioned by name, he must have filled the same office. Others have attempted to vindicate to him a royal parentage, maintaining that Amoz was brother to King Amaziah; but rabbinical tradition is all they can allege in support of their position. That he was a native of Judah, there can be little doubt; and, that he resided at Jerusalem is evident from chap. vii. 3, viii. 2, xxii. 15, xxxvii. 2, 5, 21, &c.; but whether he lived in the middle or lower division of the city, is not

so certain, though some have gathered as much from the textual reading of 2 Kings xx. 4. No circumstances of a domestic character are mentioned, excepting that he was married, and that he had two sons in the reign of Ahaz, to both of whom were given names symbolical of important events in the Jewish history. The opinion that he was twice married has merely been advanced in order to give something like plausibility to a false interpretation of chap. vii. 14.

Though it is extremely probable that he was first solemnly called to the public discharge of his prophetic functions in the last year of Uzziah, *i.e.* B.C. 759, yet there is reason to conclude that he had been occupied with public affairs long before: it being expressly stated 2 Chron. xxvi. 22, that he composed the complete memoirs of that prince. At all events, he must have reached some maturity of age by that time; and if, as is exceedingly probable, he lived some time during the reign of Manasseh, it will follow, that he filled the prophetic office during a period of about fifty years, and must have been about eighty at the time of his death. According to a very ancient Jewish tradition, he was sawn in two by order of Manasseh, whom he had boldly reprov'd for his wickedness.¹ To this the Apostle is supposed to allude, Heb. xi. 37.

As the exact position of our prophet, and the peculiar circumstances of the times in which he flourished, must necessarily either have called forth, or given a distinctive colouring to the predictions which he was commissioned to deliver, it is manifest, that an accurate knowledge of his times is indispensable to a right interpretation of his book. Now it so happens, that not only does a considerable portion of the book itself abound with historical statements and allusions, but full and circumstantial accounts of the principal events which transpired in his days, and the relations of the surrounding nations to the Jews, and to each other, are found in several books of the Old Testament which treat of that period.

Two hundred and forty years before Isaiah entered upon his prophetic office, the revolt under Rehoboam took place, by which

¹ Gemara Jebam. iv. 13; Sanhed. fol. 103; Just. Mart. Dial. cum Tryph. p. 349; Origen in Ps. xxxvii; Tertullian de Patientia; Jerome in Isa. lvii; Augustine, Civ. Dei. xviii. 24; Chronicon Pasch. p. 155. See also Ascensio Jesaie Vatis, published by Dr. Lawrence in Ethiopic and Latin, Oxford, 1819, the Greek original of which is quoted by Epiphanius de Hæres. xl. 2.

the Hebrew kingdom was divided into two separate states, which not only made war on each other, but were subject to harassing invasions by foreign enemies. During the first eighty years of this period, the kingdom of Judah greatly prospered, especially under the pious kings, Asa and Jehoshaphat; but the idolatries which they had succeeded in suppressing having been revived, Jehovah visited it with heavy calamities; and, in the last days of Amaziah it lay prostrate at the feet of Jehoash, king of Israel.

Though only sixteen years of age when raised to the throne, Uzziah soon discovered a spirit of energy and enterprise; not only restoring the administration of public affairs from the state to which it had been reduced, and promoting the agricultural interests of the country, but organizing an immense army, fortifying the principal cities, and carrying his victorious arms into the territories of the Philistines, the Ammonites, and the Arabs. He also took the Port of Elath on the eastern gulf of the Red Sea, and thus reopened the lucrative maritime trade of the East. Though, on the whole, obedient to the Divine laws, yet this monarch suffered the idolatrous altars to remain, and was ultimately smitten with leprosy for presuming to invade the sacred office of the priesthood.¹

Although temporal prosperity appears to have continued during the reign of Jotham, yet, owing to the increase of luxury and sensual indulgence, true piety greatly declined; and the alliance was formed between Pekah, king of Israel, and Rezin, king of Syria, which was brought to bear against the kingdom the year after his death, which took place B.C. 743. He was succeeded by Ahaz, the most abandoned monarch that had yet ascended the Jewish throne. During his reign every thing was thrown into confusion; the law of God was violated in the most reckless manner; superstition and idolatry were openly practised; a Syrian altar and Syrian gods were introduced; and the temple was not only greatly defaced, but at last entirely closed against the worship of the true God.² Having been repulsed with great loss by the confederate powers of Israel and Syria, and suffering from the Edomites and the Philistines, Ahaz applied to Tiglath-pileser, king of Assyria, for assistance, for which he paid him a subsidy, raised from the treasures of the temple, the nobility, and the royal palace. It

¹ 2 Kings xv. 1—7; 2 Chron. xxvi.

² Isa. ii. 6—8; 2 Kings xv. 32—38, xvi. 1—4; 2 Chron. xxvii. xxviii.

would appear, however, that, though the Assyrian monarch possessed himself of Damascus and some of the cities belonging to Israel, the inhabitants of which he carried into exile, he afforded no real succour to Ahaz, but, on the contrary, greatly harassed and perplexed him as his tributary.¹

On the death of Ahaz, B.C. 728, he was succeeded by Hezekiah, a pious and zealous prince, who abolished idolatry, and all the objects that had been perverted to its use; restored the temple and worship of Jehovah; improved the fortifications and water-works around Jerusalem; reduced the Philistines; and shook off the Assyrian yoke. In the fourteenth year of his reign, however, *i.e.* B.C. 714, he was menaced by Sennacherib, who was advancing with a large army through Judea, with a view to the conquest of Egypt. To avert the threatened calamity, Hezekiah paid to the king of Assyria the stipulated sum of three hundred talents of silver, and thirty talents of gold, to raise which he was obliged to appropriate all the treasures in the temple and the palace; but that monarch, deeming it unsafe to leave so strong a power in his rear, reduced most of the cities of Judah, and ordered a numerous body of his troops to invest and subdue Jerusalem. Summoned in language of the most insolent description to surrender, Hezekiah applied by earnest prayer for Divine protection and deliverance; and by the miraculous destruction of the Assyrian army the city was relieved. On his recovery from a dangerous sickness, which had been pre-signified by a miraculous phenomenon, he was honoured with an embassy from the court of Babylon; but giving way to a spirit of ostentation, he received a severe rebuke in the announcement of the Babylonish captivity.²

In the succeeding reign of Manasseh, idolatry, with all its accompanying evils, was publicly established, and maintained in the most daring and outrageous manner by that apostate king; in consequence of which, notwithstanding the penitent efforts which he afterwards made to regain the ground he had lost, and the zealous reformation effected by Josiah, the Jewish affairs continued gradually to decline, till at last, partly by internal broils, partly by the invasion of Pharaoh Necho, and finally by the imposition of the Babylonish yoke, they were reduced to the lowest possible state;

¹ 2 Kings xvi.; 2 Chron. xxviii.; 1 Chron. v. 26.

² 2 Kings xviii.—xx.; 2 Chron. xxix.—xxxii; Isa. xxxvi.—xxxix.

the city of Jerusalem was destroyed; the temple burnt with fire; and the principal inhabitants were carried away captive to Babylon.¹ Though Isaiah can have lived only during a very limited period of this last section of the history of his people, yet no inconsiderable portion of his predictions relate to their condition as located in the midst of idolaters during the captivity, and their happy restoration to their own land through the instrumentality of Cyrus.²

During the space of time occupied by the ministry of the prophet, the Jews were more or less affected by the influence of foreign states, some of which were the most powerful empires of antiquity. In their immediate vicinity were the rival kingdom of Israel, the Syrian and Tyrian powers, the Philistines, Moabites, Edomites, and Arabians, by whose warlike demonstrations, sudden incursions, and victorious enterprises, they were greatly annoyed, and frequently brought to the verge of ruin. In the ancient kingdom of the Pharaohs, at this time successively under the rule of the nineteenth of Manetho's dynasties, the Dodecharchy, and the dynasty of Psammeticus, they had a powerful neighbour, to the shield of whose protection they constantly looked for safety when threatened by the most formidable of their assailants—Assyria.³ This empire, the capital of which was Nineveh, was, so far as Jewish affairs are concerned, not the ancient power of that name, supposed to have been founded by Nimrod, but that founded on the death of Sardanapalus, by Arbaces the Mede, about the seventh year of Uzziah, B.C. 804. The Assyrian monarchs mentioned in Scripture as having invaded Palestine, are Pul, Tiglath-pileser, Shalmaneser, Sargon, Sennacherib, and Ezar-haddon. Their sceptre was one of almost unlimited sway, being wielded from Persia to the Mediterranean, and from the Caspian Sea to the Persian Gulf. Yet, not satisfied with this extensive empire, Sargon and Sennacherib projected the conquest of Egypt, the mighty expedition undertaken with a view to effect which occupies a conspicuous place on the pages of our prophet, both on account of its threatening aspect, and the Divine interposition by which it was terminated. The Chaldean power in Babylon, by which, in conjunction with the Medes, the Assyrian empire was overthrown, now began to raise its head, and for a time exerted a mighty

¹ 2 Kings xxi. 1—18, xxii.—xxv.; 2 Chron. xxxiii. 1—10, xxxiii.—xxxvi.

² Chapters xl.—lii. 12.

³ Isa. xxx. 1—17, xxxi.

influence over the countries of hither Asia, and, among the rest, on Judea. To this empire, however, and to that of Persia, by which, in its turn, it was subverted, no purely historical reference is made by Isaiah, excepting in chap. xxiii. 13. In like manner, Rome, which was founded in his days, is only recognized in the way of prophetic anticipation, in so far as her history was to have a bearing on the church of God; and is presented to our view under the indefinite and general names of "The West," and "The Maritime Lands" in that direction. From the mount of inspired vision the prophet surveys the surrounding nations; and, like a faithful watchman, gives warning of each, describes some of their more striking characteristics, and predicts their final destruction.

Contemporaneously with Isaiah flourished the prophets Hosea, and Micah, between which last and him there are some remarkable points of resemblance.

SECTION II.

OF THE AUTHENTICITY AND INTEGRITY OF THE TEXT.

WHEN we speak of the integrity of any writing, we understand by the term an immunity from corruption, whether consisting in the removal from the text of any thing which it originally contained, or the introduction of matter into it by a foreign hand. That an absolute literal identity exists between the present copies of the Bible and the autographs whence they have mediately been derived, will not be maintained by any who are at all acquainted with the history of literature generally, or with that of sacred literature in particular. The existence of various readings is matter of ocular demonstration. Its prevention could only have been effected by a continued series of miraculous interventions, which God hath not been pleased to employ. He hath committed to fallible and erring men the custody and transmission of the sacred oracles.

Against the supposition, however, that they have been wilfully corrupted, or that their integrity has been in any way materially affected by the errors of transcription, there exist the strongest

possible reasons. The sacredness of their claims; the scrupulous regard which has ever been paid to them by those in whose hands they have been deposited; their having been a common public property, and not the monopoly of a privileged caste, or of any influential individual; the check which one copy and one portion has had upon another; their constant use in the church of God; together with the absence of any adequate motive;—all go satisfactorily to shew the improbability of attempts having been made to alter them, and the impossibility that any such attempts, supposing them to have been made, would escape detection and merited reprobation. With respect to the Hebrew Scriptures especially, nothing is more susceptible of demonstration than the fact, that those entrusted with the care of them have in all ages regarded them with sacred, and even with superstitious veneration, and have watched over their purity with the utmost vigilance.¹ They have regarded them not only as their national charter, but as the foundation of their religious belief, and the source of their religious hopes. They have received them as the productions of men who were the subjects of a supernatural Divine influence, specially exerted upon them for the purpose of enabling them correctly to register the communications of the will of God, and those events the knowledge of which was calculated to be useful to posterity. These men were not obscure and unknown individuals, but public and official characters, whose credentials had been tested and approved as genuine by the community in which they lived, as well as by those more immediately called upon to judge of such matters. No book was received into the Jewish canon that could not be proved to have been written or sanctioned by one who was accredited as a Divine messenger; and after the canon was completed, no one dared to add to or detract from its sacred contents.² To suppose, under such circumstances, the existence of deliberate or fraudulent corruptions, would be to advance a position utterly at variance with historical fact.

It is matter of notoriety that, although the authenticity and integrity of the prophecies of Isaiah have, in all past ages since

¹ For an account of the rigidity of the laws by which Jewish copyists are tied down in performing their task, see my *Biblical Researches and Travels in Russia*, pp. 208—211.

² See my *Lectures on Divine Inspiration*, Lect. ix.

the period of their composition, been above suspicion,—the book having been firmly believed both by Jews and Christians to be his throughout,—they have of late years been assailed by certain critics in Germany, who have expended upon the discussion of the subject all that their powers of invention, and their stores of philological and critical learning could supply. It is, however, not a little remarkable that these attacks obviously sprang out of, and have, for the most part, been conducted in the spirit of those investigations respecting the authenticity of the works of Homer, Cicero, and other authors of classic celebrity which were carried on by Wolf, Heyne, Ilgen, and other distinguished literati of the day. It having become fashionable to break up the writings of an ancient author into distinct parts, and to dwell upon the differences in point of style, &c. which appeared to exist between one part and another, the same process was resorted to in the treatment of the Sacred Authors, more especially in that of Isaiah, whose book, being of greater extent, and comprising a greater variety of subjects than that of any other prophet, afforded more enlarged scope for the exercise of critical acumen. To this must be added the sceptical spirit originally generated by Spinoza, and afterwards propagated by our English deists, the influence of which has been extensively felt on the Continent, and nowhere more powerfully than in the land of the Reformation.

Doubts respecting the authenticity of certain parts of the book of Isaiah were first started by Koppe and Döderlein; the former of whom was the translator of Lowth into German, with additional Notes and Observations; and the latter, the author of a New Translation of the prophet, with brief Notes in Latin. The subject has since been taken up and discussed by Justi, Eichhorn, Rosenmüller, Paulus, Bauer, Bertholdt, De Wette, Gesenius, Hitzig, and Hendewerk; and not only have chapters xl.—lxvi. been abstracted from our prophet, and ascribed to some writer supposed to have flourished about the time of the return from Babylon, to whom, for the sake of distinction, have been given the names of “Deutero-Isaiah” and “Pseudo-Isaiah,” but the following portions of the book have likewise been attributed to the same, or to some other author: chap. ii. 2—4, xi. xii. xiii. 1—xiv. 23, xv. xvi. xix. 18—25, xxi. xxii. 1—14, xxiii. xxiv.—xxvii. xxxiv.

These writers insist that the state of things set forth in these

portions is described in the style of history, not of prophecy; that no distinct intimations of the captivity are previously furnished; that the statements contained in them would have been unintelligible to the contemporaries of Isaiah; that, as predictions, the details would be too circumstantial; that no appeals are made to them by Jeremiah; and that the style is not identical with that employed in the rest of the book. To attempt a formal or elaborate refutation of these several objections would be *actum agere*. They have been more or less fully met by Piper,¹ Uhland,² Beckhaus,³ van der Palm,⁴ Dereser,⁵ Greve,⁶ Möller,⁷ Arndt,⁸ Jahn,⁹ Kleinert,¹⁰ Hengstenberg,¹¹ Professor Lee,¹² and Dr. J. Pye Smith,¹³ who have shewn, that they have totally failed in establishing the hypotheses in support of which they have been brought forward. I shall, therefore, confine what observations I have to make to some of the leading points in the controversy, and refer such of my readers as may wish to pursue the subject farther, to the writers just specified.

It must be obvious to all who peruse the antagonist articles, that the *πρώτον ψεύδος* to which they are chiefly to be ascribed, is a total disbelief of prophetic inspiration. In most of them this is distinctly avowed; and the different positions that have been presented in the form of argument, are merely taken, in order, if

¹ *Integritas Iesaiæ, a recentiorum conatibus vindicata.* Gryphsw. 1792. 4to.

² *Vaticinium Iesaiæ, cap. xiii.* Tub. 1798. 4to.

³ *Ueber die Integrität der Proph.* Schriften des. A. B. Halle, 1798.

⁴ *Iesaiä vertaald en opgehelderd.* Amsterd. 1805. 3 Deel. 8vo.

⁵ *In Brentano's Bibelwerk.* Frankf. 1808.

⁶ *Vaticiniorum Iesaiæ pars continens Carmina a cap. xl. usque ad lvi. 9.* Amstelod. 1810. 4to.

⁷ *De Authentia oraculorum Esaïæ, cap. xl.—lxvi.* Havniæ, 1825. 4to.

⁸ *De loco, qui extat apud Iesaiam, cap. xxiv.—xxvii., vindicando et explicando commentatio.* Hamb. 1826. 4to.

⁹ In his *Einleitung, Th. II. 2 Abtheil.* pp. 458—494; and in Horne's *Introd.* vol. iv. pp. 165—175.

¹⁰ Kleinert über die Echtheit sämmtlicher in dem Buche Iesaiä enthaltenen Weissagungen. Berlin, 1829. 8vo.

¹¹ *Christologie des Alten Testaments, &c.* Berlin, 1829—1835. I Th. 2 Abtheil. pp. 168—206. American Translation by Dr. Keith. Alexandria, 1836—1839. Vol. i. pp. 395—423.

¹² *Sermons and Dissertations.* London, 1830. 8vo. pp. 157—208.

¹³ *The Principles of Interpretation as applied to the Prophecies.* 2d Edit. London, 1831. Supplementary Note G. p. 67.

possible, to sustain the infidel principle. According to Eichhorn,¹ the prophets were men gifted with extraordinary intellectual powers, and rich in the experience of human affairs, by which they were raised far above their contemporaries, and enabled to extend their penetrating views into futurity. In the preface to his 'Commentary on Isaiah,'² Gesenius expressly avows, that he "can find no supernatural or definite prediction in the Hebrew prophets;" and in the course of his work, whenever he is pressed by any thing in the shape of such prediction, he exerts his ingenuity in attempting to lower it down to a lucky conjecture, founded upon existing aspects of the political horizon, or other circumstances of the times. Hitzig³ believes prophecy to have been nothing more than the effect of physical ecstasy, moral illumination, poetic inspiration, and a shrewd calculating on the future from present events and circumstances. And Hendewerk,⁴ the latest writer on the book, agrees with him in the main, investing the prophets with "a poetical spirit of divination," which he thinks is sufficient to account for the foresayings contained in their writings.

In diametrical opposition to all such statements of speculative critics stands the inspired testimony of the Apostle Peter:⁵ "PROPHECY CAME NOT IN OLD TIME BY THE WILL OF MAN, BUT HOLY MEN OF GOD SPAKE AS THEY WERE MOVED BY THE HOLY GHOST." It is impossible for words more strongly to deny the origination of the predictions of the Hebrew seers in the simple operation of their mental faculties, or more positively to vindicate for it that supernatural influence by which the Spirit of God revealed to them things to come. They merely gave utterance to what they were borne onward by a Divine impulse to announce. And the same Apostle distinctly recognizes such influence as enabling the prophets to predict the distant sufferings and glory of the Messiah: "Searching what, or what manner of time THE SPIRIT OF CHRIST WHICH WAS IN THEM DID SIGNIFY, WHEN IT TESTIFIED BEFOREHAND the sufferings of Christ, and the glory that should follow."⁶ Our Lord himself likewise declares, that "the prophets" had "WRITTEN concerning" him⁷—a declaration which most especially

¹ Einleitung in das A. T. Band. iv. § 39.

² P. xv.

³ Der Prophet Iesaja. Heidelb. 1833. 8vo. Pref. xxv. pp. 463, 464.

⁴ Des Propheten Iesaja Weissagungen. Königsb. 1838. 8vo. Einleitung.

⁵ 2d Epist. i. 21.

⁶ 1 Epist. i. 11.

⁷ Luke xxiv. 44.

applies to Isaiah, whose writings, according to the same Divine authority, contain express prophecies of Him and his kingdom.

But, if these holy men were the subjects of an influence exerted upon their minds by the Omniscient Spirit, to whose eye the whole of the future, in the most minute of its existences and modifications, was equally present with the entire range of then existent being, what incongruity is there in believing, that the passages in our prophet which contain detailed descriptions of events that were to transpire in the history of the Jewish nation long after his time, actually proceeded from his pen? What greater impediment can there be in the way of exercising such belief, than in believing that he “saw the glory of Christ and spake of him?”¹ So long as we confine our ideas of prophecy within the sphere of purely human activity, we must necessarily deny, as contrary to all experience, the ability to descry and predict contingent future events,—such as those described in the disputed portions of Isaiah must have been to him and all who lived in his time; but no sooner do we candidly yield our minds to the authoritative claims of the Scripture doctrine of prophetic inspiration, than the absurdity vanishes, and all is plain, consistent with itself, and, in every respect, worthy of God.² It then becomes manifest, that, to announce the conquest of Babylon, and the consequent deliverance of the captive Jews by Cyrus, at a period when the Assyrian power was yet dominant, when the Babylonian state was only in its germ, and the Median empire had no existence; to foretell the destruction of Tyre by Nebuchadnezzar one hundred and fifty years prior to the event; to point out the birth, character, sufferings, death, resurrection, and glorious reign of our Saviour, with the utmost minuteness, seven centuries beforehand; and to describe events which are still future in the history of the Jewish people, were all equally possible and equally easy. In every case the prophet spoke as the Spirit gave him utterance.

It deserves special notice, that in the very portion of the book which has been most violently attacked, there occur passages in which the Divine origin of prophecy is the subject of direct and unanswerable appeal. For instance:

¹ John xii. 41.

² See my Lectures, *ut sup.* pp. 253, 254, 315—319.

“ Who published this of OLD?
 Who declared it FROM ANCIENT TIMES?
 Was it not I, Jehovah?”¹

And again :—

“ I am God, and there is none like me,
 Declaring the end FROM THE BEGINNING,
 From ANCIENT TIMES things not yet done.”²

With which may be compared the appeal made in the book of Ezekiel :³ “ Thus saith the Lord God, Art thou he of whom I have spoken OF OLD TIME by my servants the prophets of Israel, which prophesied in those days *many* years that I would bring thee against them?”

That the predictions respecting the desolate state of Judea, and the return from the captivity, should be couched in language descriptive of the present, or rather of the past, is perfectly in accordance with the animated picturesque character of the prophetic style. So vividly were the circumstances exhibited to the view of Isaiah in prophetic vision, and so powerful was the impression produced upon his mind, that no language which did not invest them with present reality, could give adequate expression to his feelings. The scenes are thus brought out more boldly, and placed in a much stronger light before our eyes. They strike us more forcibly than they could have done had they been depicted in the simple language of the future. This feature of the more animated prophetic style was not unobserved by the Fathers. Both Justin Martyr,⁴ and Eusebius,⁵ distinctly recognize it. And in later times its existence has justly been regarded by most as a settled point in the interpretation of the prophecies.⁶ It is, indeed, no unusual thing for the other prophets as well as Isaiah to take their position in the future, and then describe events as actually happening in their presence, or as possessing all the certainty of

¹ Chap. xlv. 21.

² Chap. xlv. 10.

³ Chap. xxxviii. 17.

⁴ “Ὅταν δὲ προφητικὸν πνεῦμα τὰ μέλλοντα γίνεσθαι ὡς ἤδη γεγόμενα λέγῃ, ὡς καὶ ἐν τοῖς προειρημένοις δοξάσαι ἔστιν. Apol. p. 81.

⁵ Κατὰ τινα δὲ συνήθειαν προφητικὴν, τὸ μέλλον ὁ προφήτης ὡς παρῳχῆκος ἀναφανεί, καὶ ὡς περὶ ἑαυτοῦ τοῦ προφητεύοντος δηλοῖ. Demonst. Evangel. lib. iv. cap. 30.

⁶ Clericus ad Deut. xxxii. 30.

past transactions. The circumstances, that our prophet assumes this position, and that the design of his predictions relative to the captivity being to promote the recovery of his people from idolatry and other sins, and to encourage them by repeated announcements of their deliverance, and of still more important deliverances future to their return, sufficiently account for the absence of definite denunciations of that calamity as the subject of future infliction. He takes it for granted as sufficiently known, from his own positive prophecy of it, chap. xxxix. 5—7, and from the predictions of other prophets.

From the whole structure of chapters xl—lxvi. it would appear, that they formed no part of the instructions publicly delivered by the prophet in the course of his personal ministry, and were, therefore, not so much designed for the use of those who lived in his own day, as to be preserved for the benefit of those who should live in aftertimes. They were, in all probability, composed in the reign of Manasseh, when he was under the necessity of laying aside his prophetic trumpet, and restricting his service to the use of the pen. At the same time, there can be little doubt that copies of these inspired compositions would be eagerly sought after by those in whose minds there still reigned a supreme regard for the God of Israel, and whose tenderest sympathies were called into exercise by the present and prospective condition of their nation. And whatever obscurity might have attached to their contents, by which such as perused them would be prevented from obtaining that full and clear insight into their meaning which was to be the privilege of those who should live in succeeding ages, yet they could not but discover much in their general bearing, and also in many of their particular announcements, to inspire them with the brightest hopes, excite them to persevering confidence in Jehovah, and instruct them to walk and worship so as to please him. Though, like other prophetic Scripture, they might be unintelligible to the wicked, yet such as were endowed with spiritual wisdom, would derive from them rich practical information.¹

As it regards the objection taken to the circumstantiality with which many things are described by the prophet, it may only be necessary to remark, that it will lie against other prophecies

¹ Dan. xii. 9, 10.

equally as against those in question. With what particularity, for instance, do Jeremiah and Ezekiel describe the countries and cities on which Divine judgments were to be inflicted, and specify by name the instruments by whom their destruction was to be effected! With what minuteness of detail does Daniel set forth the time of the Messiah's appearance; the manner and nature of his death; and the fates of the great monarchies with which those of the church of God were, to a certain extent, to be mixed up! Does not Micah specify the birth-place of the Saviour? and Zechariah his humble entrance, as a spiritual king, into Jerusalem? And as to the express mention of Cyrus by name, have we not a parallel in the designation of Josiah upwards of three centuries before he was born?¹

Were it necessary to enter into the philological part of the question, it might easily be shewn, that the arguments employed on this ground against the authenticity of the disputed passages are of the slenderest possible character; and that, were any degree of validity to be allowed them, they would not only go to cancel large portions of every book in the Bible, but to bastardize important sections in the most celebrated human productions. Let any one apply the same critical pruning knife to Shakespeare, or Walter Scott, or Milton, or Hume, and he may produce equally satisfactory proofs of the spuriousness of much that has been ascribed to these writers. Though with respect to general style and phraseology there is a striking conformity running throughout our prophet, yet because he employs a few terms and modes of expression in one part of his book, which are not found in the other, it is seriously argued, that he could not have written it all!

On the whole, it must be concluded, not only that the denial of original authorship as it respects these chapters rests upon no external evidence whatever, and upon none internal beyond what is brought out by the ingenuity of speculation, but that the entire stream of external evidence is directly and broadly against it, while there is no lack of internal characteristics which go to identify the writer with Isaiah.

¹ 1 Kings xiii. 2.

It is now time to inquire what judgment we are to entertain respecting the text in its more minute forms, or the degree of immunity from verbal errors which may justly be claimed for it. If we are to receive without qualification the assertion of Bishop Lowth,¹ in reference to the Hebrew Text in general, "that mistakes are frequent, and of various kinds; of letters, words, and sentences; by variation, omission, transposition; such as often injure the beauty and elegance, embarrass the construction, alter or obscure the sense, and sometimes render it quite unintelligible;" or that which he has advanced respecting the text of Isaiah in particular, that "it is considerably injured, and stands in need of frequent emendation,"² then it is manifest it must require no small effort to recover it from the corruptions to which it has been subject. In accordance with such views of the case, the learned prelate proceeded fearlessly to adopt those measures which he deemed necessary for effecting such recovery. All who are conversant with his notes must be aware, that a considerable portion of them is occupied with attempts to emend the text, partly with the aid of MSS. and of the Ancient Versions, and partly by conjecture; the result of which has been, that not only has the original text become in a great measure unsettled, but occasion has been taken by other critics, inferior in taste, though not in boldness, as Blayney, Newcome, Horsley, and Boothroyd, to deal in the same way with other sacred writers, to the no small disparagement of their integrity. If the bishop had confined himself to the collation of MSS., and a rigid examination of the renderings in the Ancient Versions; and, after carefully weighing the evidence which they furnished in favour or otherwise of any particular reading, and minutely investigating the Hebrew usage and that of the cognate dialects, had presented us with the result of his labours, they would doubtless have merited the unqualified approval of every competent judge: but, indulging as he has done, after the example of Houbigant, in unnecessary and groundless conjectures, partly original, and partly adopted from that author, and from Drs. Secker, Durell, and Jubb, and altering the text agreeably to such conjectures, he has laid himself open to the just censure of all sober and judicious critics. His rash and unwar-

¹ Prelim. Dissert. p. lxiv.

² Ibid. p. lxiv.

ranted emendations were, indeed, speedily exposed by Professor D. Kocher, a learned Swiss divine,¹ who, though he did not treat the bishop with that urbanity to which he was otherwise entitled, and carried his notions of the literal perfection of the Hebrew text to an unjustifiable length, certainly did succeed in convincing the learned that our prophet deserved a very different treatment from that to which he had been so unceremoniously subjected. Since that time, whatever commendations have been passed upon Lowth for his fine poetic taste, his classical elegance, and his merits as a writer on Hebrew poetry, and these have not been few, there is but one opinion among Continental critics in reference to his emendatorial conjectures. Gesenius has demonstrated, that they are, in most instances, altogether uncalled for; in others, without any solid foundation; and that, had the bishop been more familiar with the comparative philology of the Hebrew text, and the Oriental dialects, and more deeply versed in the minutiae of the Hebrew syntax, he would have been under no temptation to tax his ingenuity, or to have recourse to the desperate remedy which he has so freely applied in the exercise of therapeutic criticism.

In the following commentary, I have suffered no instance to pass unnoticed, in which I have judged that unwarrantable liberties have been taken with the text, though I have not always deemed it necessary to mention their authors. It has, I trust, been made apparent to the satisfaction of the reader, that it is by no means in that corrupt state in which it has been represented; and that, carefully and accurately examined by all the lights which the present improved state of Oriental philology and Biblical criticism supplies, it justly demands our undiminished confidence and respect. The errors of transcription which have crept into it, are, in general, of little or no consequence as affecting the sense, and may easily be rectified by a judicious use of the various readings exhibited in the MSS.; by comparing the renderings given in the Ancient Versions; by consulting the testimonies of Jewish and Christian writers; and by due attention to the context, and to the scope of the writer.

¹ *Vindiciæ s. textus Hebræi Esaiæ adversus D. Roberti Lowthi criticam.* Bernæ, 1786, 8vo.

SECTION III.

OF THE STYLE.

THOUGH the prophets were the subjects of Divine Inspiration, there is no reason to conclude that they were bereft of the mental peculiarities which constituted their individuality of character, or that they employed any other style or manner of writing than what was natural to them.¹ It cannot, therefore, be improper to inquire into these peculiarities, or to treat of the respective diction of each, as we should that of merely human authors, only care be taken to cherish due and becoming reverence of the Holy Spirit, to whose infallible regulation and control it was constantly subject.

While Isaiah possesses much in common with the other prophets, there are many peculiar features by which his compositions are distinguished. In character he is energetic, bold, and uncompromising; of a lively and fertile imagination, yet full of serious feeling and deep thought; zealous for the honour of the Divine perfections, the spirituality of worship, and the purity of the theocracy; the undaunted reprover of sin, of every kind, and in whomsoever found; the tender-hearted patriot, who took the deepest interest in the circumstances and prospects of his people; and the compassionate friend of the Gentile world.

His language is uniformly adapted to the subjects of which he treats. In narrative he exhibits the utmost simplicity and perspicuity; in announcing the divine oracles, his tones are marked by a singular degree of solemnity; in his descriptions, he is minute, discriminating, frequently cumulative, and highly graphic; in menacing foreign enemies, and the wicked among the Jews, he is full of vehemence and force. His expostulations are urgent and pathetic; his hortatory addresses, earnest and powerful. Nothing can surpass the sublimity of those passages in which the sovereignty and infinite majesty of Jehovah are set forth, or the severe irony and satire with which he attacks the worshippers of idols. Nor is he equalled by any of the other prophets in the magnificence, variety, and choice of the images which he employs, especially

¹ See my Lectures on Divine Inspiration, pp. 391—395.

when predicting the reign of the Messiah, and the future happiness of the church.

The poetical structure of his sentences is exquisitely graceful and elegant. Their flow is, in most instances, soft and pleasing: at times they roll onward like the majestic billows of the ocean. He not only abounds in the simpler or cognate parallelism of members, which constitutes one of the most prominent features of Hebrew poetry, but in the varied forms of the antithetic, synthetic, and introverted parallelism. Many of his sentences are highly artificial, and so rhythmically combined as to produce the happiest effect. He is fond of paronomasias, apostrophes, comparisons, emphatic forms of words, and iterations of the same word. His images are dignified and appropriate. They are, likewise, greatly diversified, and very often of the boldest and most sublime description. Not unfrequently he proceeds with a rapidity which leads the reader to suppose that he intends to carry out the subject to a much greater length; when, all at once, by an abrupt transition, he takes up a fresh subject, which he again as suddenly drops. This is specially observable in cases in which there is some idea or expression in the discourse which leads his thoughts to the future Redeemer. Grotius compares him to Demosthenes, of whom, in point of time, he had the precedence by nearly four centuries; and by men of taste in every country, who have been capable of relishing his beauties, he has had awarded to him the highest meed of praise.

For finished specimens of his style, the reader may consult the description of Jewish female dress, chap. iii. 16—24; the parable of the vineyard, chap. v.; the approach of the Assyrian army towards Jerusalem, chap. x. 28—32; the ode on the king of Babylon, chap. xiv.; the sentence of Egypt, chap. xix.; the threatening against Shebna, chap. xxii. 16—18; the calamities of Jerusalem, chap. xxiv.; the transcendent superiority of Jehovah, chap. xl. 12—31; the absurdity of idol-worship, chap. xlv.; the corruptions prevalent among the Jews in the time of our Lord, chap. lix.; and their happy condition when restored in the latter day, chap. lx.

SECTION IV.

OF THE PRINCIPLES OF PROPHETICAL INTERPRETATION.

It is manifest from the widely different, and even contradictory interpretations which have been, and still are given of the prophetic records, that we are far from having arrived at any settled, solid, or satisfactory principles on which to rest their exegesis. Many causes might doubtless be assigned for this want of agreement, but the following, there is reason to believe, are some of the principal :—

First, the want of a familiar acquaintance with the distinctive characteristics of prophetic language. Instead of making proper allowance for the highly poetical character of the tropes and figures with which it abounds, by which objects are frequently magnified or diminished beyond the reality, and carefully endeavouring to ascertain the exact meaning of its symbols, interpreters have too much treated it as if it were plain or ordinary prose composition. Figurative terms and phrases have been taken in their literal import, and applied to the objects which they primarily designate ; while others, which are introduced merely for the sake of embellishing the style, vividly delineating the objects, and thus heightening the effect, have had separate and important meanings attached to them, as if each had been designed to convey a distinct portion of prophetic truth. All conceivable aspects of a particular image have been brought out, and invested with a corresponding circumstantial detail of meaning in their supposed bearing upon the subject of the prophecy. And few, even of those who admit the principle, that the writings of the prophets are to be interpreted with due regard to the claims of poetic diction, are found to carry it out with any thing like uniform consistency.

Another cause of lax and unstable interpretation, is a proneness to regard prophecies as strictly parallel in point of subject, in which the same particular terms or modes of expression are employed. Important as verbal parallels must ever be viewed, still it is chiefly with respect to their subserviency to the purposes of philological elucidation that their value is to be appreciated. In innumerable instances the identical words are used, while the subjects treated of have no affinity whatever with each other. To

transfer, therefore, what is said in one passage to the matter contained in another, simply on the ground of some degree of verbal identity, without at all inquiring whether there be any real agreement as to persons, nations, events, &c., must necessarily be productive of the grossest perversion of Divine truth. By jumbling prophecies together which ought to have been kept perfectly distinct, the Spirit of God is forced to put a construction upon his own words totally different from that which he intended they should bear.

The meaning of prophecy has likewise been greatly obscured, by the propensity of most commentators to indulge in mystical, or spiritual modes of interpretation.¹ Not satisfied with the obvious literal application, they endeavour to elicit more recondite or spiritual senses. To abide by the simple import of a passage, if that import be temporal or earthly in its aspect, is deemed not only meagre and confined, but carnal, and unworthy of the Spirit of inspiration. Accordingly another construction is superinduced upon it, which is supposed to be richer and more dignified in itself, and better fitted to promote edification. If these writers had merely deduced spiritual inferences from such temporal predictions, or made observations upon them for purposes of godly improvement, they would have conferred a benefit upon their readers; but the effect of their applying them in such a way as to convey the idea, that they are giving the mind of the Spirit, is to destroy all certainty of interpretation, to throw open the Scriptures to the inroads of imagination and caprice, and, by invalidating a very considerable portion of the evidence which prophecy furnishes of the Divine authority of the Bible, to pave the way for the spread of scepticism and infidelity. To such a mode of interpretation may justly be applied the admirable remark of Hooker, "There is nothing more dangerous than this licentious and deluding art, which changeth the meaning of words, as alchymy doth or would do the substance of metals, maketh of any thing what it listeth, and bringeth in the end all truth to nothing."²

Nearly allied to this method is the theory of a double sense of prophecy, which has also been very extensively adopted. While

¹ "God knows, what a multitude of meanings the wit of man imagineth to himself in the Scriptures, which neither Moses, the Prophets, nor the Apostles ever conceived."—Raleigh's *Hist. of the World*, chap. ii. § 1.

² *Ecclesiastical Polity*, Book v. sect. 59.

it is granted by those who advocate this theory, that many of the predictions of the Hebrew seers have a lower or temporal sense, *i.e.* that they treat of persons and circumstances in the history of the Jews and the surrounding nations, it is maintained that, over and above this, they were intended to teach certain truths respecting the person, people, kingdom, and enemies of Christ. According to this view of the subject, in interpreting prophecy we are to look for a two-fold accomplishment: first, one that is temporal, and then another corresponding to it that is spiritual. We may primarily interpret of the inferior object whatever in the prediction is found susceptible of being applied to it; but having done this, we are, by means of analogy, to find out some higher object which it is supposed to resemble or prefigure, and to this we are to apply it in its secondary and plenary sense.

To this theory it may justly be objected, that it is unnecessary, unsatisfactory, and unwarranted. It is *unnecessary*, because there is really no prophecy which may not consistently be restricted to one sense—such a sense as fully meets all the exigencies of the connexion in which it occurs. It is *unsatisfactory*, because on the same principle that a second sense is brought out, it may be maintained that a third, and even a fourth is couched under the language; and some expositors have actually gone this length. Beyond the meaning which is elicited by a due examination of the language, and all the circumstances of the context, every thing must necessarily be indeterminate and arbitrary.¹ In all other writings we expect to find one definite sense in which the authors have designed to be understood; unless, indeed, like the heathen oracles, what they wrote was expressly intended to be equivocal and deceptive. And we should naturally come to the Bible under the influence of a similar impression, were it not that we have been taught to look for a greater fulness of meaning than the primary interpretation seems to supply. We should expect that,

¹ Potest alius aliud, et argutius fingere, et veri cum similitudine suspicari. Potest aliud tertius; potest aliud quartus: atque, ut se tulerint ingeniorum opinantium qualitates, ita singule res possunt infinitis interpretationibus explicari. Cum enim e rebus occlusis omnis ista, quæ dicitur Allegoria, sumatur, nec habeat finem certam, in quo rei, quæ dicitur, sit fixa atque immota sententia, unicuique liberum est in id, quo velit, attrahere lectionum, et affirmare id positum, in quod cum sua suspicio, et conjectura opinabilis duxerit.—*Arnobius adversus Gentes.*

in revealing his will to us, God has spoken, as men speak, in a fixed and determinate manner, and not left his meaning to be dependent upon the fertility or the freaks of human imagination.¹ What is literal we should, at once, interpret literally; and what is figurative we should, without hesitation, interpret figuratively. To language which describes affairs belonging to the Jews, or to other nations, we should not scruple to give a direct historical interpretation: whereas that which sets forth our Saviour and his kingdom, we should confine to these sublime subjects, as the sphere to which it exclusively belongs. It is only by such distinctive explication of the several prophecies of Scripture, that we can shew, in a satisfactory and convincing manner, when and how they have been fulfilled. And the theory of a double sense is *unwarranted*, there being no Scripture authority in its favour. Whatever applications are made by one of the Sacred Writers of what had been published by another, whether it be for the purpose of illustration, of excitement, or of confirmation, from no single passage can it be shewn that the words, as they stand in the original author, were designed to be taken in more meanings than one.²

One additional source of divarication in the interpretation of prophecy to which reference must be made, is the adoption of favourite hypotheses or systems, to which every thing is made to bend, how far-fetched soever may be the exposition. Certain aspects of the times; political, ecclesiastical, or party views; peculiar notions respecting the whole scheme of prophecy, or some insulated part of it; in short, any opinions that strongly bias the mind, and lead it to regard all subjects only in the supposed relation in which they stand to them, must necessarily exert a pernicious influence on prophetic exegesis.

On the neologian mode of interpretation, which entirely sets aside all prophecy strictly so called, it would be superfluous to remark, since it can only be approved by those whose minds are

¹ Absit a nobis, ut Deum faciamus διγλωττον, aut multiplices sensus affingamus ipsius verbo, in quo potius, tanquam in speculo limpidissimo, sui auctoris simplicitatem contemplari debemus. Ps. xii. 7, xix. 9. *Unicus* ergo *sensus* scripture, nempe *grammaticus*, est admittendus, quibus demum terminis, vel propriis vel tropicis et figuratis exprimatur.—Maresius in his Anti-Tirinus.

² Non enim est nisi unus Scripturæ sensus, a Deo illius auctore intentus, constans, et fecundus, planus, lectorique attento, quantum ad dicendum liberationis medium sufficit, obvius.—Gurtleri Instit. Theolog. pp. 16, 17.

under the unhappy influence of the same infidel principles by which it is engendered.

Examples might have been given in illustration of the different methods just adverted to, but they would occupy more space than can here be afforded. The reader will find them in abundance in almost every commentary, and in other works on prophecy.

In proceeding to interpret any prophetic book of Scripture, it is first of all requisite to obtain a general idea of its contents in the abstract, in order, with greater facility, to determine the mutual relations and bearings of its different parts. This may be done with complete certainty, whatever obscurity may appear to rest upon particular subjects of which it treats. Just as the traveller from some distant position takes a survey of the region which he is about to explore; observes its mountains, valleys, forests, rivers, &c.; and so determines its grand outlines, that, though many of the objects may only be dimly seen, and he may be able to form no proper or adequate idea of their more minute or peculiar features, yet he gains a general notion of the country, and is prepared for the more special investigations which he may institute in the course of his future progress.

As few of the prophets handle only one subject, it should next be matter of inquiry, What divisions of the book obviously present themselves? in other words, Where are the points of transition by which the writer passes from one subject to another? And, whether these transitions be arbitrary; or, whether they form a logical nexus, indicating the relation in which the subjects stand to each other? In the latter case, the nature of the relation should be carefully examined, and the degree of influence which may reasonably be assigned to it definitely ascertained.

These observations admit, indeed, of application to all the books of Scripture, whether prophetic or otherwise; but, as those possessing the former character are confessedly the most difficult, their special importance as bearing upon them must be apparent.

Since the style and mode of representation employed by a prophet, as well as the selection of the subjects of which he treats, may be expected to be more or less influenced by the circumstances in which he was placed, the condition and relations of the people to whom his messages were addressed, and the part which he took in the

direction of public affairs, an interpreter ought to make himself well acquainted with the history of the times in which he flourished. A mere glance at the references made by Isaiah to the corruptions which abounded in the reigns of Jotham and Ahaz, the invasions of Pekah and Rezin, of Tiglath-pileser, Shalmaneser, and Sennacherib, and the alliances of the Jews with Egypt, is sufficient to shew, that a knowledge of the periods in question, and the circumstances connected with the political events which then transpired, is indispensable to a just and full understanding of his book.¹

In examining the contents of the prophetic books, care must be taken to distinguish between those parts which are simply predictive, and such as are doctrinal, or corrective of degenerate morals. These books, and especially that of our prophet, contain not only prophecies both of a more general and a more special nature, but a vast variety of didactic matter, arising out of, or connected with them, as well as numerous important practical lessons altogether independent in their character. The prophets were commissioned not merely to foretell the future destinies of their nation, and of other states in their relations to it; the advent, character, and work of the Messiah, and the establishment and aspects of his kingdom; but to act in the capacity of extraordinary public instructors of the people. It devolved upon them to vindicate the attributes, claims, and government of Jehovah, and to inculcate the various duties which are incumbent upon his intelligent creatures, both in reference to Him and to one another. Nowhere, except in the New Testament, is there such a fulness of instruction on all these points as in Isaiah. In no book of Scripture are they more distinctly or energetically enforced.

The prophecies, strictly so called, relate, some to a nearer, and some to a more remote futurity; some to what was to transpire in the prophet's own time, and some to events that were to happen ages afterwards. Some refer to individual persons, others to particular cities, and a third class to whole nations. To certain subjects only a single prophecy is devoted; while others, more important in their character, are taken up in several distinct predictions. Some are special; others are altogether general. It is

¹ Dr. J. Pye Smith on the Interpretation of Prophecy, pp. 17—23, 33—39.

the duty of an interpreter to allow to each of these points of view the degree of influence which it may claim on his attention, and his application of the principles of exegesis.

The greatest pains should ever be taken to determine the precise subject of a prophecy. With a view to this, its several characteristic attributes should be diligently studied; the force and bearing of the language patiently examined; and any apparently parallel prophecies carefully compared. Inattention to this rule must fundamentally affect the interpretation; and its neglect has, more than any thing besides, been productive of perversion and confusion in the exposition of prophecy.

Those predictions which relate to the Jews as a people, or to other nations, as Babylon, Egypt, Tyre, &c., are to be restricted in their interpretation to such nations, and are not to be applied to the Christian church, either in her pure, or her corrupt state, nor to the enemies of the faith and kingdom of Christ. It has, indeed, been contended, that, as in the New Testament we find the terms "Jew" and "Israel" applied to the spiritual seed of Abraham, whether naturally descended from him or not; and, as in the Apocalypse, "Sodom," "Egypt," and "Babylon," are employed to denote the apostate and idolatrous church of Rome, we are at full liberty to appropriate to the times of the Christian dispensation, whatever we may find associated with such names in the prophecies of the Old Testament,—it being assumed, that the former were constituted types of the latter. But it is only necessary to state in reply, that in no part of the gospels, or the apostolical writings, is the slightest intimation ever given, that these terms *as used in the Old Testament* are to be thus taken. When applied to Christian affairs in the New, there is always some qualifying epithet accompanying their use; and they are merely appropriated, in order to bring before the mind of the reader some points of analogy, which might serve as apt illustrations of the subject in hand. When, for instance, the writer of the Apocalypse employs language in application to the spiritual Babylon which the prophets, Isaiah and Jeremiah, apply to the literal, no hint is given that these writers actually predicted the character and fate of the former. He simply adopts their phraseology, and some of their modes of representation, as well adapted to express what he had to deliver respecting the idolatrous community, which occupies so conspicuous a place in his book. Want of attention to this principle has, more

or less, proved a source of great error in the interpretation of Old Testament prophecy.

This rule may be viewed as specially bearing upon such prophecies, as refer to the past and future restoration of the Jews. Expositors in general, without scruple or hesitation, interpret literally those predictions which involve the punishment of that people, such as the destruction of their city and polity, their captivity, dispersion, &c.; but whenever they come to those which hold out the prospect of their conversion, re-establishment in Canaan, &c., they almost uniformly apply them to the conversion of sinners generally, or to the prosperity of the Christian church. But not only is such a mode of interpretation at once unfair and inconsistent; it also breaks up the continuity and antithetical character of many of the prophecies, does violence to the established usage of the language, and forces the expositor to gloss over, or to leave untouched whatever is opposed to his system. It is utterly subversive of all settled, consistent, and thorough-going exposition.

In the assured conviction, based upon the testimony of Jesus and his inspired Apostles,¹ that the Jewish prophets actually predicted his manifestation, character, work, and kingdom, every Christian interpreter will diligently mark and investigate those portions of the prophecies which are obviously designed to be thus applied. While some have found Christ almost every where in the prophetic and other books of the Old Testament, and others have manifested a reluctance to find him any where, the enlightened and conscientious believer is anxious to discover him precisely with that degree of frequency with which the Holy Spirit has really presented him to the view. While he rejoices at every thing which reminds him of Him who "is the end of the law for righteousness to every one that believeth," his mind instinctively revolts from the idea of laying violent hands upon a single passage of Scripture, in order to force it to give testimony to him. Numerous are those passages which admit of no consistent application to any merely human king or deliverer, or to the affairs of any temporal and earthly kingdom, but point out a Divine Saviour, and the establishment of an order of things purely spiritual and heavenly. Of these, Isaiah vii. 14—16, ix. 6, 7, xi. 1—10, xxxii. 1, &c., xlii. xlix. 1—9, lii. 13, liii. lxi. 1—3, are illustrious specimens. If we

¹ Luke xxiv. 25—27, 44—47; John xii. 37—41; Acts viii. 30—35, x. 43, xxvi. 22, 23; Rom. iii. 21, 22; 1 Pet. i. 11, 12; Rev. xix. 10.

have not, in every case, the infallible support of New Testament authority, we nevertheless meet with certain intimations and characteristics in the predictions themselves, or in their immediate connexion, which compel us to refer them immediately and directly to the New Dispensation.

The language of prophecy, being in many respects peculiar, requires to be studied with great care, and to be interpreted with the utmost sobriety and caution. Besides much that is simple and plain, it exhibits most of the characteristics belonging to the highest species of Oriental poetry: abounding in pictorial, figurative, metaphorical, symbolical, and parabolical modes of representation. Its imagery is luxuriant, bold, sublime, glowing, and highly coloured. Its figures are of every variety. Its metaphors, elegant and beautiful, are borrowed from almost every object within the compass of the visible and invisible worlds. Its symbols are splendid, striking, and sometimes terrific. Its personifications are daring and majestic. Its whole strain is admirably adapted to excite attention, create and keep alive an interest in the subjects, and to produce those impressions which are in harmony with its nature and design. It is likewise remarkable for its concinnity, terseness, and brevity, its bold ellipses, and the frequent abrupt changes of person, gender, and tense. With all these particulars, the interpreter must render himself familiar. He must not only investigate the primary and secondary significations of words, determine the meaning of the phrases, the nature of the syntax, and the development of the entire sense, but distinguish between the plain and the figurative in the style,—divesting what is figurative of the imagery with which it is adorned, and thus bringing out the simple ideas designed to be conveyed; yet, withal, paying due attention to the emphasis or force given to them by such figurative diction. And, in order that he may do this with the greater certainty, he must take his position in the midst of the same world of poetic images in which the prophets lived, and make himself master of the entire system of prophetic imagery which they have employed.

It is a principle satisfactorily brought out by a careful examination of the prophecies, that an interpreter is not, on the one hand, to expect every thing to be expressed with the utmost clearness, nor, on the other, to regard it as involved in dense obscurity. Unhappily they have too often been viewed in one or other of these extremes. To some minds, they bode forth, in clear and

living forms, all the minute details of modern history, as well as develop, without the slightest trace of a cloud, the entire horizon of antiquity; while to others they are shrouded in impenetrable mystery,—to be approached with no hopes of the successful discovery of truth; or, at best, only to catch a dim and momentary glance of it, amidst the shadowy figures by which it is surrounded.

Much of the obscurity which has been ascribed to prophecy is purely subjective. It exists, not in the predictions themselves, but in those who come to the study of them. If we have not rendered ourselves familiar with the characteristics of the prophetic style, the history of the times, the manners, customs, and modes of thinking of Oriental nations, and a variety of other topics which such study requires, it is vain to expect that all should be perspicuous and plain. Numerous terms, phrases, and allusions, which must have been perfectly intelligible to those whom the prophets addressed, will necessarily appear obscure to us. Nor can it be denied, that such prophecies as still remain to be fulfilled, must, in the nature of things, be more or less indistinct, as it respects the objects of which they treat, how clear or plain soever may be the language in which they are expressed. Take, for instance, the fifty-third of Isaiah. To us who have the advantage of studying it by the light of the evangelic pages, all possesses the perspicuity of history; but in the view of those who lived before the birth of our Lord, there must have attached to some parts of it a want of that definiteness of meaning which we so readily discover. Thus also as it regards certain portions of the Apocalypse. How far, or satisfactorily soever we may succeed in determining the import of the language, or however clearly we may perceive the design of the writer, just as we may conclude from the sketch of a drawing, what it is intended to represent, yet the absence of the actual persons or events leaves our minds in uncertainty with respect to the positive application. Let only those persons or events present themselves in the reality of historical existence, and we fully discover the import of the prophecy.

Finally: no person should attempt the interpretation of these hallowed records, who is not imbued with a supreme love of truth, and who is not habituated to the exercise of humble dependence upon the promised assistance of the Holy Spirit, whose it is to remove those moral obstacles which prevent the entrance of spiritual light into the mind.

I S A I A H.

CHAPTER I.

This chapter contains an historical introduction, 1 ; a heavy charge of ingratitude, corruption, and rebellion, 2—4 ; a description of the consequent punishment, 5—9 ; an exposure of the vanity of trusting in mere external worship, 10—15 ; exhortations and encouragements to repentance, 16—19 ; with denunciations of wrath against the impenitent, mixed with promises to the penitent, 20—31.

- 1 THE vision of Isaiah, the son of Amoz, which he saw, concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

1. The substantive *חֵזֶן*, like its cognates *חָזָה*, *חִזָּה*, *חִזְיוֹן*, *חִזְיוֹנִי*, and the Chald. *חִזְיוֹן*, *חִזְיוֹנָא*, is derived from the root *חָזָה*, which, in poetic style, is used to denote *seeing* or *vision* generally, but more especially that which is supernatural, or the result of Divine inspiration. It corresponds to the prosaic *רָאָה*, which equally denotes both kinds of vision : hence the easy transition from *רָאָה*, the name anciently given to the prophets, 1 Sam. ix. 9, to *חָזָה*, 1 Chron. xxix. 29, where both names are evidently synonymous with *נָבִיא*, *חֵזֶן*, and *חִזְיוֹן*, the LXX. render by *ὀπτασία*, *ὄραμα*, *ὄρασις* ; and the former by *προφητεία*, 2 Chron. xxxii. 32 ; to which correspond *נְבִיאָה* of the Targum, and a similar rendering in the Syr. Arab. and several modern versions. The

Arab. *حزى* *divinavit, hariolatus fuit*, especially by observing the flight of birds, *gnarus fuit rei, occulta indicavit*, are unquestionably related to the Hebrew, and their significations are probably derived from it ; but though they may be applied in illustration, they cannot take precedence

of the Hebrew root. Nothing can be more obvious than the reason of the appropriation of such terms in descriptions of supernatural or prophetic revelation. It is founded on the fact, that, in imparting his will to his messengers, Jehovah impressed vividly upon their minds, the images of the things which they were to divulge. Their mental vision had presented to it matters invisible to the eye of sense, but possessing all the reality and distinctness of outward objects. The term is here employed to denote, not the act of seeing on the part of the prophet, but the things which he saw—the prophetic matter revealed to him, together with all the other inspired matter contained in the book.

Whether *חֵזֶן* is here to be taken strictly in the singular, and limited to the first division or chapter of the book, or, whether it is to be viewed as a collective noun marking the contents of the whole, depends on the light in which we are to regard the entire inscription. Jarchi and Abarbanel, by a forced construction of *חֵזֶן* with *חִזְיוֹנִי*,

2 Hear, O heavens, and hearken, O earth !

For Jehovah speaketh ;

I have nourished and brought up children,

But as for them—they have rebelled against me.

instead of referring it to יְהוָה, to which it properly belongs, suppose it to designate only the first chapter ; but it is quite incongruous to imagine that so small a portion required the reigns of four kings for its delivery. Vitringa, Eichhorn, Rosenmüller, and Maurer, are of opinion that the original inscription ended with the word וְיִשְׂרָאֵל ; that it had relation only to the first chapter ; that after the death of the prophet, when his oracles were collected, this one was placed first to serve as a title and introduction to the whole book ; and that the specification of the kings was then added to complete the inscription, by assigning the period of the prophet's ministry. This solution Lowth pronounces to be judicious ; and Gesenius allows it to be ingenious, though he is not quite satisfied with it. Le Clerc, Michaelis, Hitzig, Scholz, J. A. Alexander, and Schroeder, in MS., consider it to be the original inscription to the whole. That it was thus understood by the author of the second book of Chronicles is beyond all doubt. His words are, "Now the rest of the acts of Hezekiah, and his goodness, behold they are written in the vision of Isaiah, the son of Amoz," ch. xxxii. 32,—the identical terms of our text. Rosenmüller, Eichhorn, and Koppe, endeavour, indeed, to enervate this proof by rendering יְהוָה *"together with the vision,"* &c., and confining it to the portion contained in ch. xxxvi.—xxxix. ; but Gesenius has shewn, that their argument founded on the use of יָצַד after בָּרָא is groundless, since this verb is also frequently construed with אֵל, and that it is more natural to understand the reference to be to a definite collection of prophecies, in which, as well as in the book of Kings, the accounts of Hezekiah were to be found. I accede, therefore, to the opinion of the interpreters mentioned above, who view the words as the inscription of the whole collection.

Isaiah, the son of Amoz. See Introd. עִזְיָהוּ בֶן-אֲמוֹץ. LXX. and Theodion *κατὰ*, Symm. *περὶ*, as the LXX. have rendered this preposition, chap. ii. 1, where Symmachus employs *ὁτι* ; Jerome *super*. Were the denunciations immediately following, alone intended, the adverse meaning would be proper ; but if reference is had to the contents of the book generally, the preposition must be rendered *concerning* ; and it is thus given by the best interpreters. The circumstance, that predictions affecting other nations besides the Jews are found in the book, forms no valid objection against such construction : whatever relates to them being introduced on account of its intimate bearing upon the interests of that people. By *Judah and Jerusalem* are meant the Jewish state, or the two tribes of Judah and Benjamin, usually comprehended under the former name ; and the inhabitants of the metropolis in particular—the centre of the kingdom, and the great source of religious and political influence. Sometimes we find the inverse order of the words : וְיִשְׂרָאֵל וְיְהוּדָה, as chap. iii. 1 ; v. 3 ; Ezra ii. 1, &c. ; but both forms are opposed to *Ephraim and Samaria*.

יְהוָה—בְּיָמֵי יְהוֹשִׁעַ. See Introd.

2. אֲנִי—אֵלֶּים, *τὰ πάντα, the universe*. A splendid instance of poetical apostrophe. All created beings, whether rational or irrational, are summoned to listen to the charge to be preferred by Jehovah against his rebellious and ungrateful people. The words of the prophet, and those of Moses, Deut. xxxii. 1, are strikingly parallel. Nor is the parallelism of the subjects less complete—the manifestation of the Divine goodness, and the ingratitude of the Hebrews, its recipients ; and it is not without reason Calvin conjectures, that there is an imitation of the celebrated song of the Jewish legislator, whom all the prophets took for their model. "*Isaías hic Moysen imitatus est, sicuti mos est omnibus prophetis.*"

3 The ox knoweth his owner,
And the ass his master's crib :
But Israel doth not know ;
My people doth not consider !

The position of Vitranga, which has been adopted by Lowth, Gesenius, and others, that God here institutes a judicial proceeding, and that heaven and earth are addressed as judges in the cause, is scarcely in keeping with the point and vehemence of the personification. The spirit of the passage is more in accordance with that of Jer. ii. 12, 13. To supply *sic* before *דָּבָר*, as some propose, would, in such connexion, detract from the dignity of the style, and be quite abhorrent from the *usus loquendi* which connects *דָּבָר* with *אִשִּׁי*, never with *דָּבָר*. The change of *דָּבָר* into *דָּבָר* is equally unjustifiable. Comp. Ps. l. 1. Coverdale renders it in the present tense, which ought to have been retained in our common version.—*בָּנִים*. The Hebrews are frequently spoken of as the *sons of God*, partly to indicate the relation in which they stood to him in virtue of the Sinaic covenant, by which the nation solemnly acknowledged him to be her husband; and partly to suggest the idea of paternal and filial love. Comp. Exod. iv. 22; Deut. xxxii. 5, 6; Hos. xi. 1; Mal. i. 2, 6. This relationship is recognised by Paul, Rom. ix. 4, where he ascribes *viatheia* to the Israelites. While other nations were *אֲנָשִׁים*, ver. 7, the former stood in this near relation to Jehovah, and were treated accordingly, both in the way of kindness and of chastisement. The verbs *יָדָעוּ* and *חָשְׁבוּ* are thus joined, chap. xxiii. 4; Ezek. xxxi. 4; and, what is remarkable, they occur in the same order, as the proper names (*יָדָעוּ* and *חָשְׁבוּ*) of two of the sons of Heman, 1 Chron. xxv. 4, 29, 31. Such occurrence confirms the opinion of Kimchi, that they are perfectly synonymous, and shews the fallacy of Vitranga's interpretation, according to which the former verb signifies *to educate*, and the latter *to exalt*; as if they referred to certain distinct periods in the history of the Hebrews. Such synonymic combinations are common in the lan-

guage, and are employed for the sake of intensity. God had exercised the greatest care over his people; he had conferred upon them a profusion of benefits. No father could have conducted himself so attentively and kindly in the education of his children. — *פָּצְעוּ בִּי*, *they have rebelled against me*, may be extended so as to comprehend idolatry, and very often has this meaning; but it also expresses defection from Jehovah in any way, only that it be atrocious in degree. In this connexion, it naturally suggests the idea of *filial disobedience*: though, in a theocratic point of view, it was strictly

rebellion. Like its cognates *פָּצַע*, *abscedit, dirupit*; *فسق*, *a Deo præs-scriptum agendi modum reliquit, et a vero et justo defecit*, as *فسق عن امر*, *improbis, nequam*, it signifies *to break, break up a connexion, break off from any one*; hence the form *פָּצַע מִיָּדָה*, 2 Kings viii. 20, 22, to revolt from under the power of another; and with *אֵל*, and *אֵל*, when the idea of hostility is designed to be marked. From the violence which it implies, *פָּצַע* is one of the strongest terms employed in Heb. to denote sin.

3. To aggravate the stupidity of the Hebrews, two of the tame animals are introduced, which, though proverbial for their dulness and inattention, nevertheless discover an instinctive regard for their master, and the place where they are fed. Comp. Jer. viii. 7. *אֲבוֹת* some render *stall*; but it rather denotes the *crib* in which the fodder is placed, being derived from *אָבַח*, to feed; Arab. *أَبَش* *collegit rem*; *أَبَش*, *qui ornat atrium, instruitque cibo suo et polu*. Thus Kimchi: *מִקְוֵה מֵאֵל הַבְּהֵמָה*; LXX. *φάρτην*; Vulg. *præsepe*. Lowth attempts unsuccessfully to shew, that *אֲבוֹת*, *me*, has been lost out of the text

4 Wo to the sinful nation ! the people laden with guilt !

The race of evil-doers ! corrupt children !

They have forsaken Jehovah ; they have contemned the Holy

One of Israel ;

They have wholly gone back.

after אָפְּרָא. The word is, indeed, supplied in the LXX. and Vulg., and *μω* in Aquila and Theodion ; but these versions merely fill up what was deemed an ellipsis. The insertion of ם before the same word is equally without authority from Heb. MSS., though found in the LXX., Syr., Aq., Theod., and Vulg. It is found before אָפְּרָא in about thirty MSS., but this also may be merely the result of emendation. The history of the Hebrew text evinces that this conjunction was more likely to be added than omitted—owing chiefly to inattention to one of the distinctive features of poetry, the frequent ellipsis of conjunctions, &c. in the second member of a parallelism. אָפְּרָא heightens the idea expressed in the preceding clause, and is designed to develop more clearly the guilty want of discrimination on the part of the Hebrews. That אָפְּרָא is to be understood of the whole people, and not, as some would limit it, of the Jews only, appears from the fact, that it is never used in this limited sense by any prophet who wrote before the captivity.

4. In אָפְּרָא Gesenius discovers a *paronomasia* which he imitates in—*Schande dem sündigen Lande* ; but the assonance is perhaps purely accidental. The interjection is most commonly used in comminations, and is evidently to be so taken here. אָפְּרָא. The participle expresses habit : *sinning* nation ; a nation addicted to deviation from the path of rectitude. אָפְּרָא is not a segolate noun, as Jarchi takes it, but a construct form of the adjective אָפְּרָא, as is proved by the analogy of אָפְּרָא, אָפְּרָא. The LXX. change the figure of a burden, which most naturally conveys the notion of the oppressive property of guilt, and the unsupportable punishment which it entails, into that of an element with which the subjects of iniquity are filled : *λαὸς πληρὸς ἁμαρ-*

τιδόν. They also weaken the force of אָפְּרָא, though they render it by the plural of *ἁμαρτία*, the term more appropriately expressive of אָפְּרָא. Both signify *the missing of a mark, deviation from the right way* : whereas אָפְּרָא denotes *perversity*, that which is *distorted, crooked, or turned away* from its proper position or direction. Root אָפְּרָא ; Arab.

عَرِي ; *in latus inflexit rem, torsit, distorsit, &c., to twist, bend, make crooked, distort.*—אָפְּרָא is not to be understood with any reference to the progenitors of the Hebrews, though the character too aptly applies to the great body of the nation, in almost every period of its history, but marks that of those who lived in the time of Isaiah. Thus, as to sense, the LXX. σπέρμα πονηρόν. The phrase, as Theodoret remarks, has its parallel in γεννήματα ἐχιδνῶν, Matt. iii. 7, and in sense, though not in form, in γενεὰ πονηρὰ καὶ μοιχαλὶς, Matt. xii. 39. אָפְּרָא Hiph. part. of אָפְּרָא, *to crash, break, hurt, do evil, commit injury*. Hence אָפְּרָא, an *injurious* person, an *evil-doer*.—There is no necessity, with Lowth, to convert אָפְּרָא into אָפְּרָא, the part. of Hoph. The difference of pronunciation is too great, and the circumstance, that five MSS. omit the ם is of no consequence, as this apocopated form of the conjugation is of frequent occurrence. Comp. 2 Chron. xxvii. 2. Zwinglius : “*corrumpere facientes, ponuntur pro tam corruptis ut alios corrumpere possint, hoc est pro perditissimis et corruptissimis.*” The active participle may be understood either in a transitive or intransitive sense, according as we take it absolutely, or supply אָפְּרָא, or אָפְּרָא, after it. If the former, the passage may be rendered *corrupting, or destructive* children ; if the latter, *vicious* children, *i.e.* such as act corruptly, or viciously. The LXX. ἄνομοι ; the

5 Why will ye be further smitten?

Why will ye increase revolt?

The whole head is sick,

And the whole heart faint.

others, διαφθείροντες. עָרַב, Arab عَرَب,

procul fuit, absfuit, procul evagatus fuit pascendo camelus, vesperi non revertens : to run away, as camels, horses, &c. from their master. The Heb. verb also signifies to loosen the bands or cords by which beasts of burden are fastened. See Exod. xxiii. 5, and Gesen. in loc. It is frequently used of a dereliction of Jehovah. עָרַב, in addition to the idea of *leaving*, conveyed by עָרַב, expresses the *contemptuous feeling* in which it originated, and an obstinate determination to persevere in a course of disobedience.—קֹדֶשׁ יִשְׂרָאֵל, *the Holy One of Israel*, i.e. the Sacred Object of their veneration and love; the infinite source of purity; the hater and avenger of all moral pollution. The genitive is that of simple relationship, not strictly that of subject; for, while the Jews in the time of the prophet professed to serve Jehovah, or to have him for their God, they were, for the most part, destitute of the feelings which his character was calculated to inspire. If they had truly regarded him as “the Holy One,” they could not have acted the part here ascribed to them. The use of this epithet is almost exclusively confined to Isaiah; occurring nearly thirty times in the course of his prophecies, but only five times besides in the whole Bible. It thus forms one of the distinguishing characteristics of his style, and furnishes strong evidence in favour of the genuineness of the entire book.—נָחַץ, Niph. of נָחַץ, a synonyme of נָחַץ and נָחַץ, the latter of which likewise takes נָחַץ after it. All three verbs signify to *turn away, recede, or depart from*, and are especially employed to designate apostasy from God. Ps. liii. 4; xiv. 3; xlv. 19; Zeph. i. 6. Niph. is frequently reciprocal, and seems to have this force in the present instance. The addition of נָחַץ gives emphasis to the declaration. Aq. and Theod. render: ἀπηλλοτριώθησαν εἰς τὰ ὀπί-

σω; but נָחַץ has the signification of “strange” only in the participial forms נָחַץ and נָחַץ. In reference to the peculiar character of the prophet’s style in this verse, Zwinglius asks: “Quis oro Demosthenes aut Cicero tam brevibus omnia perfecit et adparavit, ut ad summam rei cum tanta opportunitate tantoque decoro pervenerit?” Comment. in loc.

5. עָרַב—עָרַב. Misled by a false construction of the following context, Jerome, Lowth, Gesenius, and many moderns, translate “on what part,” and fortify their rendering by the classical parallels:—

Vix habet in vobis jam nova plaga locum.

OVID.

Γέμω κακῶν δὴ κ' οὐκέτ' ἐσθ' ὅπη τιθῇ.

EURIP.

But, such construction, however appropriately it may seem to agree with the totally diseased state of the body, spoken of immediately afterwards, ill accords with the introduction of the verb נָחַץ, which requires the repetition of נָחַץ, of which there is an evident ellipsis. The phrase has doubtless the local meaning, Job xxxviii. 6, and 2 Chron. xxxii. 10; but everywhere else, that of *why? wherefore?* The interpretation of Lowth, “on what part will ye smite again; will ye add correction?”—applying the language to the persons who were the instruments of God’s vengeance, is a complete failure, and spoils the force of the original, in which there is a sudden and spirited transition from the third person to the second, for the purpose of producing poignant conviction by a direct address. Nothing, indeed, can be more tame than the introduction of a third party.—נָחַץ, as a fem. noun, from נָחַץ, occurs in the sense of defection from Jehovah, Deut. xiii. 6; Jer. xxviii. 16, xxix. 32; Isa. xxxi. 6, lix. 13; in the two last of which passages, the Bishop himself renders it “revolt;” so that

- 6 From the sole of the foot even to the head,
 There is no soundness in it;
 But wounds, and stripes, and fresh sores;
 They have not been pressed, nor bound up,
 Nor softened with oil.
- 7 As for your country—it is desolate;
 Your cities are burnt with fire;
 As for your land—foreigners devour it in your presence;
 It is desolate—a land overthrown by foreigners.

his attempt to trace it analogically to *שָׁרַף*, was unnecessary. Besides, there is no such derivation from this root in Hebrew usage, its only derivative being *שָׂרַף*, which frequently occurs. The address is not without irony; proceeding on the principle, that the Jews had revolted, in order that they might be punished: while it is strongly implied, that their continuance in sin would only increase their punishment. Winer and Hitzig render *לְכָל*, distributively, —“every head” and “every heart,”—on the ground that it is anarthrous; but the omission of the article is not unfrequent in poetic and prophetic composition. See Gesen. *Lehrg.* § 168, 3, *a*. The *ל* in such construction, denotes state or condition. The two noblest parts of the human body are here selected to represent the body politic; and the extreme danger to which it was exposed is significantly set forth under the image of universal sickness and languor. There was no part which did not suffer from the calamities which sin had entailed. The allegation of this passage, in proof of the doctrine of original sin, or of the total depravity of human nature, is totally unwarranted by any just principle of Biblical interpretation. It does not, as Calvin ably shews, refer to sin at all, but to its punishment.

6. An affecting amplification of the preceding description. *בָּי* in it, i. e. *בָּי* nation, or *עַם* people, understood from ver. 4—the subject of which the figurative language is used being thus graphically pointed at. Not only was the body covered with different kinds of wounds, but some of them were

quite fresh, and no means had been applied to heal them. The verbs here employed are not designed to correspond to the preceding nouns taken singly—as if they described different modes of treatment appropriate to the different wounds: yet, as *וַיַּד* and *וַיִּשֹׁשׁ* are in the plural, and *וַיִּכְרַח* is in the singular, it properly belongs to *וַיִּכְרַח*, while the former refer to *וַיִּשֹׁשׁ* and *וַיִּכְרַח* in common. *וַיַּד* is the plural of *יָד*, to *press, press out*, as blood and other matter from wounds. The process in healing a wound was first to mollify or soften it with oil, or other ointment; then to press out the matter which had collected in it; and finally, to bind it with a bandage steeped in oil and wine. Comp. Luke x. 34; Pliny, *Hist. Nat.* xxxi. 47; Columella, vii. 5, 18.

7. The prophet now proceeds to announce in plain and express terms, what he had just delivered in figurative language. This most graphic description of the desolations occasioned by hostile invaders applies to the state of the Jewish affairs, when the country was overrun by the Israelites and Syrians on the one hand, and the Edomites and Philistines on the other,—a calamity that threatened the entire subversion of the kingdom, in the reign of Ahaz. See 2 Kings xvi. 5, 6; 2 Chron. xxviii. 5—8, 17, 18; Isa. vii. 1, 2. Lowth and De Wette refer the invasion here described to the reign of Jotham; Rosenmüller, after Abarbanel, Cocceius, and Grotius, to that of Uzziah; while Jarchi, Vitringa, and Eichhorn, consider the events to have taken place in the days of Hezekiah. The historical circumstances, how-

8 And the daughter of Zion is left,
Like a shed in a vineyard,
Like a booth in a cucumber field,
Like a besieged city.

ever, more or less militate against any other interpretation than that which places this extreme national distress in the time of Ahaz,—the most corrupt monarch that had yet ascended the throne of David. See Gesen. i. p. 147. צִיּוֹן is used in this place, both for the cultivated land and its produce, or the fruits which grew upon it. Hence it is said to be eaten by the invaders, and to be burnt with fire. According to Kimchi, it signifies שָׂדֵה הַדֹּרֶה וְאֵילָנוֹתָיו, “sown fields and the trees belonging to them.” For גֵּוֹיִם, “barbarians,” Lowth proposes to read, יָם, “an inundation,”—a translation which is countenanced by Saadiah,

كهنف السيلول, Schultens, who compares the Arab. خرم, Michaelis, Dœ-

derlein, Hensler, and others; but it is otherwise unsupported, unnecessary, and, as Calvin calls it, *coactum*. זָר is the participle of זָרַה, *to be strange, to act hostilely*, and signifies a barbarian, or a foreign enemy. The ז prefixed to צִיּוֹן, is the *Caph veritatis*, or of *intensity*, which marks the reality or superlative degree of the quality predicated. The words, therefore, contain no comparison; but express the greatness of the catastrophe:—an overthrow, such as only barbarians could effect. The LXX. render properly: καὶ ἡ ῥῆμαται κατεστραμμένη ὑπὸ λαῶν ἀλλοτρῶν.

8. צִיּוֹן, *daughter of Zion*; a poetic Hebraism for Zion herself. בָּת, like בָּתִּים, is sometimes used to denote the inhabitants of a city or country, as בָּתֵּי צִיּוֹן, chap. xxiii. 10; בָּתֵּי צִיּוֹן, Ps. xlv. 13; בָּתֵּי צִיּוֹן, Lam. iv. 22; but it is also often transferred to designate the city or country itself. “Prosopopæia idiotismus est Hebræorum, quo urbes et municipia feminarum, aut filiarum periphrasi adpellant.” Zwinglius. Thus, בָּתֵּי צִיּוֹן, Ps. cxxxvii. 8. This idiom, under various modifications, is exceedingly common in Ara-

maic. Comp. the use of ابْنِ, ام, اب, and بنت, in Arab.; and of בֵּן, and בַּת, in Heb.

In poetry, Zion is frequently put for Jerusalem, of which it formed the most ancient part, and formed the southernmost and highest of the hills on which the city was built. The name is derived from צִיָּה, *to be bright, sunny, dry*; and seems rather to have obtained the designation from its shining aspect, than from any supposed barrenness or aridity. At all events, in the present day, it is not unfruitful; for Dr. Richardson found one part of it supporting a crop of barley, and another undergoing the labour of the plough; and Mr. Carne mentions a crop of corn as growing on its sides. See Horne's *Introd.* vol. iii. p. 19, note. To depict the exact position of the metropolis, as standing alone in the midst of surrounding ruin and desolation, the prophet employs three appropriate comparisons. The first is that of a single booth or hut, constructed of the boughs and small branches of trees, usually erected in a vineyard for the shelter of persons stationed to protect the grapes from the attacks of thieves, foxes, &c. The second refers to a similar hut or lodge in the midst of a field appropriated to the growing of cucumbers, which is the only object visible at any distance, and is often attached to the highest part of a pole or tree, in order to afford security from the wild beasts by night. See chap. xxiv. 20. בֵּיתֵי צִיּוֹן, for מְקוֹלָה, Arab. مقله, a place of cucumbers,—properly, the Egyptian melon; צִיָּה, Numb. xi. 5; Arab. راس, *rasit*, *decorticavit*. Comp. دَش, idem. They are longer than the common cucumber, of a deeper green, a softer and smoother skin, sweeter, and more easy of digestion; being very cooling, they

- 9 Except Jehovah of Hosts had left us a very small remnant,
 We should have been like Sodom,
 We should have resembled Gomorrah.

are greatly in request. Hitzig. The third object of comparison is *צִיּוֹן*, which has been variously interpreted. Not satisfied with the ordinary signification of *צִי*, Scheid. and Tingstadius derive it from *צִי*, to watch, and render, "a tower" or "watch-tower in a garden;" (*نصر* in Arab. signifying *hortum*.)

This interpretation is partly adopted by Hitzig; only he considers the *צִי* to be a place of shelter, and supposes a tower to be meant, such as is common in oriental villages, from which a view is commanded of the surrounding country, and into which the inhabitants retreat on the approach of enemies. *צִיּוֹן* he takes to be a noun, formed like *שֹׁמֵרָה*, *שֹׁמֵרָה*, &c. This would be philologically unobjectionable, were it supported by usage; and his translation, "as a tower of observation," well suits the connexion. The interpretation, however, which derives *צִיּוֹן* from *צִי*, in the acceptation of *hostile watching* or *besieging*, (it being then the regular past part,) is to be preferred, not only to the above modes of elucidation, but also to that of "a preserved" or "delivered city," proposed by Michaelis, and adopted by Koppe, Rosenmüller, J. Möller, and approved by Gesenius in his Comment. but abandoned in his *Lex. Man.* in which he renders, *urbs obsessa*. With this last interpretation agree the LXX. Chal. and Syr. and it is fully supported by the Ben. part. *צִיּוֹן*, being used to denote *besiegers*, Jer. iv. 16. The version of Lowth, "taken by siege," has no other countenance than the rendering of the Vulg.; the *πολιορκουμένη* of the LXX. to which the Bishop appeals, expressing simply the fact, that the siege was being carried on, not that the city had been taken, which would have ill accorded with the idea of the prophet. Jerusalem itself not having been actually besieged on the occasion here referred to, however threatened with such a calamity by the surrounding enemies,

might well be compared to a city in such circumstances.

9. *לֹא*, *except*, compounded of *לֹא*, *if*, and *לִי*, for *לֹא*, *not*.—*יְהוָה צְבָאוֹת*, *Jehovah of hosts*. This divine appellation appears first to have come into use in the time of Samuel, in whose books it frequently occurs, as it does also in those of Kings, the Psalms, and most of the minor prophets, but with unusual frequency in Isaiah, Jeremiah, and Zechariah. See Buxt. Concord. The position of Lowth, Hitzig, and others, that *יְהוָה צְבָאוֹת* is an ellipsis for *יְהוָה צְבָאוֹת*, is overturned by the simple fact, that *יְהוָה צְבָאוֹת* itself, as a proper name, is likewise exhibited in the absolute, and not in the construct form, which we should otherwise have expected: Ps. lix. 6; lxxx. 5, 8, 15, 20; lxxxiv. 9. To elude the difficulty, in this case, it has been proposed to supply a similar ellipsis; *i. e.* *יְהוָה צְבָאוֹת*; but, considering the extreme frequency of the form *יְהוָה צְבָאוֹת*, together with the circumstance, that other instances of proper names in a state of construction occur, it is preferable to regard such forms as relics of a ruder and more primitive usage, as *אֱלֹהִים צָמִיחַ*, 2 Kings iii. 4; *כִּי לֹחֵץ*, Isa. xxx. 20; *אֱלֹהִים צָמִיחַ*, Jer. x. 10. (Ewald, § 515.)

The combination, *יְהוָה צְבָאוֹת*, occurs only once in Isaiah, and a few times in Jeremiah. A still fuller form, however, is employed by Amos, iii. 13; *אֱלֹהֵי יְהוָה צְבָאוֹת הַקָּדוֹשׁ*. Aq. *κύριος στρατειῶν*; Symm. *δυνάμειον*. The LXX. in Isaiah uniformly render, *κύριος σαβαώθ*; in the other books, *κύριος παντοκράτωρ*, is the phrase chiefly employed. Both forms are copied in the N. T. The title imports the supremacy of Jehovah over the angels and all the planetary systems, and seems to have been designed to vindicate to him the honours which were idolatrously paid to the heavenly bodies, by those, who on this account, were called by the Arabs, *صبيون*, *Sabii*,

- 10 Hear the word of Jehovah, ye judges of Sodom !
Hearken to the law of our God, ye people of Gomorrah !
- 11 What is the multitude of your sacrifices to me ? saith Jehovah.
I am satiated with burnt-offerings of rams,
And with the fat of fed beasts :
And in the blood of bullocks, and of lambs, and of goats,
I take no delight.
- 12 When ye come to appear before me,
Who hath required you to tread my courts ?

i. e. worshippers of the celestial hosts. Michaelis, Suppl. ad Lex. Heb. No. 2107. The בְּיָמֶיךָ in בְּיָמֶיךָ is intensive.

10. The prophet having finished his picture of the deplorably reduced circumstances of the Jews, avails himself of the allusion which he had made to Sodom and Gomorrah in the preceding verse in order to apply the subject with more point to his auditors. By a spirited apostrophe, he invests them with the character which they had been accustomed to regard as peculiar to the abandoned inhabitants of those cities. Their guilt was great, and merited condign punishment. Comp. Jer. xxiii. 14 ; Matt. xi. 23, 24 ; Ezek. xvi. 48 ; Rev. xi. 8.— קָדִישׁ , a magistrate or judge. Arab. قاضي , *kadi*. Gesenius appropriately quotes here the Arabic proverb :—

اجور من قاضي سدوم

“More unjust than a judge of Sodom.”

וְדָבַר and וְדָבַר occur often, as here, for divine doctrine or instruction in general. The latter word is derived from דָּבַר , to throw, throw out the hand ; in Hiph. to point, guide, direct.

11. From this verse, to the 15th inclusive, the Jews are taught the spiritual import of the תּוֹרָה , law, to which their attention had just been called, ver. 10 ; and the inconsistency, inutility, and guilt of occupying themselves with external forms of religion, while they evinced no true penitence, or moral reformation, are strikingly pressed upon them. Comp. 1 Sam. xv. 22 ; Ps. l. 7—15 ; Amos v. 21—24. The reference in בְּיָמֶיךָ is not so

much, perhaps, to the numerous sacrifices prescribed in the Mosaic institute, as to the voluntary multiplication of them by the Jews, in the time of the prophet, with a view to avert the Divine wrath. According to Josephus, the number of lambs of one year old, sacrificed at the Passover only, under Cestius, amounted to 256,500. The mas. gender is observed throughout the enumeration, in strict accordance with the command, that the animals for sacrifice should all be males. Levit. i. 3, 10.

12. $\text{לְהִרְאוֹת אֶת־פָּנֶיךָ}$, contracted for $\text{לְהִרְאוֹת אֶת־פָּנֶיךָ}$, to present or make one's-self visible before God ; i. e. in the temple, the residence of his glory. The naked form, פָּנֶיךָ , is precisely that which occurs Exod. xxiii. 15 ; where it is first ordained that the Israelites should present themselves with gifts and sacrifices at the three great festivals, and is that used by David, in reference to his appearing in the temple, Ps. xlii. 3. וְאֶת־פָּנֶיךָ and וְאֶת־פָּנֶיךָ are otherwise employed. One MS. reads לִרְאוֹת , to see, but erroneously, though not on the ground assigned by Gesenius, that the phrase, seeing God, as Ps. xi. 7 ; xvii. 15, cannot well be understood, except of the beatific vision ; for the Psalmist indisputably uses it, when speaking of his beholding the glory of God in the temple, Ps. lxiii. 2.— מִיָּדְךָ , lit. from your hand, a common Hebraism after verbs of demanding, to express from you : the pronoun here is emphatic.— רָכַס , to tread,—a term of contempt purposely borrowed from the action of the cattle brought into the outer court for sacrifice. The attendance of the Jews in the other court was, in a spiritual point of view, no better.

- 13 Bring no more vain oblation ;
 Incense is an abomination to me,
 The new-moon also, the sabbath, and the calling of assemblies ;
 I cannot endure wickedness, and days of restraint.
- 14 Your new-moons and your stated festivals my soul hateth ;
 They are a burden upon me ;
 I am weary of bearing them.
- 15 When also ye spread open your hands,
 I will hide mine eyes from you ;

13. *לֹא* in *מִן־הַשְּׁמִימִים* may refer either to the worthlessness and inutility of the oblations presented, or to the insincerity of the worshippers. The one is indeed included in the other ; but the latter idea seems better to accord with the spirit of the passage. — *אֵיכָל־לֶחֶם* is supposed by some to be an ellipsis of *אֵיכָל לֶחֶם* ; but *לֶל*, related as it is to *חָלַל*, to *hold*, *contain*, signifies by itself, to *bear* or *endure*, Ps. ci. 5. *קָרָא* *מִקְרָא*, lit. *to call a convocation*, not “to read the Scripture,” as some have thought. The form, however, is the infin. constr. and must be rendered by *the calling of*. The phrase is founded on the circumstance of certain solemn feasts having been ushered in by public proclamation. Though *מִקְרָא*, and the two preceding substantives, are masc., they are nevertheless to be understood as referred to in the predicate *הָיָה* *לֹא־אֵיכָל*, which could not be repeated. *לֹא־אֵיכָל* are properly separated by the Zakeph-katon from the preceding words, and stand in immediate connexion with the following *וְאֵין וְיִצְרָה*, which emphatically teaches the impossibility of any religious services being acceptable to God, while iniquity is not hated and forsaken. The impenitent Jews sought to combine both ; just as men in all ages, and in connexion with every system of religion, have been prone to imagine that the observance of outward rites would atone for the guilt of sin. Comp. Jer. vii. 8—10. *יִצְרָה* signifies *restraint* or *abstinence* from labour, in order to keep a festival, and metonymically an *assembly* met under such circumstances. Comp. the Arab. *غَضَر*, *cohibuit, retinuit*, &c. Gesenius attempts in vain to make it primarily

mean an assembly. Nothing can be more forced than his reference to 1 Sam. xxi. 8, in proof of his signif. No. 3, in Niph. *יָצָא* the LXX. render *ὑποστρέια*, as if *יָצָא* had stood in their copy, but it is unsupported by any other authority. Lowth's reasons in its favour are precisely those which render it critically suspicious.

14. By *מִן־הַשְּׁמִימִים* we are not to understand any monthly festivals different from that of the new-moon, expressed in the singular form *הַחֹדֶשׁ* in the foregoing verse ; just as *מִן־הַשְּׁמִימִים* comprehends all the other feasts there distributively mentioned. The commencement of this verse is nothing more than an *epanalepsis*, or resumption of what had been there introduced, in order to expatiate upon it, and give it greater effect. — *כִּנְיָה*, which occurs as a noun only here and Deut. i. 12, the cognate verb once, Job xxxvii. 11, seems chosen in order forcibly to express what causes fatigue or molestation, as a weight, burden, &c. ; but the emphasis of the passage is greatly increased by the prep. *עַל*, *upon*, which indicates the continued pressure of the painful annoyance. The idea is beautifully carried out in the concluding words of the verse, where the reciprocal form of the verb indicates self-exhaustion in the effort to perform any action. The whole passage is strongly anthropopathical.

15. The extension of the hands towards heaven was a very usual and a most appropriate gesture in prayer. See 1 Kings viii. 38, 54 ; 1 Tim. ii. 8 ; and Wets. or Bloomf. Synop. on the latter passage. The Heb. phrase *פָּרַשׁ יָדָיו*, however, refers rather to the spreading open of the palms of the

Even though ye multiply prayers, I will not hear :

Your hands are full of blood.

16 Wash ye ; purify yourselves ;

Remove your wicked practices from before my eyes ;

Cease to do evil :

17 Learn to do well ;

Seek justice ; right the oppressed ;

Maintain the cause of the orphan ; plead for the widow.

hands when extended, than to the extension of the hands themselves, though this is necessarily included.

“Ingemit, et *duplices tendens ad sidera palmas*.”—VIRG. *Æneid*. lib. i. l. 93.

—In *הָרַבּוּ הַיָּדִים* may be included the *βαρτολογία* which our Lord condemns, and for which the Jews appear ever to have been notorious. Nothing could be more incongruous than to spread open to the view of Holy Omniscience, hands which had been stained by acts of atrocious wickedness. Hence the practice, to which allusion is made in the following verse, of washing the hands before engaging in prayer—an illusion which also holds in regard to *δούλους χείρας*, 1 Tim. ii. 8. The last clause of the verse is a prosopodosis, in which the reason is assigned why their services were rejected. It is noticeable that while the other verbs in this verse are future in signification, the last, *הָרַבּוּ*, is in the preterite, to indicate the *habitual* cruelty in which the Jews of that age indulged. Gesen. *Lehrg.* § 205. 3. 6. *רָבִים* in the plural, *bloods*, is generally used of murders to express the aggravated atrocity of the crime.

The specification of the entire service of the Jews, ver. 12—15, was intended to produce the conviction, that no part of it was acceptable to God, whatever relative importance they might attach to it, while they persevered in a course of transgression,—a great moral truth applicable to mankind in all ages.

16, 17. Though divided both in the original, and in the versions, these verses are most intimately connected by the identity of the forms, and the directness of the contrast : *הָרַבּוּ הַיָּדִים*—

לְרַבּוּ הַיָּדִים. They introduce a series of appropriate expostulations, couched partly in figurative, partly in literal terms.—*הָרַבּוּ*, Gesenius and Hendewerk take for the Hithp. *הָרַבּוּ*, the *ה* being suppressed before the sibilant, which makes the compensation by the Dagesh forte. Hitzig considers it to be the Niph. of *רָבַד*, which is preferable, as the proper Hithp. of *רָבַד* would be *הָרַבּוּ*. The remark of this writer, that there are no instances of Hithp. in verbs having *ו* for their first radical is important.—*אֲשַׁר הָיָה*. Gesenius, Winer, Ewald, Hitzig, and other moderns, render *הָיָה* actively, considering it to be equivalent to the Benon. part. *הָיָה*; though Gesenius allows, in his later works, that the form here employed being intransitive, the word may be taken in a passive sense, which, indeed, the connexion absolutely requires. LXX. *ῥύσασθε ἀδικούμενον*, and so the Chal., Syr., Vulg., Saad., and Jewish Span. Kimchi also renders it *הָיָה*, not *הָיָה*, as Gesenius represents it in his Comment. The Rabbi explains the meaning by referring to Ps. xxi. 4 ; but he gives the sense of the passage thus : *יִשְׂרוּ מִי שְׂדֵהוּ*, “Direct him who is *robbed* and *wronged* in his judgment.” Though the root primarily signifies to be sour, acid, the idea of *corrupt*, suggested by Bochart, and adopted by Lowth, Dathe, (emendate quod corruptum est,) and others, does not suit, as indeed Lowth himself felt ; but that of *violence*, which, in common with its cognate *הָרַס*, it obviously conveys, is fully warranted.—*שְׂרָאֵהוּ*, *to be erect, straight, right*, has, in Piel, the causative signification, *to make or place erect, to cause to walk right* ; hence *to lead, guide*. It here specifically

- 18 Come now, let us reason with each other, saith Jehovah :
 Though your sins be like scarlet, they shall be white as snow ;
 Though they be red as crimson, they shall be like wool.
- 19 If ye be willing and obey,
 Ye shall consume the best of the land ;
- 20 But if ye refuse and rebel,
 Ye shall be utterly consumed by the sword.
 For the mouth of Jehovah hath spoken it.

signifies to raise the afflicted from his state of depression under the violent hand of his enemy, to see him righted as to his place in society, to restore him to circumstances of prosperity. The uncommon frequency with which the cases of the orphan and widow are taken up in the Old Testament, evinces the high degree of importance attached to this branch of Hebrew ethics.

18. A remarkable instance of gracious condescension on the part of Jehovah, designed to afford the utmost encouragement to penitent and returning sinners. Gesenius, after Michaelis, Koppe, and Eichhorn, supposes that the passage refers not to pardon, but to judgment, though he construes it differently ; but the passages which he adduces are by no means parallel, and the verbs employed are רָבַח and שָׂפַח, not נָחַם, which the prophet here uses, and which signifies to *argue a point, reason*, as well as to *punish*. It is used in a kind sense, as the connexion shews. Comp. the beautiful parallel, chap. xliii. 26, where even שָׂפַח occurs in the same signification. Jewish Span. *contrastemonos*. — שָׂפַח, prop. *garments of scarlet colour*, from שָׂפָה, a colour obtained from the *coccus ilicis* of Linnæus—an insect which deposits its eggs in the leaves of the *quercus cocciferus*, found in Spain, and other countries bordering on the Mediterranean. It was greatly in request by the ancients, who prepared from it a deep scarlet, or beautiful crimson dye, somewhat resembling that which is now obtained from the *coccus cacti*, or the cochineal insect.

It is called by the Arabs قَرْمَس, *kermes*; (in the Jewish Span. *el car-*

mesi;) hence our “crimson.” From the similarity of the word to שָׁפַח, which signifies to *repeat*, or *do a thing a second time*, some have supposed, that *double-dyed* crimsons or purples are meant: a supposition which derives some support from the *bis tincta*, and *dibapha* of the Roman writers; and from the διπλοῦν of the LXX. Exod. xxv. 4; and the δίβαφον of Symm. Exod. xxviii. 8, where the Vulg. has *bisinctum*. In the present passage, the LXX. render it φοινικοῦν, which Hesych. interprets πυρρόν, κόκκινον, αἱματώδες; but which is properly to be explained from the circumstance, that it formed a celebrated article of Phœnician commerce. The corresponding term חֲרָבָה signifies a *worm*, and denotes the insect itself, from which the colour was obtained. It is here used merely for variety of expression. The two words are found together: חֲרָבָה וְחֲרָבָה, Exod. xxv. 4: and חֲרָבָה וְחֲרָבָה, Lev. xiv. 4. With the Jews white was the symbol of purity; red, of crime, especially of cruelty and murder.

19, 20. The rhythmus and antithesis in these verses are exquisite. אָכַל might, in the former instance, be rendered *enjoy*, as Luther gives it; but as it is employed in the latter with evident reference to its previous occurrence, *consume* is more appropriate. אָכַל is intensively, and not causatively passive, as Gesenius would have it. Supply אָכַל before אָכַל. The interpretation of Hitzig: “ye shall be compelled to devour the sword,” i.e. by receiving it into your vitals, is violent, and quite repugnant to Scripture usage. See Deut. xxxii. 42; 2 Sam. ii. 26.

- 21 Ah! how is she become an harlot—the faithful city!
 She that was full of justice!
 Righteousness dwelt in her, but now murderers!
- 22 Thy silver is become dross;
 Thy liquor is weakened with water;
- 23 Thy princes are rebellious, and associates of thieves;
 Every one of them loveth a bribe, and pursueth rewards;
 They maintain not the cause of the orphan;
 And the cause of the widow reacheth them not.
- 24 Hence the announcement of the Lord,

21. The prophet again depicts the corrupt state of the metropolis; contrasts its present moral degradation with the high and honourable character which it had formerly sustained; and denounces the wrath of God against the finally impenitent. נִאֲמָנָה has special reference to fidelity in the worship and service of the true God, and נִאֲמָנָה to the idolatrous practices which obtained in the days of Ahaz. Such practices were a breach of the matrimonial bond into which the nation had symbolically entered with Jehovah. The Jod in נִאֲמָנָה is usually called paragogic, but seems rather to be the relic of an ancient mode of expressing the *status constructus*, or, as Ewald. § 406, terms it, a *union-vowel*. It occurs very rarely in prose, and then only in the first four books of the Pentateuch; but it is more frequent in poetry, and very common in proper names, as נִבְרָאֵל, נִבְרָאֵל, &c.

22. סִינִים, the recedanea, or scorice which separates from metal in a state of fusion, or the baser metal thus detached from it when smelted. The metallurgic art appears to have been cultivated at a very early period. Numerous traces of it occur in the Scriptures—many of them indicating a considerable degree of proficiency.—סִינִים, the LXX. and Symm. οὐνός; Aq. σμυπόσιον. This substantive, and the verb from which it is derived, are only used in poetical or prophetic composition, and unequivocally convey the idea of inebriating liquor, or liquor, the drinking of which freely in its pure state would produce intoxication. It is used in this place, to express the

idea of purity or genuineness, in which alone its potency lay; though, perhaps, not exclusive of an implied reference to the abuse of it.—כָּרַח, lit. cut, wounded, killed with water. The word occurs only in this place; but is quite in keeping with similar modes of expression among the Arabs, as may be seen in Gesen. Comment. in loc. "*Vinum aqua secare est phrasia orientalis, vinum aqua miscere indicans.*"—Dathe. The lexicographers compare it with כָּרַח, to *circumcise*; with which the German *wein taufen*, to *baptize wine*, is singularly parallel as it respects the religious rites from which the phraseology is borrowed. Both members of the verse express the deterioration which had taken place in the state and character of the Jews.

23. שָׁרִין סִינִים, a paronomasia, which also occurs Hos. ix. 15; and in sound, though not in sense, Jer. vi. 28.—שָׁרִין is not used elsewhere, but is introduced as a parallel to שָׁרִין. LXX. ἀνταπόδῃμα; Symm. ἀμοιβάς.

24. נִאֲמָנָה. A solemn and emphatic mode of expression, admirably adapted, in connexion with the following accumulation of Divine appellatives, to excite attention to the declaration they were intended to introduce. נִאֲמָנָה, cognate with נָחַם, to *cry aloud*, *roar*, as the lion, the sea, &c., is the Pah. construct, and signifies what has been solemnly or oracularly announced. Hence the idiomatic phrase, Jer. xxiii. 31. וְנִאֲמָנָה, "and solemnly pronounce: the oracle of," where there is a singular beauty in the suppression of the Divine name, since what the

Jehovah of Hosts, the Protector of Israel :

Ha ! I will be relieved from my adversaries ;

I will be avenged of my enemies.

- 25 But I will again turn my hand towards thee,
And will smelt away thy dross as with potash,
And take away all thine alloy.

false prophets pretended to deliver had not proceeded from *Jehovah*, but was the mere invention of their own brain.—*יָדוֹן*. Some regard the subst. *יָדוֹן*, a base or pedestal, as the root of this word ; but the more natural derivation is that adopted by the most distinguished Heb. scholars for the last century, which refers it to *יָדוֹן* or *יָדוֹן*, to exercise power or authority, subjugate, judge. When used, as here, with the article, as also without it in elevated poetry, Ps. cxiv. 7, the word is taken absolutely to designate Jehovah as the *Supreme Judge* or *Universal Governor*. It is applied in the same sense to the Messiah, Mal. iii. 1. *יָדוֹן*, the plural form absolute, is likewise used exclusively of God. Gen. xix. 18, forms no exception : the pause accent there requiring the Patach to be changed into Kametz ; so that, though the form of the Divine name is exhibited, which led the Masoretes to mark it *יָדוֹן*, it is in reality the simple plural, with the pronominal affix, as in ver. 2. To further distinguish Jehovah from all other rulers, he is styled *יָדוֹן בְּלִיַּיְתָּא*. *יָדוֹן* occurs only here in construction with *יָדוֹן*, and five times besides in construction with *יָדוֹן*. It is derived from *יָדוֹן*, an intransitive verb, not in use, but cognate with *יָדוֹן*, to pass over, *יָדוֹן*, to be over, cover, and signifying to cover, protect, defend ; hence *יָדוֹן*, and *יָדוֹן*, wing or pinion, from the protection which it affords. The meaning of the phrase *יָדוֹן בְּלִיַּיְתָּא* is, therefore, the Protector of Israel.—*יָדוֹן*. This is one of those Heb. verbs which are so pregnant with meaning as to convey even contrary ideas. It is properly expressive of strong emotion, and the mental relief or enjoyment which results from an effort to give vent to it. With respect to one's own actions, it signifies to grieve or repent ; with

respect to those of others, to inflict punishment, avenge one's self upon them. In both cases the mind is eased of the annoyance which blameworthy conduct has occasioned to it. It also signifies to exercise pity or compassion towards suffering, because of the effect of such exercise upon one's own mind. God is here represented anthropopathically as determined no longer to be vexed, or offended by the conduct of his enemies, but to obtain relief from the burden which it imposed, by removing them from the scene of action ; or so affecting them by his judgments, as to deprive them of the opportunity of insulting him. See the beautiful note of Lowth on the passage.—The *ה* in *יָדוֹן* is the sign of the elongated Future, indicating a fixed determination to effect the action expressed.

25. *יָדוֹן בְּלִיַּיְתָּא* is used in a hostile sense, Ps. lxxxi. 15 ; Amos i. 8 ; but the connexion shews that the phrase is here to be taken in a good sense, as pointing out the return of the divine favour—though that favour could only be restored by an exertion of power in removing the causes of indignation.—*יָדוֹן*, as with potash : Jewish Span. *como xabon*. *יָדוֹן* for *יָדוֹן*, as freq. *יָדוֹן*, a vegetable salt obtained from the ashes of the *kali*, or soap-plant, of which Forskal found several kinds in Egypt and Arabia : hence the Arabic, *القلي*, *Alkali*, adopted into our western languages. It is the same article, otherwise called *יָדוֹן*, and was used, not only in cleansing cloth, or washing the body, but also, as appears from this passage, in purifying metals ; causing the different parts to separate more readily from each other. Thus the Chald. ; but the other ancient versions simply express the idea of purity—the effect for the cause. Bo-

- 26 And I will restore thy judges as at the first,
And thy counsellors as at the beginning;
After this, they shall call thee,
The city of righteousness, the faithful state.
- 27 Zion shall be delivered through justice,
And her converts through righteousness.
- 28 But the destruction of the rebels and the sinners shall be together;
And those who forsake Jehovah shall perish.
- 29 For ye shall be ashamed of the terebinths in which ye delighted,
And blush for the gardens which ye had chosen.

chart. ii. 43.—כְּסֵל, any base admixture of lead, tin, or other impure metal found in silver ore. It derives its name from its being *separated* (כָּרַד) from it in the process of smelting.

26. The restoration of righteous judges and counsellors was to be effected by the removal of those who were corrupt, and the creation of such as answered to the character originally prescribed in the law. כְּסֵל, which is seldom used, except in the poetical or prophetical books of Scripture, is synonymous with עֵר. It is derived from כָּרַד, כָּרַד, *to fall in with, meet*; Arab.

قرا, *collegit, hospitium excepit, in urbe vixit*; hence, قريه, *urbs*, Heb. and

Punic, כְּרָה; and properly signifies a place of meeting, where there is an assemblage of persons, and where strangers may expect to meet with hospitality, Gen. xix. 1, 2. In כָּרַד לְךָ, is a common Hebraism, according to which, a person is said to be called what he really is; so that, "thou shalt be called" is equivalent to, "thou shalt be." This idiom, though more frequently occurring in Isaiah, is not peculiar to him. See the parallel passage, Zech. viii. 3. In all such cases, the name specified is not a *nomen proprium*, but a predicate of certain properties or qualities distinguishing the object named.

27. Since the inhabitants of Zion are not described in this chapter, as having been carried into exile, כְּפָדָה is not to be translated, ἡ αἰχμαλωσία αὐτῆς, *her captives*, as in the LXX., but as Jarchi gives it; וְשֵׁי הַשְׁבוּהָ, "those

who repent." שֵׁי signifies, in such connexion, to turn to God in the way of genuine conversion. The converts of Zion were her inhabitants, considered as recovered to the true worship and service of God.

28, 29. פְּשָׁעִים וְחַטָּאִים denote the opposite characters to שֵׁי, in the preceding verse—impenitent and obstinate transgressors. The change of person in Hebrew poetry is very common; so that, though Kennicott's Codices, 150, 182, and De Rossi's 226, originally, together with Munster's printed edition of 1536, the Chaldee Paraphrase, and the version of Saadiah, read יִבְשִׁי, "Ye shall be ashamed," it is not at all improbable that יִבְשִׁי, the reading of the Textus Receptus, is genuine; and to alter it simply on such authorities as those just mentioned, would be unwarrantable. At the same time, since the third persons of verbs are often used impersonally, this verb may be considered as subordinated to those which follow, and translated accordingly, as I have done in the version. To avoid the harshness, the LXX. and Syr. throw הַמִּדְבָּר into the third person, —אֵלִים, to correspond to הַגִּבּוֹר, in the second member of the verse, must be interpreted, *terebinth*, or *oak groves*; which places, as well as gardens, while they afforded shelter from the burning heat of the sun, were peculiarly favourable to the obscene practices connected with idolatrous worship. They were accordingly selected for the purpose, not only by the ancient idolaters in Phœnicia, Syria, and other parts of the East, but in Germany, Britain, &c. though the superstitions in the colder

- 30 For ye shall be as a terebinth whose leaves wither ;
And as a garden in which is no water.
- 31 The powerful man shall become tow,
And his work a spark of fire ;
They shall both burn together,
And no one shall quench them.

climates of Europe may not have been marked by the same degrees of licentiousness.—It has been contested, whether by the לָשׁ, is to be understood the *terebinth*, or turpentine-tree, or the *oak*. It takes its name from its strength and hardness. The LXX. render it *τερέβινθος*, Gen. xiv. 6; but Aq., Symm., and Theod. have *δρῦς*, which the LXX. frequently employ as a translation of the kindred word לָשׁ, substituted for it in the next verse. According to Gesenius—Aristotle, Theophrastus, and Pliny, describe the Terebinth as an evergreen—a quality which would suit ver. 30; but the fact is denied by modern botanists. Lowth, unable to make up his mind, either to terebinth or oak, renders the words by *ilex*, which is a species of the latter. The truth of the matter seems to be, that the Hebrews used it to designate the *Pistacia Terebinthus* of Linn.; while they appropriated לָשׁ and לָשׁ to the oak, insupporting which appropriation, all the ancient versions agree: though, in the present case, Aq., Symm., and

Theod. have *εἰδώλων*: taking the word to be לָשׁ, which is used both of the true God, and of any false divinity. The Arabs call it the Butm-tree. For a description of it, see Dr. Robinson's *Biblical Researches*, vol. iii. p. 15.

30. Nothing could more strikingly typify the destitute and forlorn condition of the ungodly, in their circumstances of destruction, than the faded terebinth, and gardens without any supply of water.—For לָשׁ, the singular, nearly fifty MSS. and eight editions read in the plural לָשׁ.

31. כֹּחַ, *powerful*, great in might or riches. Some interpret this of *idols*, and their worshippers, but less aptly. The word seems to be used to denote the influential characters in the Jewish state, whose wicked deeds had plunged it into such dire calamities. Both they and the objects of their idolatrous worship should now be consumed together. מְצֵלָה, *his work*, is here equivalent to מְצֵלָה יְדֵי, *the work of his hands*, i.e. *his idols*, ch. ii. 8; xxxvii. 19.

CHAPTERS II.—IV.

That these chapters form one connected whole, has been admitted by most expositors. It was reserved for Koppe, Eichhorn, and Bertholdt, to break them up into minute fractions; but the unsuccessful results of their efforts have cured the mania for critical operations of this description, which raged for a time in Germany. Jahn, Döderlein, and Hitzig, include also the fifth chapter in the discourse; yet, with the exception of Döderlein, they consider it to be so far distinct, as claiming to be regarded in the light of a second division of it. Gesenius treats them as altogether separate discourses.

The time when this discourse was delivered seems plainly determinable, by the political and moral traits which it exhibits. The flourishing state of commerce; the importation of the precious metals from the East; their great

abundance; the introduction of foreign manners, especially idolatry; and the luxury and finery which prevailed; seem all to agree with the commencement of the reign of Ahaz. For the conducting of these several items to the pitch which they then reached, ample provision had been made, by the reopening of the port of Elath, under Uzziah, 2 Kings xiv. 22; his increase of military prowess, and his success, 2 Chron. xxvi. 6—15; and the prosperous career of Jotham, 2 Chron. xxvii. 3—6. The strong features of idolatry which the prophet exhibits, entirely militate against the hypothesis of this section having been delivered in the time of Uzziah. In part of that of Jotham, matters greatly deteriorated; but it was not till Ahaz ascended the throne, that the door was opened for the entrance of all kinds of wickedness and abomination.

CHAPTER II.

The prophet commences with a lucid prediction of the establishment of Messiah's kingdom, and its happy results, 1—5; he then depicts the awful apostasy and idolatry of the Jews in the times immediately following his own, 6—9; denounces the divine judgment against the different classes of the people, 10—17; predicts the utter abolition of idolatry, 18—21; and closes with an exhortation to withhold all confidence in man, 22.

- 1 THE things which Isaiah, the son of Amoz, saw, concerning Judah and Jerusalem.
- 2 In the last of the days, the mountain of Jehovah's house Shall be established on the summit of the mountains,

1. נָבִי has the signification of *thing* or *matter*, as well as that of *word*, and especially, in such connexion, a thing or things forming the subject matter of *divinely oracular communication*. Verbum pro divino responso et oraculo. Zwinglius. Most modern translators render the term, by *prophecy*; but then they are obliged to give נָבִי, by *was revealed*, which is an unnecessary liberty. Every difficulty is removed by the literal translation given in the version. More things than one being intended, נָבִי may be regarded as a collective noun.

2—4. This passage, with a few verbal differences, being also found Micah iv. 1—3, it has been matter of dispute, to which of the two prophets belongs the claim of originality; and

some have even maintained, that it contains the words of a third and more ancient prophet, which both Isaiah and Micah adopted on different occasions. This hypothesis, however, is quite unnecessary; nor is it of any consequence which of the prophets first delivered the prediction. They were contemporaries, and the one may have heard the other,—a supposition which will account for the discrepancies between them, in point of phraseology, much better than the theory, that one of them copied the passage from the written prophecy of the other.

2. The phrase, אֲחֵרֵי הַיָּמִים, which, in itself signifies, *remote future time* indefinitely, has, in the prophets, a more determinate reference; viz. to the *last period* of the divine dispensations, the

And shall be elevated above the hills,
And all the nations shall flow to it.

- 3 Yea, many people shall go and say ;
Come, let us go up to the mountain of Jehovah,
To the house of the God of Jacob ;
That he may teach us his ways ;
And that we may walk in his paths.
For out of Zion shall go forth the law,
And the word of Jehovah from Jerusalem.

time of the Christian economy. Comp. Jer. xxiii. 20; xxx. 24; Dan. x. 14; Hos. iii. 5. Hence the current Jewish interpretation: יְמֵי הַמָּשִׁיחַ, *the days of Messiah*,—the time when he should appear, and during which his kingdom should endure; of which, Kimchi and other rabbins consider the present passage to be clearly predictive. Abarbanel says expressly, דִּישׁ בִּי סֶפֶר לִימֵי מֶשִׁיחַ, "it belongs *without doubt* to the days of the Messiah." Mashm. Hayeshuah, fol. 8. col 1. LXX. ἐν ταῖς ἐσχαταῖς ἡμέραις, which is either adopted or imitated in the N. T. Acts ii. 17; Heb. i. 1; 1 Pet. i. 20. The mountains and hills cannot here be literally understood of Zion, Lebanon, Tabor, Gilead, &c. since the elevation of the former of these mountains above the others, or rather its transposition to be firmly based upon their summits, would argue a physical convulsion too violent and absurd in its phenomena to be for a moment admitted. In the symbolical diction of prophecy, mountains betoken commanding or governing powers, or governments and systems, political and ecclesiastical. In a religious point of view, the phraseology may be based upon the fact, that altars and temples, the central points of idolatrous worship, were constructed on elevated localities. The establishment, therefore, of Zion upon the tops of the mountains, and its paramount elevation, refer to the superior position which the church of God was to assume, in relation to the different systems of false religion; the influence which she was to exert upon them, and her permanent duration, chap. xi. 9; Dan. ii. 35; Rev. xvi. 20. —וַיִּרְי, *to flow as a river*, is beautifully

descriptive of a long and continuous mass of human beings collected from different quarters, and moving forward in procession towards some point of common interest.—Instead of וַיִּרְי, Micah has וַיֵּלֶךְ, which is the more definite, and, on this account, more probably the later in its composition. —וְלִי יִהְיֶה points out the universal character of the Christian dispensation. Instead of the Jewish males going up thrice in the year to Jerusalem, and individual proselytes repairing thither from the surrounding countries, the great mass of the population of the globe would abandon their superstitions, and enter the church of God.

3. The same idea of universality is prosecuted in this verse, with a declaration of the object which the converts would have in view, in repairing to the church, and the means by which their conversion should be effected. The וַיִּרְי prefixed to the futures, וַיֵּלֶךְ, and וַיִּרְי occurring after לֵךְ, a verb in the imperative mood, is not merely copulative, but marks the ends or events to which the action expressed by that verb was to be introductory. וַיִּרְי, when used as here in the imperative, is a formula of exhortation or excitement, and though strictly meaning *to go*, *proceed* in any direction, is more appropriately rendered into English by *come*. Gesen. Lehrgeb. p. 873.—The synonymes וַיִּרְי, and וַיֵּלֶךְ, like ὁδός, Acts ix. 2; xix. 9, 23; 2 Pet. ii. 2; and the Arab. سبيل, سبيل, in the Korân, signify *religion, religious principles, worship, and conduct*.—וַיִּרְי is not partitive here, as if only partial instruction were to be obtained; but, after verbs of teaching, it indicates

- 4 And he shall arbitrate among the nations,
And give decision to many people;
So that they shall beat their swords into coulters,
And their spears into pruning-knives:
Nation shall not raise a sword against nation,
Neither shall they learn war any more.
- 5 O house of Jacob!
Come and let us walk in the light of Jehovah.
- 6 Surely thou hast cast off thy people, the house of Jacob,

the matter or subject, which the teaching has for its object.—If מִדָּבָר may be taken in its appropriated sense for the Old Testament revelation; the מִדָּבָר in the following hemistich will then signify the gospel, or the announcements of the New Testament, which are repeatedly called ὁ λόγος τοῦ κυρίου, as in Acts xix. 10; 2 Thess. iii. 1. Both terms, however, may be descriptive of divine doctrine generally. This part of the prophecy received a literal fulfilment, when the apostles executed our Lord's commission, to go and teach "all nations, beginning at Jerusalem," Luke xxiv. 47; but consistency of interpretation requires the term to be applied to the church, of which, at the time the prediction was uttered, and also in the apostolic age, Jerusalem was the central locality. It was from the church, and by the church, that the truth was to be propagated throughout the world; and to that church, in her universality, the nations were to come for instruction.

4. Here the scene of Messiah's reign is distinctly laid in the Gentile world; where its influence was to be extensively felt, in the abolition of war, and the security enjoyed in cultivating the peaceful arts. To the description given by our prophet, Micah adds:—

"And they shall sit, each under his vine, and under his fig-tree,
And none shall make them afraid:
For the mouth of Jehovah of hosts
hath spoken it."—Chap. iv. 4.

Compare Martial, Epigr. xiv. 34; and for the reverse of the picture, Joel iv. 10; Virg. Georg. i. 507; Ovid, Fast.

i. 699. The fulfilment of this prediction has hitherto only been partial, in consequence of the partial prevalence of the genuine spirit of the gospel; but it is undeniable, that Christianity has greatly contributed to ameliorate the political condition of mankind, by diminishing the horrors of war, promoting useful intercourse, and advancing the useful arts. Its plenary accomplishment is reserved for a period yet future, of the tranquillity and prosperity of which, the prophetic pages abound with the most glowing descriptions. The nominative to מַחֲרֵץ, &c. Kimchi and other rabbins admit to be the *King Messiah*. — אֵיזִם, on comparing 1 Sam. xiii. 20, obviously signify agricultural implements of iron, and most probably the *coulter*, as there distinguished from מַחֲרֵץ and מַחֲרֵץ, implements similarly employed. The Jewish interpreters render the word by *mattocks*, which is supported by the version of Symmachus. Comp.

however, the Arab. اِنِث, *molle fuit*

(ferrum); اِنِث, *molle ferrum*.

5. Contains a spirited address to the Jews forthwith to avail themselves of the privileges which they enjoyed, lest, while these privileges were extended to other nations, they might be deprived of them. אֵיזִם יְהוָה, *the light of Jehovah*, is the *instruction* or *knowledge* which he imparts. See ver. 3.

6. The exigency of the place requires מִן to be rendered *surely* or *assuredly*,—not *for*, which is quite foreign to the connexion. Contrasting the happiness which his people might enjoy, by walking in the paths of obedience, with their foreseen forlorn condition,

- Because they are full of the East;
 They practise magic, like the Philistines,
 And strike hands with the sons of foreigners.
 7 Their land also is full of silver and gold;
 And there is no end to their treasures.
 Yea, their land is full of horses,
 And there is no end to their chariots.

the prophet abruptly changes the object of address, and appeals directly to Jehovah, who had brought his judgments upon them; and proceeds to point out the causes which had procured them. Nothing can be more violent than the interpretation of the Targum, Saadiah, Michaelis, and Hitzig, according to which יְהוָה יִקְרָא is to be considered as the vocative case, thus: "For thou hast left thy people, O house of Jacob!" Besides there being no parallel instance of such construction, the frequent use of נָשַׁח, the verb here employed, in connexion with יְהוָה, to express his abandonment of his people, shews, that it is to *Him* the address is directed. The נְשַׁחֲתָהּ הִיא is not a contraction of נָשַׁח, as Houbigant conjectures, but the fuller, though rarer form of the pronominal affirmative of the second pers. sing. mas. See Gen. iii. 12; Mal. ii. 14.—נְשַׁחֲתָהּ stands here for נְשַׁחֲתָהּ, and thus is parallel with נְשַׁחֲתָהּ and יְהוָה יִקְרָא. The connexion shews that persons are meant, who taught the superstitions, and practised the sorceries of Syria and Babylon. The contrast, in point of locality, which is effected by this construction, evinces the impropriety of taking יְהוָה in the temporal sense, as the ancient versions do, as well as the conjecture of Brentius, adopted by several moderns, which would substitute נְשַׁחֲתָהּ for נְשַׁחֲתָהּ. Lowth would unite both, and render, "with divination from the east:" but this is quite uncritical. The Hexaplar Syr. has **ܢܫܚܐ**, Syria. For the *Philistines*, see chap. xiv. 29. That they were addicted to augury we learn 1 Sam. vi. 2. Whether יְהוָה be descriptive of those who divined by observing the phenomena of the clouds (נֶפֶשׁ, *a cloud*), or of those who employed ocular fascination,

(נֶפֶשׁ, *the eye*), we have no sufficient data according to which to determine. LXX. κληροδοίνομαι, but also ὀφθαλμοσκοπέω, Lev. xix. 26. Syr. **ܢܫܚܐ**; Vul. *augures* in general. Luth. *Tagewähler*. Gesenius gives to the verb נָשַׁח the signification of *covering*, and interprets the noun as denoting those who act covertly, *who use covert arts*. יְהוָה יִקְרָא, commonly נְשַׁח, *foreigners*, whom the Jews hired to divine for them, after the manner of the heathen. נְשַׁח, to make a bargain, or enter into an agreement by *striking hands*—a mode of contracting common in the East, as it is in most nations. Hence the Arab. **صَفَقَة**, *complosio manuum, venditio, contractus, a settled bargain*, effected in this way. The verb is nearly related to נָשַׁח, frequently used for striking the hands together in token of joy, &c. and is found in this sense in thirty-one codices, Job xxvii. 23. The ס occurs in the present case in some MSS. and in the Soncin. edition.†

7. This description of opulence and prowess would agree with the time of Uzziah, who had an army of 307,500 men; but there is no reason to suppose that they diminished in the days of his son; and by the time Ahaz ascended the throne, the evils which usually follow in their train, had greatly increased. The multiplication of horses, riches, &c. was expressly prohibited to the king, Deut. xvii. 16, 17,—a prohibition, not, as Gesenius insinuates, of an equally late date with the practice of the Jewish monarchs, in procuring horses from Egypt, but originally inserted in the Jewish law by Moses, and prophetically indicative of their propensity to indulge in what had a natural tendency to alienate

- 8 Their land is full even of idols;
They bow down to the work of their hands,
To that which their fingers have made.
- 9 The man of low condition is bowed down,
And the man of rank is brought low;
And thou wilt by no means forgive them.
- 10 Enter the rock, and hide thee in the dust,
From the fear of Jehovah, and from his glorious majesty.
- 11 The haughty eyes of man shall be brought low,
And the loftiness of men shall be humbled,
And Jehovah alone shall be exalted in that day.
- 12 For there is a day of Jehovah of hosts,
Against every thing that is proud and lofty,

their trust from God. As camels and asses were the animals used by the Hebrews for riding, horses were procured for purposes of war. Comp. Prov. xxi. 31; Job xxxix. 19—25; Zech. x. 3. The מַרְכָּבוֹת were *war-chariots*. These were very common among the Canaanites and other neighbouring nations; and some of them being armed with iron scythes or hooks, *currus fulcati*, made terrible havoc among the ranks of the enemy.

8. אֱלִילִים, *non-entities*, i. e. idols, fictitious beings, destitute of all life and power, from אֵל, *nihili esse*: most probably in this case, as Vitringa remarks, teraphim, or household gods, whose idolatrous rites were celebrated in private, but not publicly tolerated till the accession of Ahaz.

9. Though אָדָם and אִישׁ are sometimes mere synonymes, yet in passages such as this, where the design of the writer is to describe different ranks of men, they are used by way of antithesis. Comp. Ps. xlix. 3; Is. v. 15. Luth. very expressively: "Da bückt sich der Pöbel, da demüthigen sich die Junker." As all classes were addicted to false worship, the judgments of God would be universal. Considering that the idolaters had been accustomed to *bow down* before the objects of their adoration, there is a singular propriety in the selection of the verbs here employed to express their punishment. They are repeated in verses 11, 12, and 17.—אֵל הָאֱלִילִים

marks the strong conviction in the prophet's mind, that merited punishment would be inflicted upon them. אֵל, like the Greek *μή*, is used in subjective propositions to express the certainty of the negation, as it respects the person by whom it is uttered. Ewald's Gram. § 573, Eng. Trans. The meaning is: that, how much soever the Jews were depressed by external calamities, these calamities should not be removed, but should still continue to weigh them down, as subjects of the divine indignation.

10. עָפָר, lit. *dust*, but used here, as frequently in the poetical books, for יִרְאָה, פֶּחַד, the fear which the coming judgments of Jehovah inspire. One MS. supported by the LXX. and Arab. versions, adds, as in verses 19 and 21: בְּקִימוֹ לְעֵץ בְּאֶרֶץ, but it is evidently an emendation, and does not suit the present connexion.

11. אֲנָשִׁים should properly be in the plural, to agree with אֲנָשִׁי, but it is influenced by the attraction of the nearer noun אָדָם, as similar instances evince. The contrast between אָדָם, אֲנָשִׁים, and יִרְאָה, is marked and striking.

12. יוֹם לִדְרוֹת. In the prophetic writings, the term יוֹם is frequently employed to denote a period of divine judgment, Ezek. vii. 10; Joel i. 15; just as *ἡμέρα τοῦ κυρίου* is used in the N. T. for the day of judgment. שָׁנָה and שָׁנָה are similarly used. Hence the emphasis attaching to הַיּוֹם הַזֶּה, ver. 11. Ἐκείνη ἡ ἡμέρα, 2 Thess. i. 10, &c. The

And against every thing that is elevated,
And it shall be brought low.

- 13 Against all the cedars of Lebanon,
That are lofty and elevated;
And against all the oaks of Bashan.
14 Against all the high mountains,
And against all the elevated hills.
15 Against every high tower,
And against every fortified wall.

↳ refers the judgment to Jehovah, as the author of its infliction.

13—16, contain a specification of several of the most distinguished objects of nature and art, in order, metaphorically, to represent the different persons or orders of men, elevated by the dignity of office, or rendered notable by their riches, or the elegance and luxury of their establishments, whom the judgments of God would, in a more remarkable manner, hurl into ruin. "They afford," Lowth elegantly observes, "a striking example of that peculiar way of writing, which makes a principal characteristic of the parabolical or poetical style of the Hebrews, and in which their poets deal so largely; namely, their manner of exhibiting things divine, spiritual, moral, and political, by a set of images taken from things natural, artificial, religious, historical; in the way of metaphor, or allegory." He proceeds to shew, that most of these are borrowed from nature, and that the Hebrew poetry is distinguished from all other poetry by its regular appropriation of a certain set of such images to the explication of certain subjects; as the cedars of Lebanon, the oaks of Bashan, for kings, princes, &c.; mountains for kingdoms; towers for protectors, &c. Compare chap. x. 33, 34; xiv. 8; xxx. 25. The whole passage in the prophet is in the highest degree figurative.

13. No objects of natural history mentioned in Scripture, have been more celebrated than the cedars of Lebanon. The cedar tree, the *Pinus cedrus* of Linnaeus, is found on some of the mountains in Asia Minor, and in different parts of the Levant; but

nowhere so stately, beautiful, and fragrant, as on Lebanon. Notwithstanding all the ravages made in its famous forests, by the building of such palaces as those of Jerusalem, Persepolis, Tadmor, and others, in ancient times; the exportation of immense quantities from Tyre to different parts of the Mediterranean, and the constant use of it for wainscoting the houses in the surrounding country, down to the present time, there still remains a remnant sufficient to call forth the admiration of travellers. The number of the trees is different, as estimated by different persons who have visited the spot since they were first described by Bellonius in 1550. Dr. Richardson, who saw them in 1818, states:—"They are large, tall, and beautiful, the most picturesque productions of the vegetable world we had seen. There are in this clump two generations of trees; the oldest are large and massy, *rearing their heads to an enormous height, and spreading their branches afar*. We measured one of them, which we afterwards saw was not the largest in the clump, and found it thirty-two feet in circumference. Seven of these trees have a particularly ancient appearance; the rest are younger, but equally tall, though for want of space, their branches are not so spreading." Some of them are stated by the Rev. Mr. Fisk, who visited them in 1823, to be about *ninety* feet high. Besides this forest, Seetzen discovered two others which surpassed it in extent. Rosenm. Bib. Geog. ii. p. 216. For *Lebanon*, see on chap. x. 34.—Next to the cedars of Lebanon, ranked *the oaks of Bashan*, a mountainous, but exceedingly fertile

- 16 And against all the ships of Tarshish,
And all the vessels of delightful appearance.
- 17 And the pride of men shall be brought low,
The loftiness of men shall be humbled,
And Jehovah alone shall be exalted in that day.
- 18 And the idols shall wholly pass away.
- 19 And men shall enter the caverns of the rocks,
And the caves of the earth,
From the fear of Jehovah and from his glorious majesty,
When he riseth to shake terribly the land.
- 20 In that day shall men cast their silver idols and their golden idols
Which they have made for themselves to worship
To the moles and to the bats:—

region beyond the Jordan: still, according to Mr. Buckingham, clothed with forests, among the trees of which oaks are frequently seen. Robinson describes part of his route in these parts as lying for nearly an hour and a half through a thick forest of fine oak-trees: and again speaks of the crests and sides of the hills being clothed with magnificent oaks, for which, he adds, this district, the ancient Bashan, is still, as of old, justly celebrated, ii. pp. 209, 211. They were used by the Phenicians for oars, Ezek. xxvii. 6.

16. תַּיִתֵּי תַרְשִׁישׁ, *ships of Tarshish*; see on chap. xxiii. 10.—שִׁבְרֵי הַקֶּדֶר cannot, on account of the parallelism, which exactly corresponds to that in the preceding verses, be extended, as Gesenius proposes, so as to comprehend all the objects which had just been mentioned separately. Various interpretations have been given; but that of *ships delightful to look upon*, suggested by the rendering of the LXX. *πάσαν θέαν πλοίων κάλλους*, best accords with the spirit of the passage.

17. חַיִּים, in the masculine, with the fem. חַיִּיִּים, may either be used for the sake of uniformity with verses 9 and 11; or, it may be accounted for on the principle, that when the predicate is mentioned before the subject is named, or its gender thought of, it may naturally assume the simplest form, which is that of the masculine singular. See Ewald, § 567.

18. There is a peculiar beauty in the brevity of this verse, which in the original consists only of three words: וְהָאֱלִילִים כָּלֵי יוֹמָם, in which the letter *Lamed* predominates. The singular verb is used, to intimate that not one of the idols should remain. No language could more graphically describe the entire disappearance of idolatry.

19. Judea, and the neighbouring regions, abound in caverns, some of them of an enormous size, to which the inhabitants were accustomed to flee for refuge, when attacked by enemies. Judg. vi. 2; xv. 8; 1 Sam. xiii. 6; xiv. 11; xxiv. 3, 7, 8.—יִצְרָא הַרְצָא, another instance of paronomasia.

20. This verse is connected with ver. 18, and shews how the idols were to pass away. However valuable they were, they should be rejected with contempt. לוֹ is wanting in one of Kennicott's MSS.; at first hand in one of De Rossi's; and is erased from another; but, standing for לָהֶם, it is the common *Dativus commodi*. —וְהָרַחֲרָחִים is found in five MSS. as one word, וְהַרְחֲרָחִים, and thus all the ancient versions (Theod. ἀφαρφερόσθ), though they differ in their interpretations. Taken separately, the words might signify, to the digging or burrowing, i.e. the holes of rats—חֲרוֹם, corresponding to the Arab. فَرَاس, rats; but as animals are mentioned immediately after, it is more natural to suppose

- 21 When they go into the clefts of the rocks,
And into the fissures of the cliffs :
From the fear of Jehovah, and from his glorious majesty,
When he riseth to shake terribly the land.
- 22 Cease from man
In whose nostrils is a breath ;
For in what is he to be regarded ?

that a simple reference to another species is made here. Besides, the quadrilateral form of the following noun makes the *Ketaltal*, or reduplicate form in this case the more probable. Both Gesenius and Hitzig object to rendering the word by *moles*, on the ground that these animals are found in the fields, and do not frequent old or ruinous buildings, like the bat ; and the latter commentator, following Abenezra, proposes *sparrows* ; but the consideration, that persons fleeing for safety not only throw away what they may have accounted valuable before abandoning their houses, but also in their flight through the open country, renders it more likely that precisely moles are meant. Since the verb עָצַר signifies *to dig*, its geminated derivative must denote some animal particularly noted for perforation, than which none rivals the mole. See on

the word, Bochart, Hierozo. vol. ii. p. 1031. The fondness of both moles and bats for darkness, rendered them fit companions for the idols which were consigned to oblivion.

21. The ל in לְבַיִת denotes in such connexion, the time of doing any action. See Gesen. Lex. c. 7.

22. A very appropriate exhortation, arising out of the predicted destruction of all human glory. This verse is entirely omitted by the LXX. ; but is found in the Targ. and both the Syriac versions, in Jerome and Aq., and is not known ever to have been wanting in the Hebrew text. Origen, Jerome, and after them Lyranus, Menochius, Luther, Ecolampadius, and many others, strangely interpret the words of Christ—an interpretation of which the Jews have not failed to avail themselves to reproach our Redeemer !



CHAPTER III.

The prophet now announces, in plain language, the severe privations to which the Jews would be subject, when the predicted judgments should be inflicted upon them. The cutting off of the necessities of life ; the removal of those in whose hands were the reins of government ; the assumption of rule by totally incompetent persons ; the anarchy and perplexity consequent upon it ; and the causes of these evils ; are all set forth in strong colours, verses 1—15. The remaining part of the chapter is chiefly occupied with a picture of female luxury, and the change that would take place in the appearance of the daughters of Zion, and that of the state generally, as the result of the visitations of Divine Providence.

- 4 And I will make boys their rulers,
And children shall govern them.
- 5 And the people shall oppress each other,
Every one his neighbour;
The youth shall outrage the aged,
And the despicable him who is honoured.
- 6 Should any one take hold of another
That is at home with his father, and say,
Thou hast raiment; be thou our ruler;
And let this ruin be under thy hand:
- 7 In that day, he will protest, saying,
"I will not be a healer:
For in my house is neither bread nor raiment,
Make me not a ruler of the people."

4. There is here a change of person, by which Jehovah is introduced as speaking; which is not unfrequently the case in Isaiah. הַיְלָלִים is synonymous with הַזְּרִים, only it more forcibly expresses the petulance of boys in the exercise of assumed authority. LXX. ἐμπαῖκται; Luth. *Kindische*, childish persons. The abstract *saucinesses*, is used for the concrete. Comp. Eccles. x. 16.

5. Instead of שְׁנַיִם, eight MSS., fifteen printed editions, and among these, three of the earliest, read שְׁנַיִם; but all the ancient versions have read as the Textus Receptus. The verb is here used in a reciprocal sense. The following clauses are exegetical, and furnish a striking delineation of a state of anarchy.

6. בֵּית is sometimes employed to express what is conditional—a meaning which the connexion in this place requires. וְאֵשׁ and וְאֵל, are used idiomatically, and not in the relative, or more confined sense of family connexion. בֵּית אָבִי is literally "the house of his father," in which the person referred to lived in a state of retirement from public life; but it is used elliptically for בֵּיתוֹ, "in the house," as Gen. xii. 15; 2 Kings xxii. 9, (5 Keri.) This interpretation of בֵּית supersedes the necessity of Lowth's conjecture, that רֶשֶׁת has been dropped out of the text. After אָבִי, two of Kennicott's

Codd. and the Babyl. Tal. add לְאֵשׁ, which the LXX. and Chald. support. The Syr. and Arab. also supply וְאֵל; but the ellipsis of לְאֵשׁ, in poetry, is too common to warrant, on such slender authority, our adopting the reading, which is virtually implied in the preceding verb תְּחַשֵּׁשׁ, though it may be admitted into translations. That this person possessed some respectability is evident from the special mention of שְׂמֹנֶת; properly a garment, which was worn immediately over the tunic, differing in size, but generally nine or ten feet in length, and five or six in breadth, but here obviously used for an abundant wardrobe, which would yield a supply sufficient to support the dignity of office. קֶרֶן, which, like the Arab. قاضي, *kadi*, signifies

a magistrate or judge, is not much in use.—Instead of תְּחַשֵּׁשׁ, thirty-five MSS., two printed editions, and the Babyl. Tal. read תְּחַשֵּׁשׁ in the plural. To be under the hand of any one, is to be subject to his power and management.

7. After וְאֵשׁ, supply וְאֵל, or קֶרֶן; a much more natural filling up of the ellipsis than תָּ, since swearing seems here to be out of the question. Viewed in connexion with the description of the diseased condition of the Jewish polity, chap. i. 6, in which the same verb (תְּחַשֵּׁשׁ) occurs, הַרְבֵּשׁ, a healer, is appropriately used of one who binds up the

- 8 For Jerusalem stumbleth, and Judah falleth ;
Because their language and their actions
Have been against Jehovah—
To provoke the eyes of his glory.
- 9 The shew of their countenance testifies against them ;
Their sin they announce like Sodom ; they hide it not ;
Wo to them,
For they bring calamity upon themselves.
- 10 Say ye to the righteous : It shall be well ;
For they shall eat the fruit of their actions :
- 11 Wo to the wicked : It shall be ill ;
For the desert of their hands shall be rendered them.

wounds of a state by the judicious use of authority. The LXX. resolve the figure by rendering it ἀρχήγος. A plentiful supply of dress and provisions being required, among the Orientals, in all who would assume the reins of government, or fill any public station, the individual applied to earnestly protests against any further proposals being made to him, on the ground that his resources would not meet the exigencies of the case.

8. From this verse, to the 15th, the *מַשְׁחָה*, or ruined state of things, described in the preceding verses, is accounted for, by its being traced to the fact, that the people had procured it by their base and wicked conduct, which Jehovah further threatens signally to punish ; while, at the same time, he would make a due discrimination in favour of the righteous.—*לְמַחֲרָה*, the contracted form of *לְחֵמָה*, the Infin. in Hiph. as Ps. lxxviii. 17. This verb is usually followed by *פֶּה*, the *mouth* ; *רוּחַ*, the *spirit*, also occurs Ps. cvi. 33 ; but *עֵינַיִם*, as here, is very expressive—the eye being that organ of the body which is most easily and keenly sensitive of pain. The absence of the former Jod in *עֵינַיִם*, which is borne out by most of the MSS., has occasioned considerable diversity of rendering. Michaelis, after the LXX., proposes to read *עֵינַי*, *humilis* ; and Lowth, *עֵנַן*, *cloud*, as the Syr. does, (probably by a mistake of transcription,) supposing an allusion to be made to the Shekinah in the wilder-

ness ; but the very frequent omission of Jod fully justifies the Masoretic punctuation. The pronunciation is much the same in both readings.

9. The Chald., Syr., Le Clerc, and Hitzig, render *הִקְרָה בְּנֶפֶשׁ*, *their partiality, or respect of persons*. It cannot be denied that the phrase *הִקְרָה בְּנֶפֶשׁ* signifies to shew such partiality, Deut. i. 17 ; xvi. 19, &c. ; and there can be no doubt that this sin obtained to a very great extent among the Jews at the time. Still, the use of *הִקְרָה* and *לֹא יָדָעוּ*, in the other member of the parallelism, evinces the propriety of the common rendering, which is defended by Rosenmüller, Gesenius, and Winer. *הִקְרָה* is a verbal noun, from the Infin. in Hiph. ; in Kal. *הִקְרָה*, *to be strange* ; in Piel, *to estrange* ; but in Hiph. *to look at, know* : hence, *look, shew, appearance*, as the signification of the noun. The repeated comparison of the conduct of the Jews to that of the inhabitants of Sodom, shews at once how much the latter was professedly abominated, and how great were the aggravations of the former. An unblushing recklessness of character is here specially intended. *אֵי וְנַפְשָׁם*, lit. *wo to their souls* : *נַפְשָׁם*, however, in innumerable passages, signifies, as in the present instance, *themselves*. See the Lexicons.—*נַפְשָׁם* is to be taken simply in the sense of doing or bringing evil, and not in that of *maturing*, as Michaelis proposes in his Suppl. ad Lexx. Heb.

10, 11. As the text now stands, we are almost tempted to adopt the Anti-

- 12 As for my people, children are their oppressors,
And women lord it over them.
O my people! thy leaders cause thee to err,
They destroy the way of thy travellers.
- 13 Jehovah hath set himself to contend,
He standeth to judge the people.
- 14 Jehovah will enter into judgment

ptosis of Kocher, and render: *Say ye that it shall be well with the righteous*; or, as Luther and Hitzig give it, *Say ye of the righteous, &c.*; but there is no real difficulty in supposing, with the Chald. and Syr., an ellipsis of ל before צדיק, just as י must be supplied before נ, in the following line. A similar ellipsis of ל occurs before נפש, Jer. ix. 2; and of מ before אדם, Job xxxiii. 17. *Δήσωμεν*, the reading of the LXX. has arisen from the מ in אדם, having been mistaken for ס. The words *δὴσωμεν τὸν δίκαιον, ὅτι δυσχρηστος ἡμῖν ἐστὶ*, let us bind the Righteous One, for he is inconvenient to us: or, as Justin Martyr, Hegesippus, and Eusebius read, *ἀρώμεν τὸν δίκαιον*, let us destroy the Righteous One, are considered by many of the fathers as a prophecy of Christ, and the same view Dodson lamely attempts to vindicate.—The suffix in ו and נ, referring to נפש, a collective noun, is to be rendered in the plural, to make it correspond with the plural forms in the 10th verse, which are expletive of the corresponding collective. So Luther.—These two verses furnish a beautiful example of antithetic parallelism, in which the contraries of persons, characters, actions, awards, &c. are opposed to each other. The pious are graciously assured, that in the worst of times, and under the most trying circumstances, God will be their friend and rewarder; while the ungodly are equally assured that they shall suffer merited punishment.

12. מוצל is a collective, and thus agrees with the plur. part. נפש—a more natural mode of construction than to consider the latter as a plural of excellence. The verb פל signifies to return, to do any thing a second time, thoroughly, or fully, to indulge one's self at the expense of another, to behave

petulantly or saucily; hence תעזילים, petulant boys, ver. 4. For נפש, comp. the Eth. *ጥጥረ*, *Rex, Tyrannus*, and the Arab. *نفس*, *excitavit, compulit et*

congregavit dispersos camelos, &c. Instead of נשים, women, the LXX., Aq., Theod., Chald., and Arab. read נשים, usurers, which agrees well with נפש; but the position of the word requires it to correspond to מוצל, which the former signification exactly suits. The entire verse contains a further description of the extreme imbecility of the government, at the time here predicted—a description fully realized after the death of Jotham. The two participles נפש and נפש, are forcibly opposed to each other: the former signifying, to lead or direct forward in a straight course; the latter, to cause to wander from the right way, into devious courses, or into a trackless desert, where nothing but destruction can be expected. After נפש, supply נפש, and comp. Micah iii. 5. *The way of thy paths*, is scarcely intelligible, except it mean the direction which paths take; but there is no necessity for rendering it in this manner, since נפש is used to denote caravans, or companies of travellers, as well as the paths which they pursue through the desert. See Job vi. 18, 19; Isa. xxi. 13. Instead of conducting the people in the right course, as the guide of a caravan would do, the Jewish leaders not only turned the people aside, but effaced all traces of the way in which they should have walked.

13, 14. נשים do not here denote foreign nations, but the tribes of Israel, as Deut. xxxii. 8; xxxiii. 3, 19; Ps. xlvii. 10; Hos. x. 14; as the context shews. Lowth supposes נשים to

With the elders of his people, and their rulers.

For ye have eaten up the vineyard,

The spoil of the poor is in your houses.

15 What mean ye that ye crush my people,

And grind the persons of the poor?

Saith the Lord, Jehovah of Hosts.

16 Moreover saith Jehovah :

be the true reading; yet, though countenanced by the LXX. and Syr. it is critically indefensible. *הַכֶּרֶם* is used collectively of the vineyards. That it is not to be altered to *כֶּרֶם*, *my vineyard*, meaning *the people*, as the Chald. renders it, appears from the following words: *וְנִצַּח הָרָעָה*, *what has been plundered from the poor*. Jehovah, as judge, calls the rulers to account for the oppression and robbery of which they had been guilty; to express which summons, there is a sudden turn in the composition from the predictive style to that of direct personal address. The *Vau* in *וְנִצַּח* is *causal*, and the use of the separate pronoun before the verb is, in such instances, emphatic.

15. *כֶּרֶם*, by contraction, for *כֶּרֶם הָעָם*, as in the Keri, which a number of Kenn. and De Rossi's MSS. exhibit in the text. Supply *כֶּרֶם הָעָם* denotes not merely the faces, but the persons of the poor, the poor themselves. Luther *die Person* der Elenden. To grind a person is expressive of the greatest oppression, and corresponds to the comminution or crushing spoken of immediately before. For an amplification of the subject, see Micah iii. 1—3.

16. The following eight verses contain the most complete description of Oriental female attire to be met with in any ancient writing. It has been thought by some, that, owing to the change of fashion, and especially the difference between ancient and modern fashions in dress, every attempt to explain the several items in this inventory, must prove in a great measure fruitless. The more, however, the fact of the immutability of Eastern manners and customs is established, by a comparison of their present features with those described

as existing in former times; the more minute the accounts furnished by modern travellers; and the greater the progress which has been made in the comparative philology of the Hebrew and its kindred dialects; the more definite and satisfactory have been the results of the investigations that have been instituted with a view to determine the meaning of the words here employed. A very elaborate work on the passage, was published by Nicol. Guil. Schroeder, with a preface by the celebrated Albert Schultens, intituled: *Commentarius Philologico-Criticus, de Vestitu Mulierum Hebræarum, ad Isaia, iii. vers. 16—24.* Lugd. Batav. 1745, 4to; which, so far as philology is concerned, may be said to have exhausted the subject.

Having at the outset charged the Hebrew females with pride in general, (*גָּדוּד*), Jehovah proceeds to specify the external indications of it in their dress and deportment.—*נִטְוֹה*, for *נִטְוֹה*, as the Keri reads, like *נִטְוֹה*, for *נִטְוֹה*, 1 Sam. xxv. 18. *רֶוֶן* is properly the *throat*, but is here used for the forepart of the neck, which stretches and becomes more visible when an effort is made to toss up the head, or to throw it back into the attitude of haughtiness or pride. Instead of *רֶוֶן*, *ogling*, forty-two printed editions, and among them some of the most accurate, eight of De Rossi's MSS., and one at first hand, read *רֶוֶן*, *lying* or "*acting falsely* with their eyes;" but most MSS., the celebrated Spanish codices, all the ancient editions, and all the ancient versions, support the common reading, which has also the suffrages of Kimchi, Abarbanel, and several of the ancient rabbins. Three of Kennicott's MSS. have *רֶוֶן*, with *Samech* instead of *Sin*, which also goes to increase the authority of the *Textus*

- Because the daughters of Zion are haughty,
 And walk with outstretched necks and ogling eyes,
 Mincing always as they walk, and tinkling with their feet:
 17 The Lord will make bald the crown of the daughters of Zion,
 Yea, Jehovah will expose their shame.
 18 In that day the Lord will remove

Receptus. Lowth, approving of the reading which exhibits *Shin*, renders freely: "falsely setting off their eyes with paint," and supposes reference to be made to the custom, so universal in the East, of tinging the hair and edges of the eyelids with stibium or alkohol, in order to give a more imposing appearance to the white of the eye:—a practice, in describing which, Ezek. employs the very word, כָּהַל, *kāhal*: כְּהִלָּה עֵינָיֶךָ, lit. "Thou *koholest* thine eyes," i.e. paintest them with *kohol*, xxiii. 40. This interpretation, however, does not suit the other parts of the verse, all of which describe some action of the members of the body, and not any action performed upon them. The meaning is, therefore, rightly given by Abulwalid: مومضات

العيون وقال وامضت المرأة بعيونها
 اذا برقتهما اي حررها والبعني
 اكثرت النظر والاتفات. *Who ogle with the eyes. The word is used of a woman who flashes and flames with her eyes; and the meaning is, she darts her looks in a bold and lascivious manner. Both the Chald. כָּהַל and the Arab. سكر, in the second Conj. express an action of the eyes.*

הִלִּיף, the Infin. absol. expresses continued or unceasing action. כָּהַף, a ἀπαγ λει. signifies, according to the force of the Arab. دف and طف, *to move nimbly or softly*: hence, הָף, a child, from its short and light steps. It is here descriptive of affected delicacy in walking. The mas. suff. in הִלִּיפָה is not without effect; indicating, that the noise which the women made with their ankle-chains was totally at variance with the modestly retiring character of the sex. One of De Rossi's

Codd. reads הִן, doubtless by correction. For the obviously designed use of *masculine* pronouns, to intimate the incongruity of certain actions in reference to female character, see Judges xix. 24; Ezek. xiii. 20.—עָס, to make a tinkling noise with the rings which were worn round the ankles. See ver. 18.

17. Many MSS., the Soncin. Bible, and Soncin. Proph. of 1486, read יָדָה instead of עָס, both in this and the following verse. That, in consequence of the superstitious veneration of Jewish transcribers for the sacred name, the latter word has crept into many passages which originally exhibited יָדָה, is now universally admitted among Hebrew scholars. עָס, causative, 'to make to fall off.' Compare סָפָה, the scab or mange. The latter clause of the verse describes the entire destitution of clothing, to which the gaudy Hebrew females should be reduced, in allusion to the ancient custom of stripping captives naked, and driving them in that state before their conquerors. See Lowth, and comp. chap. xlvii. 3; Nah. iii. 5, 6.

18. עָס, sing. עָס, Arab. عكاس, a rope or string for binding the foot of a camel, from عكس, to twist, tie round. It is used, Prov. vii. 22, of a ring or fetter put upon the leg of a delinquent, by way of punishment; and here, of the ornamental rings of gold, silver, brass, ivory, &c. which, to this day, Eastern females wear about their legs and ankles. They are frequently numerous, one above another; and, slipping up and down, from the motion made in walking, produce a tinkling noise. Little bells are even attached to them, or into such of them as are hollow are put small pebbles, which make the same tinkling sound. Calmet, Art. *Periscelides*; Parkhurst in

The ornaments of the ankle-bands,
And the tasselled tresses and the crescents;

19 The ear-pendants, and the bracelets, and the small veils;

20 The turbans, and the stepping chains, and the girdles,
And the smelling-bottles and the amulets;

voc. עָנָם; Harmer's Obser. chap. xi. Obser. xlvii. That they were also used by the Grecian and Roman ladies, see Schroeder, pp. 14—17. Comp. ver. 16.

עָנָם. The apparently violent transition from the leg or ankle rings to the head-dress, at once disappears, if we explain this word of braided tresses of hair, such as those which Pitts describes the loose women at Cairo as wearing down to their very heels, with little bells attached to them at the end, which made a tinkling sound as they walked. עָנָם is synonymous with עָנָן and עָנָן, to interweave, plait. The LXX. render it κοσμήσεις, which, besides other significations, is used to denote tassels hanging to the hem, or to the lower part of a garment, and may have been employed by them, in application to the ends of the tresses resembling such tassels. Schroeder's interpretation, *soliculi*, however ingeniously and elaborately supported, is now generally regarded to be untenable.—That the following term, עֲרֵמִים, means *lunulae*, *crescents*, or ornaments in the shape of little moons, hung upon the neck, is as generally admitted. These ornaments were not peculiar to the women, but were also worn by men and camels, Jud. viii. 21, 26.

19. עָנָם, *pendants* or *ear-drops*, from עָנָן, to drop,—peculiarly descriptive of ornaments of pearl, gold, &c. hanging from the ears in the shape of drops.—These also were worn by men of rank, Jud. viii. 26.—עָרֵמִים, *bracelets*, or small chains of gold or silver worn on the arms, and perhaps in nothing differing from those called עֲרֵמִים, Gen. xxiv. 22. The word is derived from עָרַם, to twist or bind about.—עָרֵמִים, Arab. عِل, a particular kind of small thin veil, consisting of two pieces, which were united with clasps, near the eyes, and hung down over the face to preserve it from

the sun. The name seems to be derived from the tremulous motion which they exhibited; but the term being closely connected with the preceding, more regard may be had to the elegance of the clasps, than to the veils themselves.

20. עֲרֵמִים, *tiaras* or *turbans*, a species of ornamental head-dress, to which Eastern females are still very partial, and which they generally arrange in the most elegant manner.—עֲרֵמִים, Arab.

عِل, from עָרַם, to march or walk in a stately and measured manner, and signifying walking or stepping chains. *Catena, qua captivorum pedes constringuntur, ne amplos passus faciant; catena in pedibus mulierum, quæ ornamento inservit.* Freytag. They were fastened to the legs, and were designed to prevent long steps, and compel those who used them to walk in the manner described, ver. 16. From the circumstance, that עֲרֵמִים, from the same root, is used of a male ornament, worn on the arm, 2 Sam. i. 10, (comp. Num. xxxi. 50,) it has been supposed that some such female ornament is meant: and, indeed, by a slight change of the letters in Arabic, عِل, Brachiale, brachii vinculum vel ornamentum, *Gol.* the same idea is brought out; yet still the meaning assigned above, seems entitled to the preference. So Schroeder, Gesenius, Rosenmüller, and Hitzig.—That עָרֵמִים, signify *female girdles*, is beyond dispute. The word occurs only once besides; viz. Jer. ii. 32, where, however, it is used, less specifically, of such parts of female dress as required binding. Comp. for the use of the verb in Piel, Is. xlix. 18.—בְּחַי הַנְּשָׁם, *lit.* "houses of the breath:" i.e. smelling bottles, or boxes of perfume, the effect of which, when inhaled, is to assist respiration. They were suspended to a lace or belt, tied round the waist. בְּחַי, in Heb. signifies

- 21 The finger-rings and the jewels of the nose.
 22 The dress-vestments and the tunics ;
 And the cloaks and the purses ;
 23 The mirrors and the linen shifts ;
 And the ribands and the large veils.

whatever contains any thing. **הַשִּׁי**, from **הָשָׂה**, in Piel, *to mutter, use enchantments*, denote *amulets*, consisting of precious stones, plates of gold, silver, &c. which were chiefly suspended by chains round the neck, and were supposed to possess the power of preserving against diseases, witchcraft, and all kinds of mischief. Many of them were in the shape of serpents. Such talismans are still very common all over the East, and form an indispensable part of female attire.

21. **הַבָּרָה**, a *ring* worn on one of the fingers of the right hand, and containing a seal or signet with the name of the possessor engraved on it. The sub. is derived from **נָסַק**, *to sink*, or cause to sink into a soft substance, *to impress* with a seal, Esth. iii. 10. It is equivalent to **הוֹרֵק**, Jer. xxii. 24; but may here be taken to signify rings in general, for wearing on the fingers. — **הַקֶּשֶׁת**. Some, after the LXX. **τὸν κόσμον τοῦ προσώπου**, interpret this of any kind of ornaments for the face; but, as **נֶסֶק** signifies in the Arabic, *to perforate*, and **הָשָׂה** strictly and properly denotes the nose, there can be no doubt, that *nose-jewels* or *nose-rings* are meant. Comp. Ezek. xvi. 12; and Prov. xi. 22. "It is the custom," says Sir John Chardin, "in almost all the East, for the women to wear rings in their noses, in the left nostril, which is bored low down in the middle. These rings are of gold, and have commonly two pearls and one ruby between, placed in the ring." See also Lowth's Note. From the perforating of the ears, **נֶסֶק** is likewise used of earrings, Gen. xxxv. 4.

22. **הַמְּלִיצוֹת**, *splendid and pompous vestments, gala dresses*, worn only on special occasions, and so called from their being *put off* the moment such occasions were over, in order to keep them from being tarnished: **חָלַעַ**, Arab. **خلع**,

signifying, *to pull or put off* a garment. Comp. Zech. iii. 4, where the word denotes the costly and splendid robes of the high-priest. — **הַמְּלִיצוֹת**, *stoles*, or *wide tunics*, worn over the common ones, furnished with sleeves, and reaching to the ankles. Root, **הָשָׂה**, *to cover*, or *clothe*, Arab. **مَعَطَف**, Symm.

ἀναβόλαια. — **הַמְּלִיצוֹת**, *ample cloaks*, or wide upper garments, worn at home and on ordinary occasions. They corresponded to the **حِيك**, *hyke*, of

the Arabs, made of wool, commonly about seven ells in length, by three in breadth, and thrown loosely round the body. Such was the large garment of Ruth, which contained six measures of barley; and Dr. Shaw informs us, that finer sorts are still worn by the ladies and persons of distinction among the Arabs. Travels, p. 225. — **הַקֶּשֶׁת**, *pockets*, or *purses* for holding money and other small articles, 2 Kings v. 23; Arab. **خريطة**, — conical in form, of satin or velvet, and richly ornamented with gold.

23. **הַמִּיָּנִים**. Interpreters are here chiefly divided between the significations *mirrors*, and *transparent garments*. The latter is supported by the rendering of the LXX. **διαφανῆ λακωνικά**, *i.e.* garments that might be seen through, such as were worn by the indecent Lacedemonian females; and it might appear very appropriate in application to the dress of the wanton Hebrew females in the time of Isaiah; but, as **מִיָּנִים**, in the singular, signifies a smooth, polished tablet, chap. viii. 1, the former interpretation is preferable. The mirrors of the Hebrews were round in form, provided with a handle, and made of brass or mixed metal, highly polished; and the females doubtless carried them about with them, as do the dancing girls in India, and as the females used to do in Egypt

- 24 And instead of perfume shall be putridity ;
 And instead of a girdle, a rope ;
 And instead of braided hair, baldness ;
 And instead of the wide-flowing mantle, a wrapper of sackcloth ;
 A brand instead of beauty.
- 25 Thy men shall fall by the sword ;
 And thy forces in war.
- 26 Her gates shall lament and mourn,

and Greece, at certain idolatrous festivals. Comp. Exod. xxxviii. 8.—סָרָנִים, under-garments or shifts of fine linen, cotton, or gauze, worn next the body ; from סָרַן, Arab. سدن, *laxavit, demisit*

vestem suum, to let the garment hang loose.—בָּנִיטוֹת, *ribands*, chiefly used for binding the braided tresses of the hair round the head, or sashes of fine linen bound round the bottom of the tiara.—רָדִידִים, *large veils*, thrown over the head, and descending over the other garments to the feet. They were worn when the females went abroad, and were more exposed to the gaze of spectators. Comp. Song v. 7. Root, יָרַד, *to bring down, subdue* : hence, the idea of power, subjection to power ; and the veil, as the mark of such subjection, expressed by the much contested term, *ἐξουσία*, 1 Cor. xi. 10. See Bloomfield in loc.

24. There is here a sudden turn in the address ; but instead of dropping the subject, it is presented under a new and aggravating form. Not only were all the articles of finery to be removed, but every thing that was coarse, vulgar, and disgusting, was to supply their place. קָדָם or קָדָם, *rotteness, or a fetid smell*—the very opposite of נִשְׁמָה contained in the smelling bottles, ver. 20.—נִקְרָה, from נָקַח, *to surround, bind round, a cord or rope tied round the waist*.—מַעֲשֵׂה מַעֲשֵׂה, *braided work*, i.e. hair artificially made up into braids, and interwoven and stiffened with ribands and other materials. See ver. 18. Root, נָקַח, *to stiffen, make hard*.—מַעֲשֵׂה occurs only here, and is of uncertain derivation. The most probable is that which regards it as compounded of מָעַר, from מָעַר, *to be wide, expanded*, and יָלַל, *to be or move*

round ; a full mantle, flowing all round the body.—שֵׁשׁ, *coarse haircloth*, used for sacks, and worn in time of mourning, or by the very poorest, in lieu of other clothing.—בִּיחַהּ יָפִי. There is a peculiar beauty in the terseness with which the whole description thus concludes. בִּי, though only found in this place as a noun, is evidently used to signify *brand* or *burnt mark*, being regularly formed from בָּרַח, *to burn*, as אַחַר from בָּרַח, רִי from בָּרַח, &c.

آخر &c. ultimum morbi remedium cauter est. Meidan. Proverb. iv. وانتقيا اليع الي الكي et morbum ad cauterium pervenisse. Hariri Consen. xxix. As the whole verse describes the deplorable condition of female captives led away by their conquerors, the brand is to be understood of the *στίγματα*, or marks which it was customary to burn into the foreheads of prisoners and slaves.

25, 26. Here Jerusalem is first directly addressed, and then her desolate condition is aptly depicted. By an unexpected transition, the destruction of the males becomes the subject of a brief, but affecting notice. צְבָאָה, *military force*, used collectively for mighty warriors. The gates being entirely deserted, are represented by a prosopopeia, as indulging in grief, the intensity of which is expressed by the synonymes, נָקְהָה and נָקְהָה, *cleared*, i.e. completely emptied of inhabitants. Nothing could be more expressive than the metaphorical representation of Jerusalem, sitting like a disconsolate female on the ground : and it is very remarkable, that on Roman medals, struck by order of

And, emptied, she shall sit on the ground.

CHAPTER IV.

- 1 And seven women shall lay hold on one man in that day, saying :
We will eat our own bread, and wear our own apparel :
Only let us be called by thy name,
To take away our reproach.

Titus, in commemoration of his conquest of Jerusalem, and the entire destruction of the Jewish polity, Judea actually appears in the posture of a female sitting on the ground, under a palm tree, and giving way to inconsolable grief. See Horne's *Introd.* vol. i. pp. 215, 216. The prophecy doubtless received its accomplishment in the Babylonish captivity ; though the language is equally applicable to that inflicted by the Romans. *Comp.* Ps. cxxxvii. 1 ; Lam. i. 1.

CHAPTER IV.—1. This verse is so intimately connected with the pre-

ceding, that the division of the chapters here is most unhappy. Such should be the carnage of the war, ver. 25, that there would be no proportion of men left ; and as the Hebrews regarded celibacy as a reproach, rather than incur such reproach, a number of females are here described as importunately importuning one man to marry them, that they might have the honour of standing in the relation of wives to him, though they renounced all claim upon him for support. That it was customary for the wife to be named after the husband, see Gen. xii. 17 ; xlv. 19 ; 2 Sam. xi. 3.

CHAPTER IV.

Having depicted the wickedness of the Jews, and the awful judgments with which it would be punished, the prophet devotes this short chapter to an announcement of the glory and felicity of the church in the time of Messiah.

- 2 In that day the Branch of Jehovah
Shall be beautiful and glorious ;

2. *בְּיָמֵי הַהוּא*, at or after that period ; viz. of universal desolation. The preposition *א* does not always strictly express what is contained within any given time or space ; it also points out nearness, society, or accompaniment, that which is in connexion with, or which follows upon something else. In prophetic vision, the two states of adversity and prosperity were so closely

connected, that one period might be said to comprehend them both. See chap. x. 20, and Zech. xii. xiii. xiv. where the phrase is used of events partly coeval, and partly successive. *הַיָּבֵשׁ*, according to all the other passages in which a *יָבֵשׁ*, Branch, is promised, must be taken in a personal sense. See Jer. xxiii. 5 ; xxxiii. 15 ; Zech. iii. 8 ; vi. 12 ; and comp. Is. xi.

And the Fruit of the earth, excellent and splendid
To the escaped of Israel.

- 3 And he that is left in Zion,
And remaineth in Jerusalem,
Shall be called holy :

Every one who is enrolled to life in Jerusalem.

1; liii. 2; Ezek. xxxiv. 29. Nor is it possible for any one impartially to examine the connexion and bearing of these passages without perceiving, that the person therein predicted or promised is no other than the MESSIAH. Thus, the Targ. יְהוֹשֻׁעַ בֶּן־נִחְמִי, Kimchi, Vitringa, Lowth, Rosenmüller, and Hengstenberg in his *Christol.* That יְהוֹשֻׁעַ בֶּן־נִחְמִי means the same as יְהוֹשֻׁעַ בֶּן־נִחְמִי, *the Son of God*, receives confirmation from the Oriental appropriation of the term *Branch*, to signify descent. Thus, Silvestre de Sacy, in his "Mémoires sur Diverses Antiquités de la Perse," p. 94:—"This expression, *branch of*, denoting 'of the race of,' is very common in the books of the Persians. Zoroaster is there called the Branch of Minochehr; Yezdejerd, the Branch of Sassan; Gustasp, the Branch of Kéan," &c. The occurrence of לְיִשְׂרָאֵל, "to the escaped Israelites," presents an insuperable objection to the interpretation of Grotius, Michaelis, Gesenius, Hitzig, and others, that the pious remnant of the Jews are meant. Since it is expressly predicted, that to this very remnant, the Branch was to be beautiful and glorious, it is manifest they cannot be identical. It has been thought, however, that to explain פְּרִי הָאֲדָמָה, "the Fruit of the earth," of the Messiah, would be intolerably harsh. Yet, if we understand אֲדָמָה to stand, by synecdoche, for the inhabitants of the earth, i.e. *men*, which is a figure not unusual in Scripture, the harshness is at once removed, and the same antithetical view of the origin of the Messiah's person is given, which we find Rom. ix. 5. The passage thus contains a prediction of the divine and human natures of our Lord, similar to what we find in chap. vii. 14; ix. 5. (6.) John the Baptist likewise employs the phrase, *ὁ ὦν ἐκ τῆς γῆς*, John iii. 31, to denote one who is simply a partaker

of humanity, while he describes the Messiah, whose human nature he takes for granted, as *ὁ ἀνωθεν ἐρχόμενος*. Comp. Luke i. 78, where our Saviour is called *ἀνατολή ἐξ ὕψους*, i.e. אֲנֹכְחִי, which the LXX. have rendered *ἀνατολή*, Jer. xxiii. 5; Zech. iii. 8; vi. 12. —While all human pride was to be stained, and all human ornaments to be removed, every true Israelite would find in the Messiah a plenitude of glory and splendour. פְּרִי הָאֲדָמָה, "The escaped," seems to refer rather to those who should be delivered from the corrupt body of the nation, τὸ κατάλειμμα of the Apostle, Rom. ix. 27, than to such as either remained in Judea, or returned from captivity. Comp. Zeph. iii. 11, 12. The יְהוֹשֻׁעַ before the four first nouns converts them into adjectives, as Lam. iv. 3. בְּתוֹלַד, "the daughter of my people is to a cruel one; i.e. is cruel."

3. וְהוֹרֶה וְהוֹרֶה are collective participles, and form the nom. absol.; and agree with פְּרִי הָאֲדָמָה in the foregoing verse, which is also a collective. קָרוֹשׁ is to be taken in the N. T. sense of *ἄγιος*,—reference being made to the times of the Messiah. אֲרָא has here the idiomatic sense of *קָרָא*, to call, i.e. to be what one is called. כֹּל הַקָּרוֹשׁ is in apposition with the preceding participles; and וְהוֹרֶה וְהוֹרֶה corresponds to *τεταγμένοι εἰς ζωὴν αἰώνιον*, Acts xiii. 48; and *γεγραπται ἐν τῷ βιβλίῳ τῆς ζωῆς*, Rev. xiii. 8; but not to Exod. xxxii. 32, though this last passage no doubt furnished the type both of the idea and the phraseology. Dan. xii. 1, is perfectly parallel with this text in Isaiah. The verse describes the exalted character for moral purity, which should distinguish those whom God would acknowledge as his future people, and on whom he would confer salvation.

- 4 When the Lord washeth away the filth of the daughters of Zion,
And cleanseth out the blood of Jerusalem from the midst of her,
With the spirit of judgment, and the spirit of burning ;
5 Then shall Jehovah create
Upon every station of Mount Zion,
And upon her places of convocation,
A cloud and a smoke by day ;
And the brightness of a flaming fire by night ;
Which shall be over all the glory for protection :
6 And a tabernacle shall be for shade by day from the heat ;
And for a refuge and a covert,
From storm and from rain.

4, 5. כִּי--אָז , *when—then*: pointing out the connexion between the spiritual purification that Jehovah would effect, and the Divine protection which he graciously promises.— בְּיָדָאֵל is the most expressive term that could have been employed to denote the loathsomeness of moral pollution. בְּיָדָאֵל , as a geographical phrase, would signify towns and villages lying round and dependent on Zion, and so Rosenmüller and Hengstenberg understand it in this passage ; but it is clearly to be taken, as in chap. iii. 16, for the female inhabitants. In like manner, בְּיָדָאֵל stands for “ $\text{בְּנֵי-יְרוּשָׁלַם$, ‘the sons of Jerusalem,’ *i.e.* the male inhabitants, who are more appropriately charged with the shedding of blood. The LXX. supply freely: $\text{τῶν υἱῶν καὶ τῶν θυγατέρων Σιών}$. וְיָדָאֵל in this passage, is almost pleonastic, only it gives force to the words with which it is in construction, just as בְּיָדָאֵל and בְּיָדָאֵל do. The judgment and the burning would be of the severest kind. Comp. Mal. iii. 1—4. בְּיָדָאֵל is the Infin. nomin. in Piel. בְּיָדָאֵל is omitted before בְּיָדָאֵל in six MSS., but it is expressed in all the ancient versions ; and instead of בְּיָדָאֵל in the sing. upwards of forty MSS. and nearly fifty printed editions read בְּיָדָאֵל in the plur. The language is universal in its character, and is inapplicable to any period except that of the gospel dispensation. The earthly Jerusalem was

no longer to be the station to which men should repair for worship ; but to all places where the true worshippers of Jehovah should meet in holy convocation, he promises to vouchsafe his presence and protection. Mal. i. 10, 11 ; John iv. 21—23 ; Matt. xviii. 20 ; 1 Cor. i. 2. The figurative reference is to the pillar of cloud, and the pillar of fire, in which the Lord went before the Israelites in the wilderness, and to the glory which rested upon the tabernacle, Exod. xiii. 21, 22 ; xl. 38. בְּיָדָאֵל is used here as a relative pronoun. Gesen. Lex. Man.— בְּיָדָאֵל is properly the canopy of the nuptial couch, but is here employed in the sense of protection, from the Pual of בְּיָדָאֵל , *to cover*, hence *to protect*, like בְּיָדָאֵל . By בְּיָדָאֵל is meant the transcendently glorious state of the church under the Messiah, as contrasted with her condition under Moses—a glory which is not to be done away, but is to remain, 2 Cor. iii. 7—11, as the result of Divine protection. The omission of בְּיָדָאֵל before בְּיָדָאֵל in a few MSS. is not entitled to any consideration.

6. So great was to be the care of God over his people, that every advantage should be afforded them in the way of constant defence from the inconveniences and dangers to which they might be exposed. Comp. Zech. ii. 5.

CHAPTER V.

This chapter contains a parabolic reprehension of the Jews for their irreligious and wicked conduct, 1—7; a specification of particular sins which abounded at the time, such as avarice, inebriety, perversion of right and wrong, self-conceit, and injustice, 8—23; a denunciation of Divine judgments, 24, 25; and a description of the agents by whom these judgments would be inflicted, 26—30.

- 1 COME, I will sing to my Beloved
A song of my Love touching his vineyard;
My Beloved had a vineyard
Upon a fertile peak.
- 2 He dug it thoroughly and cleared it of stones,
And planted it with the vine of Sorek;
And he built a tower in the midst of it,
And also hewed out a wine-vat in it:

1. The prophet commences with a beautiful parable of a vineyard, most advantageously situated, with which every pains had been taken by the owner; but which totally disappointed his expectations, and was in consequence abandoned to desolation.—*שִׁיר* after *אֵל*, in one of Kennicott's Codd. is an emendation. The form, *שִׁירָה*, is that used elsewhere, and the whole sentence is equally elegant without the emendation, of which Lowth approves. The same usage shews, that *ל* is simply the sign of the dative, and not the preposition signifying *in reference to, respecting, &c.* which is the construction of many interpreters. The *ה* paragogic in *שִׁירָה* forcibly expresses the desire of the speaker towards the action predicated. Between *וְיִי* and *וְיִי* there is no difference of signification in this place. Both designate Jehovah, who was the object of the song, inasmuch as it was designed to vindicate his conduct towards his people; and, at the same time, its author, inasmuch as it was dictated by his Spirit. *קֶרֶן*, properly *a horn*, but applied metaphorically, as the term is in many other languages, to a pointed hill or mountain, especially such as juts out so as to form a promontory. See Lowth, who supposes the image to

be taken from Mount Tabor; and comp. the Arab. *قران*, *vertex montis*,

قرن قران, *parvus mons, aliis pars montis cætera parte separata*. We are not, however, to imagine that the whole hill was covered with vines; probably only that part of it was thus occupied, which was most sheltered from the wind, and exposed to the sun. To express the great fertility of the hill, it is called *קֶרֶן שֶׁן*, *a son of oil or fatness*, i.e. fat, fertile, according to a common idiom in Heb. by which a thing is said to be the son of whatever quality it possesses.

2. The digging expressed by *אִדָּה*, is that which was necessary in order to loosen the stones that were afterwards to be cleared away, to make room for the vines. *אָסַף*, *to gather and cast stones out of a field*. Several interpreters, after the LXX. understand both this and the preceding verb to refer to the forming of a trench, and a wall round the vineyard, but contrary to the force of the terms. *שֶׁקֶר*, *Sorek*, the name of a valley between Askalon and Gaza, probably so called, because of its abounding in vines: *שָׁקַע*, signifying, *to intertwine* as the shoots or tendrils of the vine, and *שֶׁקֶר*, *shoots or tendrils*

And then expected it to produce grapes,
But it produced bad grapes.

3 And now, O inhabitants of Jerusalem and men of Judah,
Judge, I pray you, between me and my vineyard.

4 What more could have been done to my vineyard
Than I have done to it?

Why, when I expected it to produce grapes,
Did it produce bad grapes?

5 Well now, I will tell you
What I will do to my vineyard:

I will remove its fence, and it shall become a pasture;
I will demolish its wall, and it shall be trodden down;

thus intertwined, Gen. xlix. 11. The word is used by Jeremiah to denote a vine of noble or excellent quality, chap. ii. 21, which is not without reason supposed to be the شرقي, *Sherki*,

which Hôst found in Morocco, the grapes of which the Persians and Turks call کشمیش, *Kishmish*. They are small in size, reddish in colour, with small or scarcely any stones, and have a very sweet taste. Comp. شريق,

vitis generosa, Gol.; سريق, which Abulwalid describes as the noblest vine, growing in Syria, Gesenius *in loc.*; and سوريق of the Arab. ver. Gen.

xlix. 11. The LXX. Aq. and Theod. retain the word σωρήκ; but Symm. renders it ἐκλεκτήν, *choice, excellent*. The γκι, *tower*, was built for the purpose, not only of watching the vineyard, but also of accommodating the owner during the vintage, and contained the various implements used in cultivating the vine, and preparing the wine. By γκι is properly meant the lower vat or trough, situated near the wine-press, in which the grapes were trodden, and into which the juice flowed as it was pressed out. It was called ληνός by the Greeks; and from its inferior position to the π, or wine-press, the LXX. commonly render it ὑπολήνιον. From the circumstance, however, that no mention is here made of the latter, the γκι may include both,

as it certainly does in the plural, Job xxiv. 11. It is said to have been *hewn out*, because a subterraneous cistern or vat was necessary for the coolness of the situation. Such cisterns were sometimes so large, that the term λάκκος, *lacus, lake*, came to be applied to them. The words of our Lord's parable, ὄρυξεν ὑπολήνιον καὶ ὠκοδόμησε πύργον, Mark xii. 1, are parallel in sense to those employed by Isaiah.—כשק has been variously rendered. The LXX. and Theod. ἀκάνθας; Symm.

ἀτελῇ; Aq. σαπριαί. Syr. ساقا, *coroobs*, the ceratonia siliqua of Linnaeus. Jerome: *labruscas*, wild vines. The idea of bad or worthless grapes seems that which is best supported. The root, כשק, signifies to give an offensive smell, be odious, bad, &c.

3. In the true style of parable, the application is reserved for the close; so that the call made in this verse for a decision from the very people whose conduct it was designed to expose, is introduced with great effect and beauty. They are virtually called upon to condemn themselves. Comp. 2 Sam. xii. 1—6; Matt. xxi. 40.—כשק and כשק are collectives.

5. No mention is made of כשק or כשק in the account of the formation of the vineyard; but they are introduced here for the sake of immediate effect. The latter word denotes a wall of stones or clay; the former, a thorn hedge, planted outside the other, for the sake of greater protection. The finite form of the verbs is understood

- 6 I will lay it entirely waste ;
It shall neither be pruned nor weeded,
But thorns and briers shall grow up in it ;
And I will charge the clouds
Not to pour any rain upon it.
- 7 For the vineyard of Jehovah of hosts is the house of Israel ;
And the men of Judah are his pleasant plantation.
He expected justice, but behold ! bloodshed !
Righteousness, but behold ! outcry !
- 8 Wo to them that join house to house,
That add field to field,
Till no place remains,
And ye are left to dwell by yourselves in the land.
- 9 In my ears Jehovah of Hosts hath revealed it :

after the infin. **יָצַר** is the Infin. nomin. and is to be rendered as a noun.

6. **בָּרָה**, from **בָּרַח**, to cut off, make an end of, desolate, destroy, means complete desolation. It should have been pointed with a Dagesh compensative in the **ר**, as we find the plural **בְּרָהוֹת**, valleys completely desolate, chap. vii. 19.—The **ו** in **יִהְיֶה** has the force of a negative.

7. The prophet now makes a direct application of the parable—introducing it by the particle **כִּי**, which expresses the certainty of the thing declared. Though the ten tribes originally belonged to the vineyard of Jehovah, yet, as they had cut themselves off from it by revolt and idolatry, it is not likely that the phrase **בְּרָהוֹת** is here used in application to them. It seems rather to be employed as a poetic parallel to the following **אֵשׁ יְהוּדָה**,—both signifying the inhabitants of the kingdom of Judah. **בָּרַח**, in connexion with the following **יִהְיֶה**, has all the force of the Arab. **كَمْ**, to

possess generosity of nature, be noble, excellent. The latter Hebrew word, being reduplicate in form, is expressive of the highest degree of delight. **בָּרָהוֹת** and **אֵשׁ יְהוּדָה**, are instances of studied paronomasia, or play upon words, in which our prophet abounds ; see particularly chap. xxiv.—but they can seldom be successfully imitated in a translation.—**בָּרָהוֹת**, from

שָׁפַח = **سَفَحَ**, Arab. **سَفَحَ**, to pour out, shed blood.

8. Having stated in general terms the atrocious wickedness of the Jews, which corresponded to the bad grapes in the parable, the prophet proceeds to denounce Divine judgments against particular sins. In **יִהְיֶה**—**יִהְיֶה** is an instance of a proposition commencing with a participle, and being continued in the future of a finite verb,—a mode of construction not uncommon in Hebrew. See Gesen. Lehrgeb. p. 802.—For **הַשִּׁבְעָה**, seven Codd. prim. one, and now one, the early Edd. of Soncin. and Brix. and fifteen other Edd. read **הַשִּׁבְעָה** in Hiphil ; but the Hophal conjugation alone suits the connexion. It is found in the best Codd. and in most of the old Edd. The change of person, for the purpose of direct address, however abrupt, is not unusual with our prophet.—The monopoly of houses and landed property was diametrically opposed to the spirit of the Mosaic law, and a virtual infraction of the enactment relative to the year of jubilee ; but such was the perversion of justice, that the rich, if they were not aided by those who should have administered it, were, at least, suffered quietly to dispossess the poor, and accumulate property in the most unrighteous manner.

9. For **בָּרָהוֹת**, in my ears, three of De Rossi's MSS. one at first hand, and

- Verily, the numerous houses shall become a desolation,
 The large and fine ones shall be without inhabitants.
- 10 For ten acres of vineyard shall produce only one bath,
 And a homer of seed shall produce but an ephah.
- 11 Wo to them who, early in the morning, run after strong drink :
 Who, late at night, inflame themselves with wine.
- 12 And the lyre and the harp, the tabret and the pipe,
 And wine compose their feasts ;
 But the operation of Jehovah they do not consider,
 Nor do they regard the work of his hands.

apparently another, Munster's Edd. of 1534 and 1546, the Basel Polyglott of Isaiah, read בְּאָזְנוֹ, in the ears of Jehovah of hosts ; and this is the rendering of the LXX. and Arab. That the true pointing is that of the Textus Receptus, appears from chap. xxii. 14, where the ellipsis of בְּלֵי is supplied, and a sense produced, which is at once easy and appropriate. If the word ever existed in this passage, it must have dropped out at a very early period, since the LXX. could not possibly have rendered it *ἡκούσθη* ; a rendering, however, which several translators have adopted, from not adverting to the parallel passage above quoted.—אֶפְהָיִם is a formula of swearing ; but instead of a negative, it has a strongly affirmative meaning. See chap. xiv. 24 ; Numb. xiv. 28 ; Josh. xiv. 9.—In כִּי־אֵין, the כִּי is used *τελικῶς*, in the signification : “so that there shall not be.”

10. Here the causes of the desolation are assigned—a complete failure of the vintage and harvest, and consequent famine. אֶפְהָיִם was properly the *yoke*, by which two oxen were bound together ; but it came to be used metaphorically of the quantity of ground which they could plough in a day ; and, as in the present instance, of such a quantity altogether irrespective of ploughing.—בַּת, the *bath*, was a liquid measure, and, according to Josephus, Antiq. viii. 2, 9, contained seventy-two sextarii, or about seven gallons four pints of our measure. The הוֹמֶר, *homer*, was a dry measure equal to ten ephahs, Ezek. xlv. 11, and is not to be confounded with the עֶמֶר,

omer, which was only the tenth part of an ephah. The אֶפְהָיִם was likewise a dry measure, and according to Josephus, Antiq. xv. 9, 2, was equal to the Attic *medimnus*, or about six pecks, corresponding to the bath in liquids. A succession of such seasons as that here threatened, must have produced universal ruin.

11, 12. The participles, רַשְׁפָּזִים and כַּסְפָּרִים, are used adverbially. For the prefixing of אֶ before the second of two nouns in construction, see chap. ix. 2 ; xxi. 13. From this passage, and Eccles. x. 16, 17, we see that early drinking was considered by the Jews, as it was by the Romans, a mark of the most depraved sensuality. Between עֶמֶר and בַּת there is this difference, that while the latter is never used of any other liquor than the produce of the grape, the former is employed to denote any kind of inebriating liquor, whether prepared from grapes, or from dates, barley, or honey. It is, however, the stronger of the two terms, and seems purposely placed in connexion with the morning, in order to aggravate the abandoned character of the drunkards here described. The Targum renders it : הוֹמֶר יְמִין, *old wine*. As אֶפְהָיִם signifies the morning as well as the evening *twilight*, some interpreters adopt the former signification ; but from the contrast here presented, it is better to understand it of the evening,—only carrying forward the idea to that of *night*, as chap. xxi. 4 ; lix. 10.

LXX. τὸ ὄψέ. Syr. عَصَا, *vesper*. Comp. Prov. xxiii. 30, and the quotation in Gesenius from the Book of

- 13 Therefore my people are led captive at unawares ;
 Their nobility are starvelings,
 And their multitude are parched with thirst.
- 14 Therefore Sheol enlarges its appetite,
 And gapes immeasurably with its mouth ;
 And down go her nobility and her multitude,
 Her noisy throng, and whoever was in her that exulted.

Adam, ver. 20, where the same Syriac word, ܐܬܠܥ, occurs. The ellipsis of ܐ must be supplied. For the use of musical instruments at feasts, see Job xxi. 12, and Amos vi. 3—6, a passage strikingly parallel with the present, and beautifully illustrated in a drawing taken from a tomb at Thebes, in Wilkinson's *Ancient Egyptians*, vol. i. p. 222. The sensual Jews, in the time of the prophet, appear to have employed musicians, and all kinds of merry-makers, as dancers, mimics, buffoons, &c. such as are still common all over the East. Sensual indulgences steel the heart against religious impressions, and cause their victims to sport on the very brink of ruin. This is implied in the last clause of the verse, in which its effect is stated to be inattention to alarming dispensations of Divine Providence.

13. To describe the certainty of the event, the prophet represents the Jews as already carried away into captivity; and to express the suddenness of the calamity, and its overtaking them while carelessly occupied with their festive enjoyments, he employs the phrase, ܦܢܝܢܝܬܐ. It is true this phrase means *ignorance* as the cause of calamity, Hos. iv. 6; but there the article is inserted, and the connexion obviously requires this construction;—whereas in the present case, the cause being referred to by the use of ܠܢ, at the beginning of the verse, the idea of suddenness or unexpectedness is more appropriate. Comp. Ps. xxxv. 8; Jud. xx. 34; Jer. l. 24.—ܒܝܕܐ, *glory*, abstr. for concrete; *nobility*, *nobles*, Comp. chap. viii. 7; x. 3. ܡܚܝܪܝܢ, *men of starvation*, for starvelings, as ܡܚܝܪܝܢ, *men of falsehood*, for false or deceitful; ܡܚܝܪܝܢ, *men of number*, for few, &c. This noun has no singular, except in

compound names, in which it is also found in the Punic. Comp. ܡܚܝܪܝܢ, *maritus*, in the Ethiopic version of the Polyg. Matt. i. 19. The punctuation ܡܚܝܪܝܢ, *dead*, of famine, adopted by Michaelis and some others, after the Targ. is to be rejected on account of its not agreeing so well with the phrase, ܡܚܝܪܝܢ, in the following hemistich. The reading ܡܚܝܪܝܢ, instead of ܡܚܝܪܝܢ, found in the Heb. Bible of Van der Hooght, and in that of Forster, which follows it, is not in any MS. nor in any other printed editions.

14. ܡܚܝܪܝܢ. Various derivations have been offered of this word. Some propose ܡܚܝܪܝܢ, *to ask, demand*, comparing Prov. xxx. 15, 16, with *orcus rapax*, Catull. ii. 28, 29, and ἀρπακτηρ, Callim. ep. ii. 6; others derive it from the Arab.

ܡܚܝܪܝܢ, or ܡܚܝܪܝܢ, *to sink down, descend*;

and appeal for support to the Chald. ܡܚܝܪܝܢ, *fundum, immum rei*. Gesenius thinks it is put for ܡܚܝܪܝܢ, which he renders *cavity, a hollow subterranean place*, and invests both ܡܚܝܪܝܢ, and ܡܚܝܪܝܢ, with the signification of being hollow, though he is unable to produce any instances of actual usage in support of it. See on the subject, Scheid's very learned Dissert. in Canticum Hiskiae, pp. 20—43. But whatever difficulty there may be in settling the derivation of the term, there is little in determining its application in the Hebrew Scriptures, in which it is used with the same latitude of signification as the Greek ἄδης—designating *the invisible place or abode of the dead*, the locality or condition to which all are removed on leaving this world. As it includes the grave to which the body is removed at death, it came to be conceived and spoken of as situated in or below the earth, ὑποκάτω τῆς γῆς, Rev.

- 15 The man of mean condition is bowed down,
And the man of rank is brought low;
And the eyes of the haughty are humbled.
- 16 But Jehovah of Hosts is exalted through justice,
And the Holy God is sanctified through righteousness.
- 17 The lambs shall feed wherever they are driven,
And the waste fields of the rich, strange flocks shall consume.
- 18 Wo to them that draw calamity with cords of iniquity,
And punishment as with the ropes of a cart.
- 19 That say: Let him be quick, let him hasten his work that we
may see it;

v. 3; and such as inhabit it are called *καταχθονιοι*, *those who inhabit the underworld*, Phil. ii. 10. It was regarded as a vast and profound subterranean region, the entrance to which was furnished with gates and bars, into which men went down, and from which there was no return to the present world. In this verse, *Sheol* (which I have retained in the translation, it being the original term, and quite as intelligible as the exotic Greek, *Hades*) is represented by one of the boldest *prosopopæias* as a hideous monster, with an immense mouth and insatiable appetite, swallowing down greedily a whole nation, and all that pertained to it. For other sublime poetical representations of *Sheol*, see chap. xiv. 9—20; Ezek. xxvi. 20; xxxi. 14—18; xxxii. 18—32. The prediction received its fulfilment when Nebuchadnezzar carried the Jews into captivity in Babylon, and left none but the poor of the people, that had nothing, in the land. 2 Chron. xxxvi. 20; Jer. xxxix. 10. Between the description of the sin, the punishment of which is here threatened, and the language describing the punishment itself, there exists a striking analogy. Those who indulged in feasting, drinking, and jollity, were to be subject to famine and thirst, and to become food for the rapacious enemy. The fem. suff. הָ, in the last instances, refers to Zion understood. Before הָ, subaud. אֲשֶׁר.

15, 16. The language of these verses is nearly parallel with that of chap. ii. 9, 11, 17. The humiliation of the wicked by the infliction of Divine

judgments, and the glory accruing to Jehovah from the same, is the subject common to both.—קָדַשׁ. God is said to be *sanctified* when the holiness of his character is displayed, acknowledged, or proclaimed. Such is eminently the result of the just punishment of his enemies.

17. This verse describes the consumption of the deserted estates of the wealthy Jews, by the flocks of the nomadic tribes, for whose entrance into the country way should be made by the removal of the inhabitants.—רָגְלֵם, the regular infin., with suffix, of רָגַל, *to drive flocks or herds out to pasture*. Comp. Micah ii. 12. Much the same meaning is expressed by Lowth, who renders “without restraint,” but his version does not give the exact force of the Hebrew.—The conjectural emendation of נָרִים into נָרִים, which the Bishop adopts, after Durell and Secker, is quite unwarranted: the plural of נָרִי being נָרִים, and not נָרִים. There can be little doubt that ἀγρῆς, of the LXX., was suggested by נָרִים occurring immediately before. Symm.

has πάροις; the Syr. ܡܥܬܐ, *pergrini*; and the Vulg. *advenæ*; but נָרִים being parallel with נָרִים, it must be interpreted of *flocks*, and not of *persons*.—בָּהִים, *fat ones*, i. e. rich persons, like הַבָּהֵי אֶרֶץ, *the fat of the earth*, Ps. xxii. 30.

18, 19. In Heb. the words אֲנִי, הָרָעָה, הָרָעָה, הָרָעָה, &c. signify not only *sin, iniquity*, &c. but also *punishment, calamity, misery*, as the consequences of moral evil. Ps. xxxi. 11; Prov. xxii. 8; Isa.

And let the purpose of the Holy One of Israel draw near and come, that we may know it.

20 Wo to those that call evil good, and good evil,
That put darkness for light, and light for darkness;
That put bitter for sweet, and sweet for bitter.

21 Wo to them that are wise in their own eyes,
And prudent in their own estimation.

xl. 2; Lam. iii. 39; Zech. xiv. 19; and such would seem to be the signification of עֵץ, and חֶפְצָה, in this passage. The idea of drawing out, or continuing in the practice of sin, and thereby accumulating it, like a rope-maker, who continually adds to his materials, first suggested by Houbigant, and approved by Lowth, is quite forced:—having no other ground than the simple occurrence of the terms *cords* and *ropes*; which are manifestly spoken of as implements, by the use of which the action was performed, and not themselves the subjects of the operation. Besides, it is at variance with the following context. The meaning is, that the persons described were not satisfied with ordinary modes of provoking the Diety, and the consequent ordinary approach of his vengeance, but, as it were, yoked themselves in the harness of iniquity, and putting forth all their strength, drew down upon themselves with accelerated speed the load of punishment which their sins deserved.—Instead of חֶפְצָה, one of De Rossi's MSS., the LXX., Arab., Aq., Symm., Theod., and the Syr. read חֶפְצָה; and, on the contrary, instead of חֶפְצָה, fourteen MSS., and probably two others, and the printed edit. of Soncino have חֶפְצָה; but the change makes little or no difference in the sense, and the one preposition is very frequently understood in connexion with the other. Were it not that it is wholly unsupported by critical evidence, the conjecture might be hazarded, that in חֶפְצָה, the ח has taken the place of ו, (a mistake very easily made by a transcriber,) and that the word originally read חֶפְצָה, *wickedness*—in which case the passage would stand thus:—

“Wo to them who draw calamity with cords of iniquity,
And punishment with ropes of wickedness.”

There would thus be a perfection in the parallelism, which is at present wanting; but the same sense is brought out by the present reading of the text, which is that of all the MSS. and versions.—The language of the 19th verse is the only construction that could be put upon the conduct of the wicked Jews, spoken of in that which precedes it. They scoffingly dared the Holy One to carry his threatenings into execution. Comp. chap. xxviii. 14, 15; Jer. xvii. 15. The ח in חֶפְצָה, is a rare instance of the Optative mood in the third person of a verb.

20, 21. The Article is understood as repeated before חֶפְצָה. Gesen. in his Commentary, refers to a passage remarkably parallel in the Zabian Book of Adam, published by Prof. Norberg. of Lund, 1815. The following is a translation; “*Wo to them that are self-wise, and, in their own view, men of prudence. Wo to them who say, We belong to the light, but the light is not with them, and whose heart he hath abandoned, cut off, and taken away! Wo to them that turn sweet to bitter, and bitter to sweet! Wo to them that say of good, it is evil, and place evil on a par with good! Wo to them who turn darkness into light, and light into darkness! Wo to them who early drink new wine, and in the evening drink that which is old, and are captivated with the song, the lyre, and the pipe.*” The agreement of the passage with verses 20, 21, and 11, of this chapter, is too glaring to admit of a doubt that it was partly copied from it, and partly an imitation.

הוּא מְשִׁיב הָעֵץ חֶפְצָה הַשָּׂוָה
וְכַעֲבוֹת הַשָּׂוָה חֶפְצָה :

- 22 Wo to them that are valiant to drink wine,
And men of might to mix strong drink.
23 That justify the guilty for a reward,
And deprive the just of their right.
24 Therefore as the flame of fire consumeth the stubble,
And as the burning hay falleth in;
So shall their root be as rottenness,
And their blossom shall go up like dust:
Because they have despised the law of Jehovah of Hosts,
And contemned the word of the Holy One of Israel.
25 Wherefore the anger of Jehovah burneth against his people,

22. גִּזְרִים, and אֲשֶׁר־הוּא, are terms commonly applied to military men, and indicate extraordinary power and heroism.—לִמְסַךְ שָׂכָר. When the Hebrews speak of *mixing* wine, the meaning is not that it was diluted with water, and thus made weaker, but that it had spices and strong drugs added to it, by which it was rendered more potent and stupefying. Comp. מִסְכָּה, *spiced wine*, Ps. lxxv. 9; the synonymous מִנֵּי, Song vii. 3; מִסְכָּה, Prov. xxiii. 30; κεκρασμενον *akraton*, Rev. xiv. 10; and Lowth's note on chap. i. 22.

23. For מִדְּרוֹמִים, one of De Rossi's MSS., two printed editions, the LXX., Syr., Arab., and Vulg. read מִדְּרוֹמִים; and an accurate Span. Cod. of De Rossi, מִדְּרוֹמִים; but obviously emendations, introduced for the purpose of making the word agree with מִנֵּי, in the singular, at the end of the verse. It is not unusual, however, for a sentence first to have a plural, and then to exhibit a singular, for the sake of emphatically stating, that what is predicated affects each of the persons or things included in the whole multitude. The verse describes the corruption of the judges by bribery, and the injustice consequent upon it.

24. Now commences a specification of the punishment to be inflicted on the profligate and abandoned characters that had just been described. Hitzig properly remarks, that this and the following verse run parallel with verses 13 and 14, as the use of לֵשֶׁן, and לֵשֶׁן אֵשׁ, sufficiently shows.—לֵשֶׁן אֵשׁ, “*tongue of fire*,” used metaphorically

for *flame*, on account of its lambent and pointed appearance. Arab. لسان

النار, *Flamma*, pec. *fumi expers*. Castel and Gol. Comp. Acts ii. 3.—Contrary to the usual construction, שָׂרָא is introduced between the verb and its nominative; which Kimchi accounts for on the principle, that where the subject of discourse is so self-evident that there can be no mistake, the object may be placed before the agent. Similar instances occur of a word interposed between the Infin. Const. and its genitive, as chap. xx. 1; lxiv. 1. שָׂרָא occurs only here and chap. xxxiii. 11. Comp. the Arab. حشيش,

hay or *dry grass*. The radical idea conveyed by שָׂרָא seems to be that of *falling off*, or *down, failing*, sinking through imbecility. It is here used to express the falling together, or sinking down of bundles of dry hay by the action of fire upon them.—בָּרָא, *rottenness*, for “rotten wood,” which, when mouldered and dry, is blown away like dust. All the images here employed, forcibly represent the suddenness, ease, and completeness with which God effects the destruction of the wicked. How firmly soever they may be established, and how great soever their splendour, they at once come to nothing when his judgments are let loose upon them. Comp. Amos ii. 9; Hosea ix. 16.

25. Some refer the agitation of the mountains to the earthquake which happened in the days of Uzziah, Amos

He hath stretched out his hand against them and smitten them :
 So that the mountains tremble,
 And their carcases are as filth in the midst of the streets.
 Nevertheless his anger is not turned back,
 But his hand is stretched out still.

- 26 For he raiseth a banner to the distant nations,
 And whistleth for them from the end of the earth ;
 And, behold, speedily and fleetly they come.
 27 None is faint, and none among them stumbleth ;

i. 1; Zech. xiv. 5; but it is nothing more than a strong poetical image, of frequent occurrence. Comp. Ps. xviii. 7; Joel ii. 10.— בְּרִיחַ is not radical, as Kimchi and others have supposed, but the Caph of comparison. The root is רָחַץ , the same as רָחַץ , *to sweep away filth*; hence רִחְוֵה , *sweepings, filth*; Chald. ܪܚܝܬܐ , *ordure*. The scene here depicted is that which is witnessed when the plague is raging in a city, or immediately after a siege which has made awful havoc of the inhabitants.—The verse concludes with a formula which is thrice repeated in the ninth, and once in the tenth chapter, to intimate the continuance of Divine judgments, and prepare the reader for what follows.

26. Without naming the Assyrian army, the prophet proceeds to describe its appearance, which he represents to be most formidable and terrific.— בָּרִיחַ is properly *a signal flag or banner*, but is used also for the standard from which it was displayed. Reference is made to the military custom of planting a pole with a flag on a high mountain; either to serve as a signal of rendezvous, or to point out the direction in which an army is to proceed. The latter is here intended. See Cæsar de Bel. Gal. lib. ii. cap. 10; Ammian. in Hist. Valentin. lib. xxvii. cap. 10.—In the use of רִחְוֵה is a metaphor borrowed from the practice of those who keep bees in the East, and in some countries of Europe; calling them out, and again gathering them and bringing them back to the hive by the blast of a whistle. Thus Cyril: $\text{Δέχεται δὲ καὶ τοῦτο πάλιν, ὡς ἀπὸ γε τῆς συνεθείας τῆς ἐπὶ τῶν μυιῶν. Ἐν ἔθει γὰρ πῶς ἐστι$

$\text{τοῖς μελισσοκόμοις συρίζειν αὐταῖς οὕτω τε τῶν σίμβλων ἀποφέρειν εἰς ἀνθῆ, καὶ πῶας, καὶ μὴν καὶ ἀνακομίζειν ἐξ ἀγρῶν οἰκοὶ τε αὐτὰς ἐναυλίεσθαι ποιεῖν}$. The same metaphor is employed chap. vii. 18, and Zech. x. 8. The word is onomatopoeic.— רִחְוֵה , רִחְוֵה . Though the former of these two descriptions of distance may, without any violence, be viewed as applicable to the Assyrians, it has been thought that the latter is altogether forced, if thus applied. But the objection loses its validity when it is recollected that the geographical knowledge of the Hebrews was comparatively very limited, and that when they spoke of “the ends of the earth,” it was the earth as known to them. Yet such a mode of describing distant regions was not peculiar to the Hebrews. Thucydides, writing of the Medes, the very people here referred to, employs phraseology identical with that used by Isaiah: $\text{τὸν τε γὰρ Μῆδον αὐτοὶ ἴσμεν ἐκ περάτων γῆς πρότερον ἐπὶ τὴν Πελοπόννησον ἐλθόντα, κ. τ. λ. i. 22}$. And Livy says of the Gauls: “ab oceano *terrarum ultimis oris beluum ciente*,” v. 37. See Gesenius *in loc.*— וְיָ . It is not unusual in Heb. to introduce a person or thing in the way of pronominal reference, without any previous mention of the person or thing specifically. The singular form may be explained as referring to each of the וְיָ , taken singly; or it may point them out as a congregated mass, marching forward under the command of their leader. The velocity with which the enemy was to approach exactly meets the challenge of the scoffers, ver. 19.

27. וְיָ וְיָ . By this is not meant

- They neither slumber nor sleep ;
 The girdle of their loins is not loosed,
 Nor is the latchet of their shoes untied.
- 28 Their arrows are sharpened,
 And all their bows are bent ;
 The hoofs of their horses are counted as flint,
 And their wheels as the whirlwind.
- 29 Their roar is like that of the lioness ;
 They roar like the young lions ;

the girdle usually worn by the Orientals round the waist for the purpose of keeping their clothes close together about the body, when they are at work, or on a journey; but the ζωστήρ, or military belt with which soldiers were accoutred. It was tightly girded round the loins, for the sake of supporting and strengthening the person, and had attached to it the sheath which contained the sword. Gesenius would refer the loosing of the girdles, and the untying of the latchet, to the removal of obstacles which present themselves in the way of an army; but it seems much more natural to regard them as applying to the necessary preparation for enjoying the repose mentioned in the words immediately preceding. The meaning is, that the Assyrians would march forward without any intermission.

28. The bow and arrow were very ancient weapons of offence. Gen. xxi. 20; xlix. 23. The bow was made of wood, reeds, horn, and other materials; and was often so strong, that it required to be trodden upon in order to make it bend. Hence the phrase דָּכָה הַקֶּשֶׁת, *to tread the bow*; the Pah. Part. of which verb is used, with such reference, in the present verse. The following quotation from Arrian will furnish a sufficient description of this custom. Speaking of the Indian infantry, he says: 'Αλλ' οἱ μὲν πεζοὶ αὐτοῖσι τόξον τε ἔχουσιν ἰσόμενες τῷ φορέοντι τὸ τόξον· καὶ τοῦτο κάτω ἐπὶ τὴν γῆν θέντες, καὶ τῷ ποδὶ τῷ ὀριστερῷ ἀντιβάντες, οὕτως ἐκτοξεύουσιν τὴν νεύρην ἐπὶ μέγα ὀπίσω ἀπαγαγόντες. Hist. Ind. xvi. Comp. also Diod. Sic. iii. 8; Curt. viii. 14, 19; Ovid. Metam. v. 383; Xenoph. Anab. iv. 2, 28.—צִיר, the

same as צִיר, a stone—so called from its compactness and solidity; but, as all stones are not possessed of this quality, the spirit of the passage requires that it should be rendered *flint* or *adamant*; LXX. στερεὰ πέτρα.—רָכַב, *to reckon, count, estimate*, is here used idiomatically, and is equivalent to the substantive verb. As the ancients did not shoe their horses, as we do, hardness of hoof was considered to be a primary quality of a good horse. Hence the Homeric χαλκόποδ' ἵππων, Iliad, θ. 41; and κρατερώνυχες ἵπποι; and the following passage, quoted by Gesenius from Montanabbi, shews that, at a later period, the same importance was attached to it in the East:

تياشي بايد كلها وافت الصفا تقشن
 بيا صدر البزاة حوافيا

"They rise with the hoofs of their forefeet,
 So that as often as they strike against the
 rocks,
 They impress upon them the breast of the
 falcon;
 Though they go barefoot."

צִירָה. The rapidity with which the Assyrians advanced is beautifully expressed, by comparing the revolution of the wheels of their war-chariots to that of the sudden whirlwind, which seizes upon all within its reach, and, rolling it up with indescribable velocity, bears it into the air.

29. Here the enemy is described under the metaphor of a lioness, accompanied by her young ones, first roaring on reaching the prey, then seizing it, and carrying it safely away

They both growl and seize the prey ;

They bear it safely away, and there is none to rescue.

30 And they shall roar at them in that day, like the roaring of the sea ;

So that if one look to the land, behold there is afflictive darkness,
And the light is darkened by its clouds.

to her den. רָעַע is properly used of the full-grown, and נָקַע of the young lion—the one signifying *to roar*, and the other, *to growl*; though they are sometimes interchanged.

30. To enhance the terrors of the description given of the attack of the invader, a sea-storm on the west coast of Palestine is introduced. The transition from the roaring or growling of the lions, to that of the sea, was quite natural. Comp. Jer. l. 42. Nor were the phenomena on such occasions confined to the Mediterranean: the storm, sweeping over the land, the entire horizon would be involved in the densest gloom. A striking picture of the political horizon of the Jews, on the Assyrian invasion.—Considerable diversity has obtained in the interpretation of the latter half of this verse. There is no sufficient reason to suppose, with Lowth, a corruption of the text: the different

rendering in the LXX., and the Coptic made from it, being in all probability an emendation, which owed its origin to an attempt to produce complete uniformity between this, and the parallel passage, chap. viii. 22. צַר וְאוֹר, Gesenius renders *now terror, now light*, but quite at variance with the spirit of the text, which requires a state of profound darkness, without any relieving glimpses of light. The preferable construction is that, which, setting aside the authority of the accents, connects צַר with הַצֶּהֱ, immediately preceding, and then makes אוֹר the nominative to the verb הִצֵּהֱ, which follows it. הַצֶּהֱ צַר, will thus be *afflictive darkness*.—By אוֹר, *light*, is meant the *sun*, as the source of light. Comp. Job xxxi. 26; Hab. iii. 4. The הָ in עֲרִיפָהּ, refers to אֲרָץ—the *clouds* here mentioned being those by which the land was covered during the storm.

CHAPTER VI.

Interpreters have been much divided respecting the occasion of this vision : some referring it to what they consider to have been the solemn inauguration of Isaiah to his prophetic office ; while others are of opinion, that it was vouchsafed to him when about to receive a new and special commission. In support of the former hypothesis, which seems best sustained, it is alleged, that the specification of the date, “in the year in which King Uzziah died,” which must mean *before*, and not *after* that event, exactly coincides with the date, chap. i. 1 ; that all the circumstances of the vision were specially adapted to impress the mind of the prophet with feelings suitable to be cherished when entering on the functions of his office ; that if he had been previously invested with it, there does not appear to have been anything so peculiar in a new commission as to require such extraordinary interposition ; that commissions of a similarly express nature were given to the prophets

Jeremiah and Ezekiel, at the commencement of their prophetic career ; and, especially, that the latter of these two prophets was likewise favoured with a sublime and august vision on the important occasion. The circumstance of the account of Isaiah's vision not standing at the beginning of the book, is of no consequence ; it being admitted, that many portions of the prophetic books are not placed in the exact order of time.

This chapter contains the description of a sublime vision, with which the prophet was favoured, 1—4 ; the effect which it produced upon him, 5 ; the supernatural relief afforded to his mind, 6, 7 ; his commission to announce the obstinacy of the Jews, notwithstanding their continued enjoyment of the means of instruction, 8—10 ; their dispersion in consequence of such conduct, 11, 12 ; and the merciful reservation of a remnant to serve as the stock of a new race, whose history would furnish fresh displays of the Divine glory, 13.

1 IN the year in which Uzziah the king died, I saw Jehovah, sitting upon a high and elevated throne, and his train filled the temple.

1. **וּשְׁנֵי מָוֶה—עֶזְיָהוּ.** *In the year of the death, &c.* Comp. chap. xiv. 28, where the same phraseology occurs. That in both cases reference is made to what transpired *previous* to the death of the king, is obvious—since it would otherwise have been said, that it happened in the first year of his successor. We are not informed during how many months of the concluding year of Uzziah's reign Isaiah prophesied. It is quite sufficient to justify the statement, chap. i. 1, if he commenced the functions of his office before the decease of that monarch. In order, indeed, to afford a wider scope for his labours, several interpreters, both Jewish and Christian, have supposed, that the death here spoken of was not the *natural*, but the *civil* death of Uzziah, when he was smitten with the leprosy, and laid aside from public duty ; but such an idea would probably never have been started, but for a mistaken rendering of the verb **נָקַמְתִּי**, in the fifth verse. Instead of translating it, *I am undone*, or *I perish*, they give it, *I was reduced to silence*, and imagine the meaning to be, that Isaiah had been compelled to suspend his prophecy during the whole period of the king's seclusion. Some have even maintained that his silence was a punishment inflicted on him for not reproving Uzziah : but who does not

perceive that all this is mere fancy, and totally unworthy of scriptural interpretation?—The **וּשְׁנֵי מָוֶה**, has more of a temporal than a conjunctive power. It is equivalent to **וְ**, then it was that, &c.—**וְיָהוָה** is to be taken in the prophetic acceptation, denoting a supernatural perception of the objects specified. The things constituting the symbols of the vision, the prophet did not behold with his bodily eyes. He was in a state of ecstatic inspiration, and had the things signified by such symbols vividly impressed upon his mind. See my *Lectures on "Divine Inspiration,"* pp. 157—165. —**וְיָהוָה**. There can be little doubt that this Divine name has been substituted in the present verse, and in verses 8th and 11th, for **יְהוָה**. The latter name is found here in *ninety-four* of Kennicott and De Rossi's MSS., and has originally stood in *nine* more ; it is found in *eighty*, and has originally stood in *ten* more, ver. 8th ; and it is in nearly as many in the third instance. It is besides found in some of the early printed editions. The rendering of the Targum is **וְכְבוֹד יְהוָה**, *the glory of the Lord* ; of which the Evangelist John clearly avails himself, when, speaking of the Lord Jesus Christ, he says, "These things said Esaias, when he saw **τὴν δόξαν αὐτοῦ**, HIS GLORY, and spake of HIM," chap.

2 Seraphs stood beside him: each had six wings; with two he covered his face, with two he covered his feet, and with two he did fly.

xii. 41. The person who appeared to the prophet was the Divine Logos, the Brightness of the Father's glory, and the Express Image of his Person, Heb. i. 2.—**וְשֵׁנֵי רָם וְשֵׁנֵי זָרָי** may be referred to **זָרָי** as their antecedent, and they are thus used chap. lvii. 15; but the more natural mode of construction in this place requires us to connect them with **שָׁמָיִם**, the immediate antecedent. Thus the Targ., LXX., Symm., Coverdale, and most moderns.—As **הַיָּדֵי** is used poetically for heaven, Ps. xi. 4; xviii. 7, Michaelis and others have supposed, that the scene of the prophet's vision was the celestial world. It seems more appropriate, however, to take it in its ordinary acceptation, as designating the temple of Jerusalem, especially since express mention is made of the altar, **הַמִּזְבֵּחַ**, ver. 6, as something familiarly known. The term properly signifies a *capacious and magnificent building*, and is used of the royal palace at Babylon, chap. xxxix.

7; Dan. i. 4; Arab. **هَيْكَل**, from **הֵיכֵל**, *to be great, immense in size*;

Ethiop. **ሀይከል**; Syr. **ܫܡܝܐ**. It commonly denotes the temple at Jerusalem in general; but sometimes it is employed to designate the *body* or *large middle part* of the building, usually called the Holy place, in contradistinction from **דָּבָר**, the oracle, or Holy of Holies, and **אֹיִלִים**, the vestibule or porch erected at the entrance; the space between which it occupied, and contained the golden candlestick, the altar of incense, and the table of shew-bread. Between it and the Holy of Holies was a double veil, which was never drawn aside except once a year, to admit the high priest, who alone enjoyed the privilege of appearing before the mercy-seat.—Though we never find **כִּסֵּא**, *throne*, employed to designate the mercy-seat, yet it may be regarded as applied to it in this place, inasmuch as the phrase **יֹשֵׁב הַכִּסֵּא**, *dwelling or sitting*

enthroned between the cherubim, 1 Sam. iv. 4, is descriptive of the visible glory of Jehovah, as displayed from it, above the ark of the covenant, which the two cherubim overshadowed with their wings, Exod. xxv. 20—22.—While God vouchsafed to this spot the peculiar symbol of his presence, his glory filled the great body of the temple, 1 Kings viii. 11. This glory Isaiah calls **שָׁרָי**, *his train*, or the long flowing skirts of his royal robe, in allusion to the ample robes of state in which Oriental monarchs appeared on great occasions.

2. **שְׂרָפִים**. The scenery of the vision being taken from the temple, it is manifest, the Seraphs, or living beings here described, can be no other than the antitypes of the golden **כְּרֻבִים**, *cherubs*, which were stationed, one on either end of the mercy-seat, covering it with their wings. They correspond to the four living creatures in the vision of Ezekiel, between which and that of Isaiah, are several striking points of coincidence: only the former is fuller, and contains many more particulars. A somewhat similar vision was accorded to the apostle John, Rev. iv.; but the four **זֵוֹא**, or living creatures, there described, are an appropriation of the symbols spoken of by Ezekiel, to the Christian ministry, agreeably to the special scope of the Apocalypse. There is, therefore, no necessity, with Michaelis, Gesenius, and others, to derive **שְׂרָפִים** from the Arab. **شرف**, *to be noble*, whence

شريف, *a noble or prince*; plur.

اشراف, those who have descended from Mohammed; and so to interpret the term as designating *the celestial nobility*, or the angels viewed as princes of state, attendant upon Jehovah. As the symbolical figures in the Holy of Holies were called **כְּרֻבִים**, *cherubim*, from their proximity to THE DIVINE PRESENCE—**כָּרֵב**, from which the name is derived, being, as Hyde supposed,

3 And the one called to the other, and said :

Holy, holy, holy, is Jehovah of hosts ;

The whole earth is full of his glory.

and as Gesenius now thinks not improbable, equivalent to קָרַב, *to approach, draw near*—so Isaiah appropriates to the beings whom they represented, the name of שֶׁרָפִים, *Seraphim*, to denote their burning, or dazzling appearance. This idea was naturally suggested by the splendid effulgence of the golden cherubs, when they reflected the glory of the Lord. We are told, indeed, by Gesenius, that שָׂרַף signifies *to burn, burn up*, and not *to shine*, which holds true of the English verb *to burn*, as well as of the Hebrew, if respect be simply had to the primary signification ; but it was just as natural for the Hebrews to apply the word in a secondary or translated sense, as it is for us to express by our word the excessive brightness proceeding from any luminous object. Thus, also, in Scripture gems are called אֲבָנֵי אֵשׁ, *stones of fire*, from their *glittering* appearance. What confirms this derivation of the term, is the description of the living creatures in the vision of Ezekiel : “their appearance was like *burning coals of fire*, and like the appearance of *lumps—and the fire was bright*, and out of the fire went forth *lightning*,” chap. i. 13. The interpretation, therefore, of Kimchi בְּלֹאֵי אֵשׁ, and Abulwalid : ملائكة نارية, *angels of fire*, or

fiery angels, is not so far from the mark. To maintain, as Gesenius attempts to do, that the cherubim presented any thing of the appearance of serpents, and that an analogy is to be traced between them and the sacred serpents in the temple of Jupiter, at Thebes, is perfectly to degrade the subject.

If the above interpretation be correct, it will be seen, that there is no foundation in Scripture for the opinion that Cherubim and Seraphim are distinct orders of angels. The two names are merely distinctive of two attributes attaching to the same order of beings—their *nearness* to Jehovah, and the *glorious effulgence* of

their celestial nature. Comp. Dan. vii. 10 ; Matt. xviii. 10 ; Luke x. 20.

The Seraphim are represented as *standing*, to intimate their readiness to execute the Divine behests. That שֶׁרָפִים is to be rendered *beside*, and not *above*, or *before*, comp. 1 Kings xxii. 19, where שָׂרַף is explained by its being added, *at his right hand and at his left*. The two passages are parallel, both in scene and phraseology.—Though שֶׁרָפִים is pointed as a dual, it is not meant that each seraph had six *pair* of wings. In Hebrew things that naturally exist in pairs are expressed in the dual even when more than two are intended. See Zech. iii. 9. The repetition of the number of wings indicates distribution. To express the deep sense which the Seraphim cherished of their unworthiness to behold the Divine Majesty, they covered their faces, comp. Exod. iii. 6 ; and to mark their reverential respect, they also covered their feet, or the whole of the lower part of the body—a practice which obtains in the East, when persons approach the presence of a monarch : the attribution to them of wings, and flying, teaches the velocity with which they execute their commissions ; and to intimate that what is here ascribed to them is habitual and constant, the verbs are put in the future tense. See Gesen. Lehrgeb. p. 774.

3. קָרוֹשׁ קָרוֹשׁ קָרוֹשׁ. That these words were sung responsively by the Seraphim is undeniable : whether one choir took up the first, another the second, and both joined in the third קָרוֹשׁ, as Rosenmüller supposes, cannot be determined. The triple use of the term has been considered as intended to intimate a Trinity in the Godhead. Thus Rabbi Joseph, in שְׁערי אֵוֶה, fol. 34. a. l. 24. Primam sanctitatem respicere e decem sephiris Coronam Supremum ; alteram Sapientiam ; et tertiam Intelligentiam. It was also appealed to by the Fathers in proof of the Scripture doctrine of the Trinity ; and there are many who still view it in this light ; but the trinary

- 4 And the foundations of the thresholds shook by reason of the voice of him who called, and the house was filled with smoke.
 5 Then I said : Alas for me ! surely I am undone ; for I am a man

repetition of words in other passages, simply to express *intensity*, or *superlativeness of degree*, satisfactorily shews, that, according to the *usus loquendi*, this is the meaning in the present instance. See Jer. vii. 4; xxii. 29; Ezek. xxi. 27 (Hebr.) 32. Musculus observes here : "Hæc est doxologia angelica paucissimis verbis absoluta. Ardens est animus Deum verè laudantium, non multiloquus, multo minus batologus. Nec Deus ipse multiloquio, sed ardore fidei ac spiritus delectatur." This angelic hymn is repeated, with certain variations, by the four living creatures, Rev. iv. 8. See Suicer. Thes. in voc. *Τρίσται*. The primary idea conveyed by the term *קָרוֹשׁ*, is that of *separation*, especially from what is common or profane to a special and sacred purpose. Hence the notions of *sanctity, moral purity, infinite excellence and perfection*. It is in this last and most exalted acception that it is used by the Seraphim.—*קָרוֹשׁ*, lit. *the fulness of the whole earth is his glory*; but the meaning is, that the earth is entirely filled with it; there being no object within its compass which does not proclaim the perfections of God. Ps. xix. 2, 3. The words appear to bear upon the scene described ver. 1, in which the train of Jehovah is said to have *filled* the temple. Comp. Hab. iii. 3; and for the phrase *קָרוֹשׁ לִי הָאֵרֶץ*, Hamas., as quoted by Schultens, ad Conses. Harir. vi. p. 181.

كانت حراة ملاء الارض ما

اتسعت

"Fuit Chezaa plenitudo terræ, qua late patet."

4. *בָּמוֹת*, *bases, foundations*. The most probable etymology of this word is that which refers it to the Arab.

امات, *Principia, radices*, the plur. of *ام*, *mater, radix, principium*, Gol.; in

architecture, the solid stones, stretching across the foot of a doorway, and supporting the *מַסָּס*, *sills or thresholds*, which were based upon them. The LXX. take both terms together, and render, *τὸ ὑπέρθυρον*; the Vulg. *superliminaria cardinum*; Vitringa, *superliminaria postium*. The agreement in gender of the verb *קָרוֹשׁ* with *מַסָּס*, and not with *בָּמוֹת*, the nearer noun, to which it otherwise properly belongs, is owing to the prominence which is given to the former, by its having the article prefixed, and its denoting the special objects in which the effects of the earthquake were visible.—*בָּנִיתִי*, the same as *בָּנִיתִי*, ver. 1. Both were used of the tabernacle before the temple was built. See Joshua vi. 24; 1 Sam. i. 7, 9; iii. 3. On the filling of the temple with smoke, comp. 1 Kings viii. 10, 11; Ezek. x. 4, with Rev. xv. 8.

5. *נִבְרַחִי*, the reading of the Textus Receptus, can only be derived from *נָבַח*, which, though in Kal it primarily signifies *to be still, silent, reduce to silence*, is only used in Niphal in the sense of *being destroyed, or perishing*. From the circumstance, however, that *sixty-two* MSS. and originally *six* more, the Brixian Bible, the Proph. of Soncin. 1486, and *seven* other editions, omit the former of the two *Yods*, some refer it to *נָבַח* or *נִבְרַח*, and render: *I am struck dumb*, or, *I am silent*. In support of this interpretation, they allege the rendering of the LXX. (in some copies.) Aquila, Theodotion, Symm., the Syr. and Vulg., and the authority of some of the rabbins. But it so happens that *נִבְרַח* is not at all in use; and that, in Niphal, *נָבַח* never signifies *to be silent*, but always, *to be destroyed, cut off, perish*. Add to which, that *נִבְרַחִי*, pointed *נִבְרַחִי*, is pronounced precisely as *נִבְרַחִי*, and is only one of the numerous instances of the *scriptio defectiva*. The prophet, appalled by the display which he saw of the Divine glory, the theme and loud peals of the seraphim, the concussions of the earthquake, and a sense of his own sinfulness, and that of his

- of unclean lips, and I dwell among a people of unclean lips ;
 6 for mine eyes have seen the King, Jehovah of Hosts. And one
 of the seraphs flew to me, with a burning coal in his hand,
 7 which he had taken with tongs from off the altar ; and he
 touched my mouth, and said : Behold, this hath touched thy
 lips : therefore thine iniquity is removed, and thy sin is forgiven.
 8 And I heard the voice of Jehovah, saying : Whom shall I
 send, and who will go for us ? And I said : Here am I ;

nation, apprehended instant destruction. This was quite inaccordance with the feelings of the ancient Hebrews, who were taught to expect immediate death, as the result of a vision of Jehovah. See Gen. xxxii. 30 ; Judges vi. 22, 23, 24 ; xiii. 22 ; and comp. Exod. xxxiii. 20, the difference between which and chap. xxiv. 10, 11, is not such as to warrant the conclusion of Gesenius, that the two chapters were written by different authors. In the one case, a perception of the *Divine Essence* is meant, which is expressly declared to be incompatible with the laws of mortal existence ; in the other, such a view of the external effulgence which accompanied the Divine manifestations, as was enjoyed by Moses, the patriarchs, and prophets of old, and by John under the new dispensation. The specification of the *lips* as the seat of impurity, appears to have arisen from the impression produced upon the mind of Isaiah by the celestial anthem, which he had just heard, and in which he felt he was totally unworthy to join ; though the seraph who addresses him, ver. 7, would rather seem to adapt the phrase to the unfitness of the prophet to be engaged as a Divine messenger, till he had experienced the purifying influence there described.

6. *רָפָה* is properly a coal, or burning stone, a *رُفَّة*, such as the Arabs use

at this day for the purpose of baking their bread, or roasting, to which use reference is made in the phrase, *רָפָה*, *a cake baked on glowing stones*. 1 Kings xix. 6. Vulg. *calculus* ; but the LXX., Aquila, Symm., and Theod., *ἄνθραξ*, coal. From what follows, we learn that such stones were laid upon

the altar in order to burn the sacrifices. Before *רָפָה* supply *רָפָה*.

7. The use of fire as the most powerful of all purifying agents, is adopted in Scripture as a symbol of the more important process of moral purification. Mal. iii. 2, 3 ; Matt. iii. 11. The *ו* in *רָפָה* at once connects the words, and marks the *instantaneousness* of the effect produced by the application of the symbol to the mouth of the prophet. *כָּפַר*, Arab. *كفر*, *expi-*

avit crimen, signifies not only to expiate or atone for sin, by covering it with the matter of the atonement from the view of Him whose prerogative it is to punish it, but also, to grant pardon for the sake of, and as the result of such atonement.

8. *וְ*. The ancient versions of this word, with the exception of the Vulg., evince that their translators were perplexed by it. The Syriac omits it altogether ; the LXX. has *πρὸς τὸν λαὸν τοῦτον* ; and the Targ. *רָפָה*, to teach ; though no Heb. MS. exhibits any various reading. The remark of Gesenius, that Jerome is quite consistent in interpreting this plural form, as he does Gen. i. 26, xi. 7, of the Trinity, rather redounds to the honour, than reflects discredit on that father. In no other way has it ever been consistently interpreted. The hypothesis of a *plural of majesty or excellence* has never been satisfactorily established. It is neither in accordance with Scripture, nor with general Oriental usage. No passage can be adduced from the Hebrew Scriptures, from which it can be proved that it was the practice of kings to speak of themselves individually in the plural number. See Ewald's Heb. Gram. English Transl.

- 9 send me. And he said : Go, and say to this people :
 Go on hearing, but understand not ;
 And go on seeing, but perceive not.
- 10 Make the heart of this people fat ;
 And make heavy their ears, and close up their eyes ;
 Lest they see with their eyes, and hear with their ears,
 And perceive with their heart, and turn, and be healed.

p. 231, where that profound scholar gives it as his deliberate opinion, that it is a great error to suppose that the Heb. language, as we find it, has any feeling for a so-called *plur. majestaticus*. The idea of a consultation with other beings, Gen. i. 26, iii. 22, xi. 7, and in this verse, which Kimchi, Le Clerc, and others, advance in explanation, is rejected by Gesenius, *Lehrgeb.* p. 800 ; and both theories are decidedly repudiated by Hitzig, who, unwilling, however, to admit the doctrine of the Trinity, asserts, without any attempt at proof, that it is a mode of speech borrowed from common life. For an able discussion of the whole subject of plural attributions to the Deity, I refer the reader to the Rev. Dr. J. Pye Smith's *Script. Testimony to the Messiah*, vol. i. pp. 464—495. Third Edit.

9. *וְהָעֵינַיִם שָׂמֵן*, &c. The construction of a finite verb with its infinitive following, denotes *continuity of action*. The LXX. resolve the imperatives into futures, and their version is adopted Matt. xiii. 14, 15 ; Acts xxviii. 27. The use of *שָׂמֵן*, however, and not *שָׂמֵן*, shows that the following verbs, *וְהָאָזְנוֹת יִסְּמוּ*, and *וְהָעֵינַיִם יִסְּמוּ*, are not simply future, but are subject to the influence of the imperative mood of those which precede ; yet so that the commands involve no external objective necessity. The language is not strictly and properly jussive, but proverbial in its character, and savours strongly of sacred irony, of which we have a decided instance, Matt. xxiii. 32. See also chap. xxix. 9. Similar proverbial forms, and some of them almost identical, are adduced in abundance by Wetstein ad Matt. xiii. 13. *וְהָאָזְנוֹת יִסְּמוּ*, here, and Gen. xxvi. 28, for *וְהָאָזְנוֹת יִסְּמוּ*, which is found in thirteen MSS.

10. The imperatives, *וְהָעֵינַיִם יִסְּמוּ*, *וְהָאָזְנוֹת יִסְּמוּ*, are declaratory in their import, agreeably to the language of the

Hebrew prophets, in which a person is often said to do or effect what he merely announces would take place. Comp. Gen. xxvii. 37 (comp 28) ; Jer. i. 10 ; Ezek. xliii. 3 ; Hos. vi. 5. The passage, in effect, contains nothing more than a prediction of the obduracy of the Jews, and the consequences by which it would be followed : only it is expressed in a form which indicates strong feeling on the part of the speaker, and a persuasion that such would infallibly be their condition. This mode of speech is not uncommon even in modern languages, when a person in a state of excitement, wishing to intimate his conviction of the certainty of any action of which he disapproves, gives a peremptory order that it should be performed. There can be no doubt that the words were designed to apply to the Jews in the days of the prophet ; yet the description being equally appropriate in its application to their character as a people, from that time forward, we find the prophecy quoted or referred to both by our Lord, and by Paul, as receiving its accomplishment in their days. Comp. Matt. xiii. 14, 15 ; Mark iv. 12 ; Luke viii. 10 ; John xii. 40 ; Acts xxviii. 25—27. — *וְהָעֵינַיִם יִסְּמוּ*, to make fat ; so to surround with fat, as to render insensible to external influence : metaphor. to make stupid, unfeeling, and stubborn. See for the use of the verb in Kal. Deut. xxxii. 15 ; Jer. v. 28. — *וְהָאָזְנוֹת יִסְּמוּ*, likewise metaphor. applied, denotes heaviness or dulness of perception, a want of susceptibility and attention to instruction. — *וְהָעֵינַיִם יִסְּמוּ*, to smear over with viscous matter, close up ; Root, *וָעָץ*, Aram. *וָעָץ*, -to smear, blind ; LXX. *ἐκκαμύσαν* ; Vulg. *claude*—indicates the most obstinate determination to shut out the light of truth from the mind. Comp. Lucian, *Nig.* 19 : *μυθε*

- 11 Then I said, How long, O Jehovah? And he said,
Till the cities be made desolate, without an inhabitant,
And the houses without a man,
And the land become utterly desolate,
12 And Jehovah have removed men afar off,
And the forsaking be great in the midst of the land.
13 And though there should still be in it a tenth part,
Even it shall again be burnt up;

τὰ ὅσα κηρῶ φραξάμενον, ἄλλ' ἀκούοντα, καὶ λελυμένον.—Before לֵבָי subaud. אֵל, which is supplied in upwards of twenty MSS. and two of the earliest printed editions. Its being expressed, however, in the LXX., Syr., Chald. and Vulg., is no proof of its having been in the text from which they were made, as the translators might, in common with others, have found it necessary to supply it in their versions. In like manner, לֵבָי is understood after אֵל.—וְיִשְׁכְּחוּ is to be taken impersonally: *and there should be healing to them*. The healing referred to is the entire moral recovery which sinners experience on their conversion to God; and, as pardon is essential to such recovery, healing and forgiveness of sins came to be regarded by the Hebrews as synonymous. Hence, after the Targum, וְיִשְׁכְּחוּ, the words are thus paraphrased, Mark iv. 12, καὶ ἀφεθῇ αὐτοῖς τὰ ἁμαρτήματα, though in the parallel passages, ἰδσομαι of the LXX. is retained.

11. עַד אֲשֶׁר אֵם. This accumulation is designed to give intensity to the statement, and thereby to intimate, in such connexion, the great length of time during which the obstinacy of the Jews should be evinced. Comp. Gen. xxviii. 15; Numb. xxxii. 17.—וְיִשְׁכְּחוּ, lit. *be laid waste, a desolation*, for “be utterly wasted.”

12. The Babylonish captivity is evidently predicted in this verse.—וְיִשְׁכְּחוּ, *that which is forsaken*; i. e. the portion of the land, with whatever pertained to it, which the inhabitants were compelled to leave on their transportation. That the LXX. and Vulg. which have been followed by Lowth, have quite mistaken the meaning of the term, will be seen on comparing

chap. xvii. 2; Jer. iv. 29; Zeph. ii. 4; where it is employed precisely as it is in this place.

13. וְיִשְׁכְּחוּ—וְיִשְׁכְּחוּ, in such connexion, is used *adverbially*, to indicate a repetition of the action expressed by the following verb. Thus the LXX. καὶ πάλιν ἔσται εἰς προνομήν; and Symm. καὶ πάλιν ἔσται εἰς καταβοσκήσιν.—וְיִשְׁכְּחוּ, lit. *to be for burning*, shall be burnt, or laid waste by burning. See, for the phrase, Numb. xxiv. 22; Is. xlv. 15.—וְיִשְׁכְּחוּ, a *felling* or *throwing down*, from שָׁקַף, *to cast, cast down, overthrow*. מְצַבָּה and מְצַבָּה, from צָבַב, *to set, place, plant, remain stationary in a place*: hence the signification of stock or trunk attaching to the noun, from its *continuing in the ground*. The fem. pron. affix in מְצַבָּה, refers to וְיִשְׁכְּחוּ, the tenth part; and אֵם (for which upwards of a hundred MSS. read, or have read, אֵם,) belongs to וְיִשְׁכְּחוּ. The meaning of the whole verse seems to be this: So severe shall be the punishment inflicted upon the nation, that should only a small part recover itself, that part shall likewise in its turn be punished. Nevertheless, it shall not be entirely annihilated; but like the trunk of the most durable of trees, which sends forth a fresh shoot, it shall produce a holy race to adorn the church of God. For the terebinth and the oak, see on chap. i. 29. On account of their obstinacy, the Jews were first carried away to Babylon; after the short respite which followed the restoration, during which they might be said never to have regained more than a tenth part of their former strength and influence, they were finally and completely overthrown by the Romans; but, though nearly eight-hundred years have elapsed since that

Yet, like the terebint and the oak,
Of which, when felled, there is a stock,
The stock thereof shall be a holy seed.

event, they still radically exist, and we anticipate the period, when, as a people, their motto shall be, "Holiness unto the Lord." The best commentary upon the latter half of this verse is furnished by Paul, Rom. xi., in which he treats of the fall and present rejection of the Jews, and their future

restoration. The metaphor of the root and its branches somewhat differs from that here employed; but the subject is the same, and is introduced in a similar way, by a recognition of the blindness and obstinacy of the Jewish people, verses 7—10.

CHAPTER VII.

The grand section of the Prophet's writings which commences with this chapter, extends to the fourth verse of Chapter X. The leading subjects are the invasion of Judah by the Syro-Israelitish army, and by that of Sennacherib; but repeated occasion is taken, from the disastrous aspect of the times, to announce the certainty of the Messiah's advent, and the happiness to be enjoyed under his reign. Several difficulties occur in this portion of the book: but some of them have been unnecessarily magnified, in consequence of the prejudices under the influence of which many have laboured who have attempted its interpretation. The historical circumstances are specially narrated, 2 Kings xvi. 5—18, and 2 Chron. xxviii.

The seventh chapter begins with a brief statement of the circumstances which led to the delivery of the prophecies which it contains, 1, 2; it then gives an account of the message with which Isaiah was sent to Ahaz, whose mind and that of his courtiers had been struck with a panic by the threatened invasion, 3—9; we have next, his second message to the unbelieving monarch, requiring him to ask for a miracle from Jehovah, in attestation of his prophetic commission, 10—12; the celebrated announcement of the miraculous conception of the Messiah, with a view to support the faith of the pious, whose fears respecting the total extinction of the house of David had been excited, 13—16; and a prediction of the calamities to which the Jewish people should be subjected by the very power to which Ahaz looked for succour, 17—25.

1 AND it came to pass in the days of Ahaz, the son of Jotham,

1. An attempt was made on the part of the kings of Syria and Samaria to invade Judah towards the close of the reign of Jotham, 2 Kings xv. 37, but it was only a prelude to the actual invasion of the land by the joint forces of these kings at the commencement

of that of Ahaz, B. C. 743.—צָהַק. This verb, like the corresponding verbs in most languages, is used of an approach towards a metropolis or chief city, altogether irrespective of the elevation of its position, or of its direction, in a geographical point of view. None of

the son of Uzziah, king of Judah, that Rezin the king of Syria, with Pekah the son of Remaliah, king of Israel, came up to Jerusalem to fight against it, but he was not able to take
 2 it. And it was told to the house of David, saying, Syria leadeth forward with Ephraim; and his heart and the heart of his people shook, as the trees of the forest shake before the
 3 wind. And Jehovah said to Isaiah: Go out now to meet

the instances adduced by Rosenmüller, Bib. Geog. vol. i. p. 8, in support of the all refer to local elevation, or the latter idea, can be sustained, since they contrary. The military acceptation, which, after Vitringa, the same author assigns to the term in his Scholia on this verse, is equally untenable. In application to Jerusalem, as the central point of the Theocracy, it is peculiarly appropriate.—אַרָם. *Aramæa*—not *Syria* in the largest extent of its signification, comprehending the vast tract of country between Phenicia, Palestine, Arabia, the Tigris, and Mount Taurus; but one of the minor divisions, called אַרָם דַּמַּשְׁקָא, *Syria of Damascus*, 2 Sam. viii. 6, comp. Amos i. 5, from Damascus being the capital. Its limits varied according to the power of the princes who reigned over it. It was subdued by David, 1 Chron. xviii. 6, but afterwards regained its freedom, and proved a source of repeated annoyance to the neighbouring kingdom of Israel. Though Rezin, its king, failed in his attempt upon Jerusalem, he succeeded in taking Elath, the important sea-port on the eastern arm of the Arabian gulf, which it does not appear the Jews ever recovered. מִלְחָמָה, lit. *to the war*, the substantive instead of the Infinitive מִלְחָמָה, as in Deut. x. 12; Jud. xvi. 23. In reference to a city, מִלְחָמָה followed by עַל or בְּ signifies *to besiege*; but here it expresses the superadded idea of, *besieging so as to take*.—יָלַד, for which we have יָלְדוּ in the plural, 2 Kings xvi. 5, may either be taken distributively, or which is preferable, it may refer to Rezin, the head of the hostile expedition, and so agree with עָלָה in the singular. In the last clause of the verse, the event is inserted by prolepsis.

2. בֵּית דָּוִד, “the house of David,” sig-

nifies the royal family of which Ahaz was the representative, which sufficiently accounts for the לָבְנוּ וְצָמִי. נָהָה אֶרָם. Here *Aramæa* is used for the *Aramæans*, or the Syrian army which was advancing towards Jerusalem. נָהָה is not the third person feminine of נָהָה, *to rest*, but a different verb, signifying, *to lead forth, or forward, conduct troops, &c.*; Arab. لَمَّ, *tetendit*,

contendit aliquem versus; Eth. ሰፋፋ: *in longum se produxit*; in the fourth

Conjug. ሰፋፋ: *produxit, prolongavit, extendit*. The word is also used in a military sense, Ps. lx. 11, מִי יְנַהֵי עַד אֶדְוִים, “Who will lead me to Edom?” It thus agrees in gender with אֶרָם, the masculine antecedent; and the necessity of forcing upon נָהָה the idea of encamping is superseded—an acceptation in which it never occurs. The accentuation of the Masorites is of no weight in such a case.—עַל has frequently the signification of *with*, in reference to what follows another; as Exod. xxxv. 22, וַיָּבֹאוּ הָאֲנָשִׁים עִלְיָנָשָׁם; Amos iii. 15, בֵּית הַדָּוָה עִלְיָבִית הַקָּצִין; and with this very verb, Job xxxviii. 32, וַיֵּשׁ עִלְיָנָהּ הַנָּחַם, or *canst thou lead out Aish with her sons?* lit. or *Aish with her sons, canst thou lead them out?* but the ו is pleonastic. Agreeably also to this interpretation, אֶרָם corresponds to אֶרָם; both being used in a personal, not in a territorial sense. See Michaelis's Supp. ad Lexx. Heb. p. 1625. The news of the combined armies approaching might well alarm the Jewish monarch.

3. As no reason is assigned why Isaiah was to take his son with him, some interpreters have supposed, that it was in order that he might point to him when giving

Ahaz, thou, and Shear-jashub thy son, at the end of the aqueduct of the upper pool, at the highway of the fuller's field;
4 and say to him: Take heed, and be quiet; fear not, neither let

the assurance, verses 15 and 16; but that this position cannot be philologically sustained, will be shewn in the proper place.—The name שָׁאֵר יָשׁוּב, SHEAR-JASHUB, a *Remnant shall return*, is symbolical. It occurs again chap. x. 21, שָׁאֵר יָשׁוּב יְהוָה אֱלֹהֵינוּ, *A remnant shall return, a remnant of Jacob to the Mighty God*; not, indeed, as a proper name, but as giving the import of the name, and shewing that the *return* spoken of was not a mere return from external captivity, but true conversion to God. Such was the significance of the name which Isaiah had prophetically given to his son; and as this could not but be known to Ahaz and the court, his accompanying his parent on this special occasion was highly calculated to excite attention, and inspire the confidence, that how much soever the Jews might be chastised by foreign enemies, in punishment of their sins, a portion of them should still turn to God and enjoy his favour.—The exact spot where the prophet was to meet Ahaz has been and still is much disputed, owing to the difficulty which is found in determining to which of the collections of water about Jerusalem the בְּרִקָּה, Arab. بركة, *piscina*, here

specified, is to be referred. Rosenmüller and Olshausen concur in the opinion that *Gihon* and *Siloah*, in connexion with which almost all the commentators place the locality, were on the *South-East* side of the city; but they are placed on the *South-West*, close to Mount Gihon, and at no great distance from the gate at which the road from Joppa terminates, by Jerome, Reland, Wells, Vitranga, Baschienne, Ritter, Hamelsfeld, Schroeder (MS.), Hendewerk, Tholuck, Gesenius, Hengstenberg, and Weiland in his *Bibel-Atlas*. Lightfoot and Hitzig stand almost alone in supposing that the place spoken of lay on the North-East of Jerusalem. A careful collation of 2 Kings xviii. 17; 2 Chron. xxxii. 4, 30; Neh. ii. 13—15; iii. 13—

16; decidedly favours the second opinion, and especially 2 Chron. xxxii. 30, where the meaning is not that Hezekiah brought the waters of Gihon westward, but that he prevented their flowing directly south from the fountain, by conducting them *eastward*, across the narrow intervening valley, to the west side of the city of David. The whole locality seems accurately laid down by Wells in his plan fronting p. 23, vol. ii. Edit. Oxford, 1809. *Siloah*, or *Siloam*, was the *upper* of two pools or reservoirs, הַבְּרִקָּה הַתַּיִתָּה, it received its water from the adjacent fountain גִּיחֹן, *Gihon*, (so called from the sudden or violent *bursting forth* of the water,) and again sent it forth by the תַּחְתִּיתָה, *aqueduct*, which stretched across to Mount Zion. Between this and the field used for fulling or bleaching clothes, was the הַרְחֵלָה, *a raised road*, running in a southerly direction, towards the *lower* pool. It appears to have been at the point of convergence between these two raised works, close to the gate below the royal palace, that the meeting took place. The monarch had in all probability repaired thither for the purpose of taking measures to prevent the water falling into the power of the invaders, whose first attack on the city would likely be made in that quarter. Such a step was actually taken by Hezekiah on the invasion of Sennacherib, 2 Chron. xxxii. 4, 30. The present well of Siloam, on the S. E. of Mount Moriah, may have received its name from its water having been conveyed thither by a subterranean aqueduct from the pool of the same name above described.

4. הִשָּׁמְדִי וְהִשְׁקֵט, properly, *take heed to thyself so as to be quiet*, or remain tranquil; suffer not thyself to be hurried away by unbelieving fear, to adopt any measures of safety that would imply want of confidence in God. The former of these verbs is often used in the Imper. of Niphal for the purpose of strengthening the idea conveyed by that which follows it.—וְנִיחָה, *tails*, pur-

- thy heart be faint, on account of these two tails of smoking fire-brands, the burning anger of Rezin, and Syria, and the son of Remaliah. Because Syria hath purposed evil against thee, Ephraim, and the son of Remaliah, saying:
- Let us go up against Judah, and entirely subvert it;
And let us break it completely up for ourselves,
And establish a king in it—the son of Tabeal:
- Thus saith the Lord Jehovah:
It shall not stand; neither shall it be.
- For the head of Syria shall be Damascus;

posely chosen, instead of *רִזִּין*, *ends*, to express contempt; Rezin and Pekah resembled two pieces of wood, which the fire had consumed all but the extreme points, and even these had been so reduced by the burning element, that they could no longer feed it, but only feebly emitted smoke. What then had Ahaz to fear? They had kindled the war, (comp. the Arab.

معرس الحرب,) but the eye of Omnipotence beheld them reduced to the very last extremity by the Assyrian power.—*וְאַחַז*, *And Syria*, at which some translators and critics have stumbled, is very appropriately added to the name of the king, for the sake of emphasis; just as both *פֶּקָה*, *Pekah*, and *אֶפְרַיִם*, *Ephraim*, are omitted in what follows, to express the idea of the weakness of the Israelites apart from their foreign ally, and the contempt in which their regicide king deserved to be held. In like manner, and for the same reason, the name of the projected king of Jerusalem is suppressed, ver. 6, and he is merely called *the son of Tabeal*:—a mode of speech not without example among the Arabs. Comp. also 1 Sam. xx. 27, 30, 31; xxii. 9, 12; for other examples of a similar Hebrew usage.

5. *וְיָצֵא* connect with *כִּי יֵצֵא* at the beginning of ver. 7, and not with the preceding verse. Here the name of the Syrian king is omitted, and that of *Ephraim* is inserted; probably with a view to give prominence to the confederate armies. The son of Remaliah is again mentioned, to expose him to further contempt.

6. The Suff. in *לְיָדָיו* refers to *יְהוָה*,

the Subst. immediately preceding, and not, as Gesenius and Rosenmüller would have it, to *יִשְׂרָאֵל* understood. The *Nun epenthetic* is inserted in this and the following verb, to express the completeness of the anticipated actions.

וְהָרַץ, Root *רָצַץ*, Arab. *قاص*, *diruit, dissolvit tentorium*. This derivation, proposed by Michaelis, and approved by Schroeder, (*רָצַץ*, pp. *rumpere, rumpendo dissolvere*—translata est ad notanda regni et Reipub. destructionem, MS. *in loc.*) is preferable to that adopted by Gesenius: viz. *to put in fear*, which he violently explains of *besieging*! It has the support of the

Syriac *ܐܪܬܐ*, *let us root it up, subvert it*; and agrees better with the parallel *וְהִכָּתְּתָה*, which expresses the idea of *cleaving, breaking through, up, &c.* The objects at which the confederates aimed, were the entire destruction of the house of David, and the placing of a foreigner upon the throne.—*וְהָרַץ*, apart from the pause, *וְהָרַץ*, *Tabeal*, is a Syriac name, and corresponds to the Heb. *טוביה*, *Tobiah*. In all probability, the person whom it designates belonged to Syria. The contemptuous suppression of the son's name is, of course, to be ascribed to the prophet, and not to the hostile kings.

7. The declaration of Jehovah in this verse is sublimely peremptory—quite in the style of *וְהָיָה יְהוָה אִי*, Gen. i. 3. Comp. Ps. xxxiii. 9—11; Is. viii. 10; xiv. 24.

8, 9, contain an assurance, that the two threatening powers should be confined within their own limits. Their

And the head of Damascus, Rezin ;

And within sixty-five years,

Ephraim shall be broken, so as to be no more a people.

9 The head also of Ephraim shall be Samaria ;

residences should be, before subdued by Assyria, what they had been, the respective capitals of Syria and Ephraim only ; they should exert no influence over Judah. In addition to which, the prophet delivers a specific prediction respecting the destruction of Ephraim, and a warning against disbelief of the Divine declaration. וְיָבֵד עַל הַנְּבִיאִים וְעַל הַנְּבִיאִים וְעַל הַנְּבִיאִים, *but, but on the contrary*. Comp. Ps. i. 2, and freq.—וְיָבֵד עַל הַנְּבִיאִים וְעַל הַנְּבִיאִים וְעַל הַנְּבִיאִים, *And within sixty-five years Ephraim shall be broken, so as not to be a people*. This has generally been considered a *locus veratissimus*, both on account of the position of the words, and the chronological difficulty connected with the specified number of years. As the two verses consist of three distichs, the first and last of which form a perfect parallel, the two middle lines have been regarded as disturbing the order, and are by some restored to what is thought to have been their original position at the conclusion ; while by others they are entirely rejected as a gloss. Those who consider their occupying the place they now fill, to be the effect of inadvertent transposition on the part of some copyist, base their judgment on a principle of taste ; those who consider them to be spurious, are influenced partly by this principle, and partly by the pressure of a supposed difficulty in their interpretation. Others, who are disposed to receive the distich either as it now stands, or as it may be transposed, are still dissatisfied with the number of the years, and propose, some one alteration, and some another. To these various theories, however, stands opposed the unanimous testimony of all the MSS. versions, and other sources of evidence which prove the integrity of the text. As to the alleged perfection of parallelism, numerous instances occur, in which it is broken in upon by the insertion of

some sentence or sentences, which had so taken possession of the writer, that he would sacrifice taste rather than suppress them, or postpone their introduction. The present case is precisely one of these. Isaiah had the utter extinction of the ten tribes, as a people inhabiting the Holy Land, so powerfully impressed upon his mind, that before proceeding to announce, that, in the mean time, they too should not make further encroachments upon the Jewish territory, he predicts their ultimate doom. The words are, therefore, quite in their place.

With respect to the computation of the prophetic period here specified, the only one which is at all satisfactory is that of the more recent Jewish chronologers, approved in the main by Archbishop Usher, Sir Isaac Newton, Vignolles, Jubb, Lowth, Döderlein, Hengstenberg, Hoffman, Drechsler, and others, according to which, it extends from the second year of Ahaz, when the prediction was delivered, to the twenty-second year of the reign of Manasseh, which was exactly sixty-five years. In the last-mentioned year Esarhaddon completed the depopulation of Ephraim, by making room for the colonists whom he transplanted thither from various regions of the East ; or, at all events, so intermingled the new inhabitants with them, that they had no longer any distinct existence in the land. See Ezra iv. 2 ; and comp. 2 Chron. xxxiii. 11 ; and 2 Kings xvii. 23, 24. They had ceased to exist politically when Shalmaneser took Samaria, and carried away the flower of the nation ; but they now, in the fullest sense of the phrase, were cut off from the country granted to their fathers. Another people henceforward occupied it : this took place B. C. 722. The objections of Gesenius, Hitzig, and others, are fully met by Hengstenberg

And the head of Samaria, Remaliah's son.

If ye believe not, surely ye shall not remain.

10 And Jehovah spake again to Ahaz, saying :

11 Ask for thyself a sign from Jehovah thy God,
Ask it below, or in the height above.

12 But Ahaz said : I will not ask,

in his Christologie, so that further notice of them is unnecessary.

The prophet, observing indications of impatience and unbelief in the conduct of Ahaz and his attendants, adds the important warning, *אם לא תאמיני, הלא תמשיכי*, *If ye will not believe, surely ye shall not be continued*, i. e. in the regal station. The Jewish state shall be subverted, as was that of Israel, if its members persevere in unbelief. The use of the different conjugations of the same verb forms a beautiful instance of antanaclasis combined with paronomasia ; the latter of which has been successfully imitated by Theod. *ἐὰν μὴ πιστεύσητε, οὐδ' οὐ μὴ πιστευθήτε*; and in part by Luther, *Gläubet ihr nicht, so bleibet ihr nicht*. The same variation in a positive proposition occurs 2 Chron. xx. 20.

10, 11. These and the following verses to the end of the chapter, contain a separate and distinct prophecy, arising, indeed, out of the circumstances connected with the Syrian invasion, but relating to a different subject, viz. the punishment to be inflicted upon the Jewish state by the Assyrians. The important prophecy respecting the Messiah, ver. 14, &c. is introduced as a sure basis upon which the hopes of the pious might still rest. It does not appear to have been delivered at the same juncture of time with the preceding prophecy. The words, *וַיִּסַּח יְהוָה בְּרֵר*, rather shew that an interval had elapsed, and that another or additional prophetic announcement is here made.—*סוּח*, LXX.

σημείον, Syr. *ܐܝܬܐ*, Arab. *آية*, from *איה* in Hithp. *to mark, mark out, determine*, Numb. xxxiv. 10: hence the noun came to signify that which serves as a *token or proof* of anything, (*argumentum, ratio rerum*,) and especially a

miracle, as the most convincing proof of the truth and certainty of the Divine declarations. It is also used, as will be shewn ver. 14, to denote some future miraculous event, the prediction of which is designed to produce a present effect on the minds of those to whom it is delivered.—Instead of *יִסַּח*, Aq., Symm., and Theod. appear to have read *יִסַּח*; rendering *βάθυνον εἰς ᾄδην*, “Go deep into Hades.” In this they have been followed by Jerome, Michaelis, Lowth, and some other moderns ; but the idea of evoking the dead, or obtaining a miracle from the abodes of the departed, is so repugnant to the whole tenour of Scripture, that we are compelled at once to reject this interpretation. In fact, nothing more seems to be meant than what might take place miraculously upon earth, as contrasted with a miraculous sign in the heavens ; just as our Lord contrasts *τὰ ἐπίγεια* with *τὰ ἐπουράνια*, John iii. 12 ; or as the Jews demanded a *σημεῖον ἐκ τοῦ οὐρανοῦ*, in contradistinction from the miracles which he was performing on the earth, Matt. xvi. 1. Thus Origen, in Matt. understands the words, *εἰς βάθος, ἢ εἰς ὕψος* ; and explains, *καὶ ἀπὸ γῆς καὶ ἀπὸ οὐρανοῦ*. Thus also Calvin, “vel sursum, vel deorsum: permittet ei liberam electionem miraculi, ut vel *terrestre*, vel *celeste* postulet.” *יִסַּח* signifies not only to be deep, in reference to what is in the earth, water, &c., but also to be low or inferior, in reference to any thing higher in position. Hence *יִסַּח*, a valley, or low ground, contrasted with mountains, hills, &c. As to the form of the word, *יִסַּח* is the Imperative with a paragogic *ה*, and is understood after *וַיִּסַּח*.

12, 13. Ahaz hypocritically pretends that there is no necessity for any Divine interference, and professes to regard as sin what God had graciously

- 13 Neither will I put Jehovah to the proof. Then Isaiah said:
Hear now, O house of David:
Is it too small a matter for you to weary out men?
Ye must also forsooth weary out my God!
- 14 Nevertheless, the Lord himself will give you a sign:

accorded to him; for which he is sharply reproved by the prophet.—
מְעַט מִכֶּם, lit. *is it little from, or in comparison of you?* i. e. do ye account it an act not sufficiently indicative of your depravity? Though this reproof also affected the princes of the house of David, in virtue of their relation to the incredulous monarch, yet, as God had made a covenant of royalty with the head of that house, that it should not be cut off, notwithstanding the wickedness of individual kings, but should continue till the appearance of the Rod from the stem of Jesse, he now, by his messenger, gives them, and such of the Jews as were expecting the fulfilment of the ancient prophecies, an explicit assurance, that, whatever judgments might be brought upon the nation for its wickedness, (and such he was just about to denounce,) they should not interfere with the accomplishment of the promise, 1 Chron. xvii. 11. This assurance is contained in the following verse, in which the certainty of the birth of the promised Seed is set forth as the ground of continued confidence in God.

14. This verse has long been a subject of dispute both between Jews and professedly Christian writers, and among the latter mutually. While the former reject its application to the Messiah altogether,—the earlier rabbins explaining it of the queen of Ahaz, and the birth of his son Hezekiah; and the later, as Kimchi and Abarbanel, of the prophet's own wife,—the great body of Christian interpreters have held it to be directly and exclusively a prophecy of our Saviour, and have considered themselves fully borne out by the inspired authority of the Evangelist Matthew, chap. i. 22, 23. Others, however, have dissented from this construction of the passage, and have invented, or adopted various hypotheses in support of such dissent. Grotius, Faber,

Isenbiehl, Hezel, Bolten, Fritsche, Pluschke, Gesenius, and Hitzig, suppose either the then present, or a future wife of Isaiah to be meant by the מְעַט referred to. Eichhorn, Paulus, Hensler, and Ammon, are of opinion, that the prophet had nothing more in view than an ideal virgin, and that both she and her son were merely imaginary personages, introduced for the purpose of prophetic illustration. Bauer, Cube, Steudel, and some others, think that the prophet pointed to a young woman in the presence of the king and his courtiers. A fourth class, among whom are Richard Simon, Le Clerc, Lowth, Koppe, Dathe, Williams, Von Meyer, Olshausen, and Dr. J. Pye Smith, adopt the hypothesis of a double sense: one, in which the words apply primarily either to some female living in the time of the prophet, and her giving birth to a son according to the ordinary laws of nature; or, as Dathe holds, to some virgin who at that time should miraculously conceive; and the other, in which they received a secondary and plenary fulfilment in the miraculous conception and birth of Christ. Kleinert assumes that the whole passage relates to a vision which was vouchsafed to the prophet. To attempt a refutation of each of these theories would require more space than can here be spared. And, indeed, it is rendered in a great measure superfluous, by the self-contradictory and mutually subversive bearings by which they are distinguished; while some of them are so manifestly formed to serve the hypotheses, as to be totally unworthy of notice. I shall, therefore, confine myself to the simple philology and exegesis of the passage.

לֵךְ, like the Arab. لَكِنْ, possesses

here a strongly exceptive force, and expresses the introduction of a proposition the reverse of what might

Behold, the virgin shall conceive and bear a son ;

have been expected. It is best rendered into English by *notwithstanding*, *nevertheless*, or the like. אֲדָרְכִי הִיא, THE LORD HIMSELF, is emphatic. The sign was to be given immediately or miraculously, and not through human intervention. The verb יָנִין being put in the strictly future tense, shews that the sign, or miracle, was not one given or wrought at the time, but belonging to some future period. To the application of the miracle to the birth of Christ, it has been objected, that a future event, and especially one so very remote, could not possibly have affected the minds of those to whom the prophet addressed himself, and cannot, indeed, be said, with any propriety, to be a sign at all. To this it is only necessary to reply, that no intimation whatever is given either of remoteness or proximity in point of time. So far as the language is concerned, the prophecy might have received its fulfilment within a few years, or even months, as well as at the distant period of seven centuries. Nothing can, therefore, be more unfair, than to allege as a difficulty what has no real existence. The uncertainty in regard to time was calculated to exert a salutary influence upon the minds of believers, by keeping up in them a constant expectation of the event, just as the uncertainty of the time of our Lord's second advent has always been found to operate favourably upon the minds of his people. As to that part of the objection which denies the relevancy of the term אֲדָרְכִי, *sign*, in application to some future event, the simple preannouncement of which was designed to induce to present action, it is satisfactorily met by the fact that the word is clearly thus applied Exod. iii. 12, and Jer. xlv. 29, 30. In both these instances it is employed precisely as in the present text, in reference to what was afterwards to take place. Comp. also 1 Sam. ii. 34. The accomplishment, it is granted, was earlier ; but this does not in the least affect the question, and ought not to be urged as an objection. Till the events took place, they were as entirely

foreign to the experience of those to whom they were predicted, as the birth of our Saviour was to O. T. believers.—הִיא is frequently used by the prophets to excite attention to the subject which they are about to announce. When followed by a Ben. participle, as it is in the present instance by יָנִין, it indicates the futurity of the action specified.—The article in הַיָּלְדָה is so far definite, that it marks out a particular person whom the prophet had in his mental view ; but it cannot, without violence, be invested with any thing like a demonstrative power, so as to intimate, that, in using it, he pointed to a young female then present, as some have contended. That it should stand for the pronominal affix י, as יָלְדָהּ, which Gesenius thinks probable, is perfectly inadmissible : such a form, according to Hebrew usage, and, indeed, according to the *usus loquendi* in all languages, would signify *my daughter*, or *my female servant*, not *my wife*, or *my intended wife*, which that author takes to be the meaning. Comp. ἡ παρθένος αὐτοῦ, 1 Cor. vii. 36. Precisely the same degree of definiteness attaches to יָלְדָהּ, *She who is to bear*, employed by Micah, (chap. v. 2,) who was contemporary with Isaiah ; on which Hitzig remarks, "Though Micah gives expression to obscure and mysterious matters, yet by 'She that is to bear' he can only mean the mother of Messiah, to whom the suffix in יָלְדָהּ refers." Comment. *in loc.*

Respecting the etymology and signification of יָלְדָהּ, considerable difference of opinion obtains. Gesenius and others have recourse to the Arab.

غلم, *coëundi cupidus, libidinosus, eoque velut furibundus fuit*; whence are derived غلام, غيلم, *adolescens*, and غلامۃ, غيلم, *adolescentula*; and they endeavour to derive support to their opinion from the mas. צָעִים being used to signify a young man, 1 Sam. xvii. 56, xx. 22 ; and from the cognates יִלְדָהּ, יִלְדָהּ, which, in the Aramaic dialects, signify a young woman. It looks suspicious,

And shall call his name IMMANUEL.

however, to have recourse to other dialects in order to determine the primary signification of a word, while no reference whatever is made to an indigenous root in common use. Now it is beyond dispute, that עַלְמָא occurs frequently in the acceptation to *hide, be concealed, unrevealed, unknown*; and it was natural, from this common acceptation of the verb, to apply the nouns עַלְמָא, and עַלְמָא, to persons of youthful age, who were as yet unknown to the world, and especially who were destitute of the knowledge which springs from sexual intercourse. Thus Aq. renders עַלְמָא, Gen. xxiv. 43, by ἀπόκρυφος, the LXX., as in our present text, by παρθένος. In the former of the two passages above quoted from 1 Sam. it is undeniable that *extreme youth* is the idea attaching to the mas. noun; and on comparing Gen. xxiv. 43; Exod. ii. 8; Ps. lxxviii. 26; Prov. xxx. 19; Song i. 3, vi. 8; the only other instances in which the fem. noun occurs, that of a *young unmarried female*, and, by implication, *virgo intacta*, is the most natural and unforced. So evidently, indeed, does this signification attach to עַלְמָא, Song vi. 8, where those to whom the term is applied are distinguished both from the זְנוּנִיּוֹת, *concubines*, with whom the king is supposed to have cohabited, and the כְּלִנּוֹת, his *royal consorts*, that it is surprising how any other meaning could ever have been palmed upon it. In his animadversions prefixed to the second vol. of Rosenmüller's Scholia in Comp. redacta, the learned Rabbi S. D. Luzzatto, is obliged to acknowledge respecting the two former words: "Je ne sais pas quels caractères distinguaient une עַלְמָא d'une זְנוּנִיּוֹת: cependant ce texte de la Cantique suppose sans doute que ce fussent deux conditions différentes." In like manner, עַלְמָא, Prov. xxx. 19, manifestly signifies one who is a virgin, either actually or by reputation, up to the time of her ceasing to be so by the successful attempt made to corrupt her; and so far is the term from being synonymous with זְנוּנִיּוֹת, in the following verse, as the Jews would have it, that the latter is merely added for the sake

of furnishing a parallel instance of concealment on the part of a married female, corresponding to that employed in the former instance by the man, to prevent his exposure to the punishment annexed in the law of Moses to the seduction of a virgin. Exod. xxii. 16; Deut. xxii. 23, 24.

With respect to the text before us, it must be considered strongly corroborative of the view commonly taken of the signification of the word, that it was rendered παρθένος by the Greek translator at a time when no polemical grounds existed to bias his mind; and that it was not till after the time of our Lord, when Jews and Christians had engaged in controversy respecting the meaning of the O. T. prophecies, that this term was changed by Aquila and Symmachus, into νεάνις, a *damself*. Add to which the testimony of Jerome, that in the Punic, which was a dialect of equal antiquity with the Hebrew, alma signified a virgin: a testimony which is entitled to all credit, not being in the slightest degree affected by the attempt of Gesenius to invalidate its authority. To the objection, that, if the prophet had intended to convey the idea of proper virginity, he would have employed the word בְּתוּלָה, it is only necessary to reply, that although this term appears in some instances to have been employed as a more definite synonyme, yet there are others in which its use is perfectly identical with that of עַלְמָא, such, as Deut. xxxii. 25, בְּתוּלָה גַם-בְּתוּלָה; 2 Chron. xxxvi. 17, עַלְמָא וּבְתוּלָה. Comp. also Ps. cxlviii. 12; Jer. li. 22; in all which passages בְּתוּלָה is obviously distinctive of *age*, and not expressly of virginity, though it may be implied. It is even used of a *married female*, Joel i. 8, which is more than can be affirmed of עַלְמָא. In this instance the LXX. has νεάνις.

The express design of the allegation of the prophecy by the inspired Evangelist, requires עַלְמָא to be taken in the sense of virgin; for on the assumption that he merely accommodated the passage, he could not have drawn a lamer or more absurd conclusion, than to have affirmed, that as Isaiah had

15 Butter and honey shall he eat,
When he shall know to reject what is evil,

declared that a young married female should bear a son after the usual period of gestation, so the Saviour of the world had been miraculously born of a virgin! But that there is no accommodation, but a strict and proper application of the prophecy as receiving its real fulfilment in our Lord's miraculous conception and birth, the peculiar force of the language sufficiently shows: ΤΟΥΤΟ ΔΕ ΟΑΟΝ γέγονεν, κ. τ. λ.

Finally, the very circumstances of the context in Isaiah render it impossible to put any other consistent construction upon the term, since it would be a flagrant violation of hermeneutical propriety to maintain that *וַיָּה*, a *sign*, is used ver. 14 in a sense different from that of *miracle*, to designate which it is employed ver. 11.

וַיָּה is the fem. of the verb. adj. *וָהָה*, *pregnant*, though as occurring in connexion with *וַיָּה*, it has the force of a participle, and a future signification. It occurs in a similar connexion, Gen. xvi. 11; Judges xiii. 5; only *וָהָה* is there pointed *וָהָה*, as if contracted for *וָהָה וָהָה*. Comp. *וָהָה וָהָה*, Ezek. viii. 16.—*וָהָה*. Three of De Rossi's MSS., and another originally, two or three of the earliest editions, the LXX., Aquila, Symmachus, and Theod., read *וָהָה* in the second person; but the *ו* is merely a substitute for *ה*, as in Deut. xxxi. 29; Jer. xlv. 23. Comp. also Lev. xxv. 21; Ps. cxviii. 23. As it was customary, sometimes for the father, and sometimes for the mother, to give the name to the child, it is not unworthy of notice, that in the present case it is ascribed to the virgin; and that the angel Gabriel charged Mary to name the child whom she was to bear. *Καλέσουσι*, Matt. i. 23, stands for the passive *κληθήσεται*, as in numerous other instances.—In forty-three MSS., and thirty-nine printed editions, *וָהָה* is given in the separate form of *וָהָה*; but in the orthography of all compound names, the MSS. and editions widely differ. This name,

which signifies GOD WITH US, is a *descriptive*, or *characteristic title*, not a *proper name*. According to a Hebrew idiom, referred to chap. i. 26, it indicates, that the child to be born should be in reality what the name imports—*Θεάνθρωπος*, or, as Theodoret explains, *τὸν ἐνανθρωπήσαντα θεόν, τὸν τὴν ἀνθρωπείαν φύσιν ἀνειληφότα θεόν*; not, certainly, to the exclusion of the idea of Divine protection and deliverance, but connecting these immediately with the Person to whom the name was given. Rosenmüller appositely remarks: "Eum vero divinæ futurum esse naturæ *θεάνθρωπον* manifestum est inde, quod in eodem hoc vaticinio infra 9. 5, puer ille nasciturus diserte dicitur appellandus inter alia esse *וָהָה*, *Deus fortis*." Comment. *in loc.*

15, 16. By some, the former of these verses is referred to Immanuel, and the latter to Shear-jashub; but the latter reference is founded on a supposed demonstrative force of the article *וָהָה*, which it does not possess. Definitely to mark a child pointed to, which, it has been said, the prophet here did, the phrase must have been familiar with the language must perceive. *וָהָה*, ver. 16, can, therefore, refer to no other than Immanuel, ver. 14, just as *וָהָה*, chap. viii. 4, is Maher-shalal-Hash-baz, spoken of ver. 3. Equally untenable is the construction which regards Shear-jashub as referred to by anticipation, ver. 15, and then more definitely pointed out ver. 16; and no interpretation commends itself as consistent, but that which applies both verses to Immanuel, the immediate antecedent. This interpretation would doubtless have long since been universally adopted, had the connexion of these verses with that immediately following been perceived, or had a proper translation been given of the latter part of ver. 16.—The prophet, having announced the miraculous fact of the incarnation of the Messiah, next adverts to the sustenance by which he

And to choose what is good.

16 But before the youth shall have knowledge

To reject what is evil and to choose what is good,

The land, which thou destroyest, shall be forsaken by both its kings.

should be nourished during the period of his youth; in order, partly to intimate that, though his human nature should be miraculously produced, and sustain a most intimate union to the Divine, yet it should not be physically supported in a way different from that of other children; but chiefly to draw attention to the period when he should reach the years of discretion, as that of the final cessation of the temporal power of the Jews. חֲמִצָּה is, properly, not butter, but *thick* or *curdled milk*;

Arab. خبأ, n. a. خمر, *durum, spissum fuit lac*. It is called in the modern

Arabic لبن, *leben*, in Turkish بیوغورت, *yugurt*, and is still a favourite article of food in Syria, Arabia, and the neighbouring countries. Mixed with honey, it is exceedingly agreeable to the taste. The ל in לִדְעוּתָהּ is used in its temporal acceptation, "*at, or about the time of his knowing,*" or the like, as Gen. xxiv. 63. לִשְׁבוּתָהּ; 2 Sam. xviii. 29. לִשְׁבוּתָהּ הַמֶּלֶךְ יִשָּׁאֵר וְאֶת־עֲבָדָיו. The Messiah's "knowing to reject evil and to choose good" denotes more than a single development of the mental and moral faculties: it implies that he would decidedly abhor the one and approve the other; which cannot be predicted of children generally, nor, indeed, of any one naturally but him; and the words seem further to intimate, that he would give proofs of such moral discrimination by sanctioning what was right, and condemning what was wrong.

Αὐτὰρ ἔγὼ θυμῷ νόειν καὶ οἶδα ἕκαστα,
Ἑσθλά τε, καὶ τὰ χεῖρα' (πάρος δ' ἔτι
νήπιος ἦα.)—*Odys.* xviii. 227.

מִלְכֵיהֶם—הַמֶּלֶךְ הָאֲזַחֵר. These words have usually been referred to Syria and Ephraim, and are supposed to be intended for comfort to Ahaz; but the close connexion in which they stand with the following verse, presents a

formidable objection to such exegesis; not to insist on the incongruity of assigning two kings to either of those countries. By הָאֲזַחֵר is meant *the land*, by way of eminence—the land of Canaan, called אֶרֶץ יְהוָה, *Jehovah's land*, xiv. 2, and Immanuel's land, viii. 8. Though divided into two kingdoms after the revolt of the ten tribes, it still formed the possession which God claimed as his peculiar inheritance. This interpretation is confirmed by the distinct reference made to the revolt, ver. 17. The two kings, therefore, were not those of Israel and Syria; but those of Israel and Judah. The punishment of the former had been predicted, ver. 8; that of the latter is explicitly denounced in this and the following verses.—קָצַץ is to be construed with הַמֶּלֶךְ, not with קֶן. The latter verb is followed, indeed, by this adverbial form, Exod. i. 12; Numb. xxii. 3; but it is also used after the verb קָצַץ, Isaiah xvii. 9, and appears, in such connexion, to have no more force than קֶן, as in Lev. xxvi. 43, וְהִתְקַצְּץ הַמֶּלֶךְ הַזֶּה.—קָצַץ has here the sense of *cutting, breaking up, disturbing, &c.* just as Hiph. is used, ver. 6. The prophet pointedly accuses *Ahaz* of breaking up or destroying the peace of the whole land—his sins being the cause of the Syrian invasion, which not only disturbed the tranquillity of Judah, but also that of Israel, through which the foreign army passed on its way. מְלָכִים *kings*, stands here, as in Dan. vii. 17; Rev. xvii. 10, for *kingdoms* or *dominions*, in which a sovereign and independent authority was exercised. As it respected Judah, the prophecy received its accomplishment when Archelaus was banished, and Judea reduced to a Roman province. This took place in the twelfth year of our Lord—the very year in which he evinced his wonderful discrimination by disputing with the doctors in the temple, Luke ii. 42, 46.

- 17 For Jehovah shall bring upon thee,
And upon thy people, and upon thy father's house,
Days, such as have not come,
From the day that Ephraim revolted from Judah :
—The king of Assyria.
- 18 And it shall come to pass in that day,
Jehovah shall whistle for the fly
Which is at the end of the streams of Egypt ;
And for the bee which is in the land of Assyria ;
- 19 And they shall all of them come, and rest
In the desolate valleys and the fissures of the rocks,

17. The words, *הַמֶּלֶךְ אֲשֶׁר*, *the king of Assyria*, Houbigant, Secker, Lowth, Gesenius, Hitzig, and Hendewerk, consider to have been originally a marginal gloss, and they accordingly either cancel them, or put them in Italics. They appear, however, to have been rendered necessary as an epexegetis to the somewhat indefinite announcement which had just been made; and, as the Assyrian power was to be a more destructive instrument in the hand of God against the Jews than the Egyptians, and was doubtless prominently in the mind of the prophet, I should rather conclude, with Scholz, that the words are genuine. At all events, they are found in all the MSS. and versions, and ought not to be expunged from the text. Under *Assyria*, is also comprehended *Babylon*, as 2 Kings xxiii. 29; Lam. v. 6; comp. Ezra vi. 22; in which last cited passage even Darius, the king of Persia, is called *the king of Assyria*; so that the invasion of Nebuchadnezzar is predicted, as well as the incursions of the Assyrian kings, strictly so called. The punishment began to be inflicted by Tiglath-pileser, 2 Chron. xxviii. 16—21, and was renewed by Sennacherib, and succeeding monarchs.

18. For the meaning of *וְהַצְפִּיר*, see chap. v. 26. By *וְהַצְפִּיר* are meant not only flies, but mosquitoes, gnats, &c. which are found in immense swarms in the marshes adjacent to the mouths of the Nile. Some idea may be formed of their formidable character, from the description given by Spencer of the poisonous flies which annoyed him on

his voyage down the Danube. They make their appearance, he says, during the first great heat of summer, in such numbers, as to seem like large volumes of smoke; their attacks are directed against every species of quadruped; they cover simultaneously every vulnerable part of the animal, and torture him so that he dies in a few hours. A more apt metaphor could not have been employed, by which to set forth the numerous army of the Egyptians under Pharaoh Necho, who slew Josiah, and exacted a tribute from the land of Judah of an hundred talents of silver and a talent of gold, 2 Kings xxiii. 29—35. —*וְהַצְפִּיר*, *the streams of Egypt*, i. e. the arms of the Delta, with the subordinate branches into which the Nile is divided below Cairo, chap. xi. 15. — *וְהַצְפִּיר*, used collectively like the preceding noun, for *bees*, and likewise metaphorically employed to denote numerous and dangerous enemies. Comp. Deut. i. 44; Ps. cxviii. 12.

19. *וְהַצְפִּיר הַבְּתָרָה*, lit. *valleys of desolations*, i. e. valleys entirely laid waste. The latter noun is the plural of *בְּתָרָה*, chap. v. 6; from *בָּתַר*, Arab. *بَت*, to cut, cut off, lay entirely waste. — *וְהַצְפִּיר* signifies a rent or fissure in a rock; *וְהַצְפִּיר*, the thorn bush, which Gesenius conjectures to be the *lotus spinosa*; Chald. *וְהַצְפִּיר* to prick, make punctures; and *וְהַצְפִּיר*, pasture ground, from *וָהַל*, to guide, conduct, lead out cattle, as *וְהַצְפִּיר*, from *וָהַל*. The two latter nouns are intensive in form, the third radical being doubled. The design of the particular specifi-

And on all the thorn-bushes, and on all the pastures.

20 In that day shall the Lord shave with the hired razor,
From beyond the river—the king of Assyria—

The head, and the hair of the feet;

And it shall also scrape off the beard.

21 And it shall come to pass in that day,

That a man shall keep a young heifer and two sheep;

22 And it shall be,

cation of places in this verse, was to intimate that the number of the invading foes would be so great, and that they would so completely overrun the country, that not even the most remote uninhabited parts would be free from them.

20. A further description of the Assyrian army which Jehovah would employ against the Jews.—*הַפֶּזֶר הַשְּׂכָרָה*. This noun is feminine with a masculine termination, as the *ה* in *שְׂכָרָה*, and the femin. preformant in *הַפֶּזֶר* shew; so that there is no necessity, with some, to transfer the article from the adjective, and read *הַפֶּזֶר*. Such a form nowhere occurs. The article is here used instead of the relative pronoun, on account of the following *וְנִגְזְרֵי יְהוָה*, with which the adjective is closely connected. The LXX., as their rendering is exhibited in the Alex. Codex, *ἐν τῇ ξυρτῇ τῇ μεμετρισμένῃ*, and after them the Syriac, must have read, *הַשְּׂכָרָה*; most probably deeming such phraseology parallel to that of Moses, Deut. xxxii. 42, *אֲשֶׁר חָצַי מִכֶּם*. In the idea of the king of Assyria being *hired*, there is obviously a reference to the sum paid by Ahaz to that king for his assistance, 2 Kings xvi. 7, 8; though the hire here spoken of consisted in the booty derived from subsequent spoiliations of Judea by the Assyrian power. Comp. Ezek. xxix. 20.—*וְנִגְזְרֵי*, in the prophetic style, signifies *κατ' ἐξοχῆν*, the *Euphrates*, and does not require the article, which Lowth, on the authority of only two MSS. would supply. See Jer. ii. 18. That the plural *וְנִגְזְרֵי* cannot be understood of the people inhabiting the regions beyond the Euphrates, but must signify the regions themselves, is manifest from the epexegetis, *וְנִגְזְרֵי אֲשֶׁר*.

the feet, an euphemistic mode of expression. Comp. Gen. xlix. 10; Deut. xxviii. 57; Isaiah xxxvi. 12, in the Keri.—*פֶּזֶר* properly signifies *to scrape, scrape off*, and is selected for the purpose of increasing the idea of ignominy, conveyed by the removal of the hair from the different parts of the body. The proper term to express shaving is that used in the beginning of the verse. The import of this highly figurative language is, that, by means of the Assyrians, Jehovah would despoil the country of whatever was held in honour and esteem.

21. The prophet now describes the state of the country after its having been depopulated. Owing to the want of men and cattle, the land would remain uncultivated. Instead of numerous flocks and herds, a single cow and a couple of sheep would be all that any one would have left to him. Valuable vineyards would be so overrun with thickets, that it would be dangerous to enter them unarmed, on account of the wild beasts that made them their haunts; and the only places to which it would be found possible to turn out cattle, would be the sides of the hills, which would furnish abundance of pasturage for the few that might remain. The result would be, that the chief sustenance would be milk and wild honey. *וְנִגְזְרֵי*, lit. *a calf of the herd*, but used as a diminutive for *a heifer*, instead of *פָּרָה*.—*וְשֵׁנִי* may either mean *sheep* or *goats*, being used as a generic term for small cattle.

22. After *וְהָיָה* subaud. *בָּיִם הָיָה*. *וְעָשָׂה הָלֵב*, lit. *the making of milk: to produce milk*, like *וְעָשָׂה פֶּרִי*, *to produce fruit*. For *וְהָיָה*, see on ver. 15. Though at

That, from the abundant production of milk, they shall eat butter ;

Yea, butter and honey shall every one eat,

That is left in the land.

23 And it shall come to pass in that day,

That, in every place, where there were a thousand vines,

At a thousand pieces of silver,

There shall be thorns and briers.

24 With the arrows and the bow shall men enter it ;

For the whole land shall be thorns and briers.

25 But to none of the mountains, which may be cleared with the hoe,

Shalt thou go, afraid of thorns and briers ;

It shall be a place to which to send the cattle ;

And where the sheep may range.

first view, what is here specified might appear to be a promise of good, it is in effect a denunciation of evil: the abundance being limited to the two articles mentioned, instead of being extended to the great variety resulting from a state of agricultural prosperity. The *י* has no reference whatever to ver. 15, as Hendewerk would construe it. It merely asserts that the articles of food would be such as an uncultivated state of the country would afford. There having been a diminution of the inhabitants, the land would lie waste, and be occupied only by nomades. The bees also, unmolested, would have an opportunity of gathering abundance of honey.

23. *אֵלֶּה נֶפֶן בְּאֵרֶת בְּסֶף* is descriptive of large and productive vineyards. The vines are supposed to have been of so excellent a kind, that they were estimated at a silver shekel a piece. *בְּסֶף* stands for *שֶׁקֶל־בְּסֶף*, the fuller form. Burkhardt mentions, that on Mount Lebanon, in 1811, the vines were sold at the price of a piastre each, *i. e.* about one shilling and seven pence sterling. The silver shekel was equal to two shillings three pence farthing and a half. That the estimate of the prophet refers to the sale, and not

to the annual rent of the vines, seems beyond dispute ; for though it is stated, Song viii. 11, that each of the keepers of Solomon's vineyard at Baalhamon was to pay *אֵלֶּה בְּסֶף*, a thousand shekels, yet it is expressly said to be the produce of the fruit, and no mention is made of the number of the vines.

24, 25. The occurrence of *יָרֵא*, fear, in connexion with the briers and thorns in the latter of these verses, shews that the employment of the bow and arrows was not for the purpose of hunting the wild beasts, but for self-protection. *בְּלִהְיוֹתָן* signifies all the low and level parts of the country that had been cultivated ; with which are contrasted *בְּלִהְיוֹתָן*, the hilly or mountainous regions mentioned in the following verse. A new beginning might be made to cultivate the ground, yet not with oxen, as in prosperous times, but only with hand implements.

יָרֵא—*לֹא־יָרֵא* has occasioned considerable difficulty, but entirely owing to the verb having been taken in the third person feminine. If read as the second masculine all is plain. Supply *כִּן* before *יָרֵא*.

CHAPTER VIII.

Isaiah reverts in this chapter to the subject of the overthrow of the confederate powers of Israel and Syria by the king of Assyria. He relates the measures which he was directed to employ for notifying the certainty and proximity of the event, 1—4; denounces the Divine judgments against the ten tribes for their rebellious conduct, 5—8; gives assurances that the machinations and attempts which were directed against Judah, should prove abortive, 9, 10; exhorts to persevering confidence in God, and his revelations, 11—20; and describes the calamitous condition of the inhabitants of Ephraim, in consequence of the Assyrian invasion, 21, 22.

1 AND Jehovah commanded me: Take thee a large tablet, and write upon it with a man's writing instrument, FOR MAHER-

1. The prophet first receives a command to exhibit, in large characters, words prognostic of the sudden attack of the Assyrian army; and then another, to give them as a symbolical name to a son that was to be born to him. *לִפְנֵי*, not *a roll*, as if derived from *גָּל*, to roll, roll up; but *a tablet*, or *smooth plate*, from *נָקַה*, to make bare;

Arab. *جلي*, to polish. The Hebrews not only used *כִּלְיֹת*, rolls of linen, skin, &c., but likewise *tablets* of polished brass, stone, or wood, for the purposes of writing, which last were either simple, or covered with wax. Among the ancients, the materials on which it was customary to write, differed according to the different purposes of the writing. Stone, brass, lead, wood, and the like, were employed when the design was to promulgate public decrees, or record memorable events for posterity. For common or private purposes, the more usual materials were leaves, the inner bark of trees, wooden tablets covered with wax, ivory, linen cloth and papyrus, or Egyptian paper. The laws of Solon were inscribed on tablets of wood, called *ἄξονες*. To such tablets the Greeks also gave the name of *κύρβεις*. See Eschenburg's *Man.* of Class. Lit. These tablets were likewise called in

Hebrew *חִיטִּים*, and were employed by the prophets for the purpose of publicly exhibiting such portions of their communications as had some immediate object in view. Chap. xxx. 8; Hab. ii. 2. Isaiah was commanded, on the present occasion, to take a large tablet, in order that there might be ample space for the words being written in large characters, that, when exposed in public, they might be easily legible by all. For the same reason, Habakkuk was ordered to make the words of his vision plain by digging them deep into the material which he employed, chap. ii. 2.—*כַּדְּמַן* *כַּדְּמַן*, lit. *the pen of man*, but used idiomatically for *a common pen*, just as *ἀριθμὸς ἀνθρώπων*, Rev. xiii. 18, means *an ordinary number*; and *μέτρον ἀνθρώπων*, Rev. xxi. 17, a measure common among men. Thus, also, in the N. T. a thing is said to be *κατ' ἀνθρώπον* when it is in accordance with the usual views, dispositions, or practices of men. Lowth's version, "*a workman's graving tool*," is not borne out by Hebrew usage. The *כַּדְּמַן* was properly the *style*, *στύλος*, *γραφεῖον*, *γλυφεῖον*, employed for writing on harder materials. It was made of iron or ivory, pointed at the one end, and broad at the other for the purpose of erasing letters, especially when they

- 2 SHALAL-HASH-BAZ; and that I should take unto me faithful witnesses, Urijah the priest, and Zechariah the son of Jeberechiah.
 3 And I went to the prophetess, and she conceived and bare a son; and Jehovah said to me: Call his name MAHER-SHALAL-
 4 HASH-BAZ. For before the child shall know to cry "My Father" and "My Mother," the wealth of Damascus, and the

were written on tablets covered with wax. The word, however, is not to be taken literally in this passage, but metonymically, for *characters*, or the letters formed by the pen; as we say: a person writes a good *hand*, his *style* is excellent, &c. Thus the Targ. **בְּתָרָה קָרָשׁ**, *a clear writing*. Some suppose that ordinary writing is here opposed to hierotic characters; but there is no reason to suppose that the Jewish priests employed a peculiar alphabet, except, indeed, we assume, that in the time of the prophet the ancient Phœnician forms of the letters were confined to the sacred Scriptures, and that others, more approximating to the square letters now in use, had come to be employed for ordinary writings, which is not altogether destitute of probability. The Arabs have their Kufic and Neshi characters; the Syrians their Estrangelo and Peshito; and the Persians, their Neshki, Taalic, and Shekesteh.—The writing was to consist of the four words, **מָהֵר שָׁלַל הַשֹּׁבַע**. The **ל** belongs to the entire inscription, and is used like the Greek **το**, prefixed to a clause. Though the former of the two words is in the infinitive, yet the latter, being the third person of the Preterite, shews that they are both to be rendered as finite forms: *He hastes to the spoil, he speeds to the prey*. The nominative is the Assyrian monarch understood.

2. **וַיִּצְרָהּ**. The paragogic **ה** evinces that this verb is not to be construed as a converted future, but as a future subjunctive, prosecuting in indirect language what had been commenced in the direct form. The persons to be selected as witnesses to the fact, that the prophet had written the words in question at the time, were two of distinguished notoriety at Jerusalem; the one, the High Priest, who, though he afterwards humoured

the king in the matter of the Syrian altar, 2 Kings xvi. 10—16, was at the time possessed of great weight and authority; and the other, in all probability, filled the prophetic office. They were both **אֲנָשִׁים**, *persons worthy of credit*, whose testimony in reference to the matter might be relied on.

3. **וַיִּצְרָהּ** begins a new paragraph, and describes what took place subsequent to the performance of what was enjoined in the preceding verses. The term is euphemistic. Comp. Gen. xx. 4; the Arab. **ولا تقرّوها**, *ne ergo approximatis illis*, Koran. Sur. ii.

183; and the Eth. **ተቀረበ**, as **ኢት-ተቀረባ**: *Ne accedas ad eam*, i.e.

ne concumbas cum ea. Hom. Mariæ.—The name **נְבִיָּאָה**, *prophetess*, does not imply that she was such officially, but merely indicates her relation to Isaiah. There is no ground whatever for supposing that she was any other than the mother of Shear-jashub; and every attempt to identify her with the **נְבִיָּאָה**, chap. vii. 14, has failed.—The words which had been inscribed on the tablet are appropriated as a symbolical name of the new-born son of the prophet. It is the longest of any of the Scripture names; but has its parallels in this respect in other languages, especially in our own at the time of the Commonwealth.

4. **מָהֵר** and **שָׁבַע** are onomatopoëtica, and are found in numerous languages; only in most the consonants precede the vowels. Thus the Turkish and Persic **باب**; the Greek **πάπας**, **πάππας**, hence **παπράζειν**; **μάμα**, **μάμμα**, **μάμμη**; and our own **papa**, **mamma**, contracted **pa**, **ma**. The reason of the transfer of the mysterious words to the child is assigned, and the meaning is, that in

spoil of Samaria, shall be carried away before the king of Assyria.

5 And Jehovah further spake to me, saying:

6 Because this people despiseth

The waters of Shiloah, which flow softly,

And have their joy in Rezin, the son of Remaliah;

7 Therefore, behold, the Lord will bring up upon them

The strong and mighty waters of the river—

The king of Assyria and all his glory:—

little more than a year, both Syria and Ephraim should be conquered.—שָׂא, impersonally, *one shall carry away*, for *shall be carried away*.—לְפָנֵי מֶלֶךְ אַשּׁוּר, “before the king of Assyria.” There is here an allusion to the ancient custom of carrying in triumph before the victor the spoils taken from the enemy. For the fulfilment, see 2 Kings xv. 29, xvi. 9.

5, 6. Gesenius and others endeavour to shew, that the people referred to in these verses are the Jews, and not the ten tribes; but the assumption of defection from Ahaz, on the part of the great body of the nation who had joined the enemy, which is necessary to support the hypothesis, is entirely without foundation. הָקֵם הַיָּם, though spoken by Isaiah in Judah, refers to the foreigners who were the subject of the preceding prediction, and who are further described as exulting in the valour and prowess of their kings. Self-confident, they treated with contempt the Jewish state.—בְּיַם הַשִּׁלּוֹחַ, *the water of Shiloah*, flowed from הַבְּרֵית הַשִּׁלּוֹחַ, *the pool of Shelah*, Neh. iii. 15, and was conveyed by an aqueduct to the royal residence. See note on chap. vii. 3. Owing, perhaps, to this latter circumstance, or to that of the king's being anointed in the vicinity, 1 Kings i. 32—40, it was employed as an image of the house of David. Considering its noiseless flow and diminutive size, it formed a most appropriate emblem of the state of that house at the time, in reference to its enemies; and was selected by the prophet in order to contrast with it the large and resistless Euphrates, vers. 7 and 8, the emblem of the king of Assyria. מַשׁוּשׁ, Hitzig takes to be the Infinitive Construct of

מָשַׁח, which, though not in use, he considers to be the same as מָשַׁח, *to melt, be afraid of*; and renders, “And are afraid of Rezin and the son of Remaliah;” but it is better, with Gesenius, Rosenmüller, and Hendewerk, to regard it as the noun מַשְׁשׁ, in the Construct state, only used for the Infinitive. The Construct is thus the genitive of object, not of possession.

7. That by הַנָּהָר, *as opposed to the Euphrates*, is beyond dispute. This noble river, so frequently referred to in Scripture, has its source in the mountains of Armenia, and running in a south and south-easterly direction, and, uniting with the Tigris below Babylon, flows into the Persian gulf. As far as Bir it is impetuous in its course; after this it flows more or less gently through the plains of Mesopotamia; but, like the Nile, has its annual inundations, in consequence of the melting of the snow in Armenia, during which it often covers great part of the adjacent country. To prevent, as much as possible, the injury committed by these inundations, and to divert the water so as profitably to irrigate the fields, numerous canals were dug, and embankments were raised, some of which were of considerable strength. These canals the prophet calls מַגְדָּלִים, which is used both of pipes or tubes, Job xl. 18, and of the beds or channels of streams, Ezek. xxxii. 6, and by metonymy of brooks, and the valleys through which they flow, Ps. xlii. 2; Job vi. 15.—בָּנָה, *a bank or embankment*; Chald. בִּנְא, *a wall*; Arab. جَد, *a shore*,

- And it shall rise over all its channels,
 And pass over all its banks,
 8 And shall flow into Judah,
 Overflowing and passing through;
 It shall reach to the neck;
 And the spreadings of his wings
 Shall cover the entire breadth of thy land, O IMMANUEL!

or coast.—אֶת כְּלֵף אַשּׁוּר וְכִנְבוֹ—*the king of Assyria and all his glory*, Gesenius, and some other German writers, consider to be a gloss; but the style is quite in keeping with chap. vii. 17, 20, and the frequent use of such epexe-gesis was necessary, that the Jews might have no excuse for their unbelief in the alleged obscurity of figurative language. By the כְּבוֹד, *glory*, of the king of Assyria, is to be understood his *noble warriors*. Nothing could more fitly represent the incur-sion of a large and powerful army, than the inundation of a river, which breaks through every barrier that is thrown in its way, and sweeps all before it.

8. Though the Assyrian power was first to invade the land of Israel, and carry away its spoils, it is here added, that Judah also should suffer. The prophecy was fulfilled in the days of Hezekiah, when Sennacherib spread his troops over the whole country, and might figuratively be said to “reach even to the neck,” when he besieged Jerusalem. The metropolis alone held its head above the water. The verbs הָיָה, הָשַׁע, and עָרַר, are chiefly employed to increase the effect of the description; yet there is the most exact propriety in the order in which they occur: הָיָה, signifying to pass out of one condition into another, indi-cates the commencement of the inun-dation; הָשַׁע, the overwhelming rush of the waters into the country; and עָרַר, their progress across its surface. Comp. the Iliad, E. 87, &c:

Θύνη γὰρ ἀμπέδιον, ποταμῷ πλήθοντι
 εἰκότως,

Χειμάρρῳ, ὅστ’ ὄκα ῥέων.
 8. The prophet here drops the figure of an overflowing river, and employs that of the extended wings of a bird, which, in various languages, are

applied to the flanks or side-bodies of an army, because of their stretching out from the centre, and covering the ground which they occupy. See chap. xviii. 1. In the same acception, אֲנָשִׁים is used, Ezek. xii. 14; xvii. 21; xxxviii. 6. Chald. כַּף, *a wing*.—כִּנְבוֹ is a verbal noun from the Hophal of נָכַח, *to extend*.—אֶרְצָךְ עֲקֵמְנָל. That the latter word is here to be regarded as the name to be given to the child whose birth is predicted, chap. vii. 14, and that he is personally addressed, is the construc-tion put upon the passage in the Syriac version and that of Saadiah, and is admitted both by Gesenius and Hitzig. On the principle of the former of these commentators, it cannot be denied that Judea might be called the land of Immanuel, because it was his *native country*; but if by Immanuel we are to understand, not the son of the prophet, nor any child then born, or shortly to be born, but the promised Messiah; then, though it will hold true that Judea was his country in that sense, it must also be maintained that it was his in a still higher sense,—namely, that in which it is called יְהוָה אֱרָמָה, chap. xiv. 2; אֶרֶץ יְהוָה, Hos. ix. 3; τὰ ἰδία, John i. 11,—not so much the country to which he be-longed, as that which belonged to him; his own peculiar property. The suddenness of the apostrophe requires this interpretation, since it would be utterly pointless were we to assume that any ordinary person was meant. “Plena igitur sententia est: copie hostiles pervadent et replebunt terram tuam, O Immanuel! Ergo si terra hæc sit terra tua, si id es vere quod tuum nomen significat, miserere populi tui et fer opem. Immanuelem futurum Deum ipsum natura humana induen-dum, vidimus, supra ad vii. 14.” Rosenm. *in loc.*

- 9 Be enraged, O ye people, yet ye shall be broken in pieces—
And hear it, all ye distant parts of the earth :
Gird you, yet ye shall be broken in pieces ;
Gird you, yet ye shall be broken in pieces.
- 10 Form a purpose, yet it shall be defeated ;
Speak the word, yet it shall not stand ;
For GOD IS WITH US.
- 11 For thus said Jehovah to me, with a mighty impulse,
And warned me not to walk in the way of this people, saying,
- 12 Ye shall not say, There is a confederacy,
Of any thing whereof this people may say, There is a confederacy :

9. The prophet now turns abruptly to the immediate enemies of Judah ; and while he summons distant nations to listen to his prediction, he ironically commands the former to put forth their utmost energies, with the assurance that it would only issue in their own destruction.—רַע, Secker and Lowth, on no other authority than that of the LXX., would read רַע, γινώρε, *know ye* ; but they have not even the support of a parallelism, to which the Bishop appeals ; for the next clause of the verse is manifestly parenthetical. Some would derive the verb from רָצָה, *to be friendly, associate, &c.* and refer to Prov. xviii. 24 for a confirmation of such derivation ; but that passage requires הִתְרַצָּה to be rendered, *destroyeth himself*—the result of his propensity to be always in company. It can only properly be taken here as the Imper. of רָצָה, in the signification of *raging, giving tumultuous vent to an evil disposition*. The repetitions which follow are for the sake of emphasis. For הִתְרַצָּה, Hitzig aptly compares the full form אֲתִרְצָה אֲתִרְצָה, Job xxxviii. 3. When two imperatives occur, as in this verse, the former is ironically concessive, and the latter declarative or minatory.

10. A continuation of the preceding, both as to form and meaning. The form צִוֵּי likewise occurs, Jud. xix. 30, and in a similar combination, צִוֵּי וְרָבִי, It is contracted from צִוֵּי וְרָבִי. צִוֵּי refers to the issuing of orders to carry into effect the purposes formed in the council of the enemy.—צִוֵּי אֵל is here to be taken, not as the name of

IMMANUEL, but as an appropriation of its import ; not, however, without a recognition of Him to whom the name belonged. Jerome resolves it thus : “nobiscum est Deus, id est, Emmanuel.” Except we put this construction upon the words, we must suppose the prophet simply to introduce the name of the Great Deliverer, “For IMMANUEL,”—and then leave the conclusion to be drawn from its signification : but such an instance of abrupt ἀτελείωσις is, I believe, without example in the Hebrew Scriptures.

11. בְּחֶזֶק יְדֵי, lit. *with the strength of the hand, or his hand*, meaning a mighty impulse. יָד is frequently used to denote the Divine impulse experienced by the prophets in a state of inspiration ; hence it is said to be *upon them, come, full upon them*, Ezek. i. 3 ; 2 Kings iii. 15 ; Ezek. viii. 1. In Ezek. iii. 14, we have יָד יְהוָה עָלַי הָיָה, *the hand of Jehovah was strong upon me*, which is equivalent to the Infinitive form here employed. Thus the Targ. בְּחֶזֶק יְדֵי נְבִיאָה, *in the power of prophecy*. “Taking me by the hand,” which is Lowth’s rendering, is, therefore, erroneous ; as is his substitution of פָּ for בָּ, though upwards of forty MSS., eight printed Editions, the Syriac, and Symmachus in Procopius, have the former reading.

12. קָשָׁר, from קָשָׁר, *to bind*, may either signify *a conspiracy* within a state, or *a confederacy* against it from without. It is used here in the latter acceptance, to denote the league between the kings of Israel and Syria. Σκληρὸν of the LXX. has arisen from their erroneously reading קָשָׁר, instead of

Be not ye afraid with their fear ;
Neither do ye dread.

- 13 Jehovah of Hosts himself ye shall sanctify ;
He shall be your fear, and he your dread.

- 14 For he shall become a Sanctuary ;
But a stone to strike against, and a rock of stumbling
To both the houses of Israel ;
A snare and a trap to the inhabitants of Jerusalem.

- 15 And many shall stumble at them, and fall, and be broken,

לִפְנֵי, a mistake easily made. The idea of idolatrous objects of worship, which Lowth introduces, as a conjecture of Secker's, altering and transposing the letters of the word into לִפְנֵי, is not borne out by usage, and is quite foreign to the passage. While the Israelites might boast of the confederacy as formidable, and the unbelieving Jews might view it in the same light, the prophet was strictly charged not to imitate them, (מִלִּנְהֶם, מִלִּנְהֶם,) since, in the Divine estimation, it was undeserving of the name ; and would, by the instrumentality employed by God, speedily be broken up.—מִלִּנְהֵם, the genitive of object, *that of which they are afraid*.

13. מִלִּנְהֵם and מִלִּנְהֵם are likewise genitives of object. The addition of הֵם, HIM, to the preceding accusative, gives peculiar emphasis in such connexion. To sanctify God, means here to cherish and evince a due sense of his character, as worthy of entire confidence, being able to defeat all the enemies of his people, and faithful to fulfil his promises of protection and deliverance. Comp. 1 Pet. iii. 14, 15, where the words are quoted *ad sensum* ; and, according to the reading *Kύριον τὸν Χριστὸν*, found in the MSS. A B C 7, 13, 33 in Marg. 69, 137, and others ; both the Syriac versions ; the Arab. of Erpen., the Coptic, Sahidic, Armenian, Vulgate, Clement, and Fulgentius, are applied expressly to our Saviour, in whom Christians are commanded to place the same religious confidence which the prophet challenges for Jehovah of Hosts.

14, 15. מִקְדָּשׁ, suggested by מִקְדָּשׁ, ver. 13 : *a sanctuary* in the sense of *asylum* or *refuge*, to which persons fled

from those who would deprive them of life. Among the ancients, altars, temples, and other sacred places, afforded such protection, no person daring to shed blood, or do violence to any who had placed themselves in immediate contact with the deities supposed to be there resident. Pollux. Onomast. lib. i. cap. 1. Pausan. Corinth. lib. ii. cap. 13. Calmet, *Asylum*. That the same privilege was claimed and enjoyed by the Hebrews appears from Exod. xxi. 13, 14 ; 1 Kings i. 50, 51 ; ii. 28 ; though in the latter instance, in accordance with the Mosaic enactment, it was withheld from a notorious murderer. Though מִקְדָּשׁ is the term otherwise employed for *refuge*, that here used occurs again in the same acceptation, Ezek. xi. 16. The LXX., in which it is more commonly rendered *ἀστυον* and *ἀστυσμα*, has *ἀστυσμον* in the present instance, which has given rise to *in sanctificationem* of the Vulg. and a similar rendering in versions derived from the same source. What shews that it is to be understood in the sense of *asylum*, is the antithesis in which it stands to the following words, אֶבֶן נֶפֶץ, אֶבֶן נֶפֶץ : in the use of which there is an evident rise in the idea, — *a rock being more than a stone, and stumbling so as completely to fall, more than striking one's foot against a stone*. Both combinations, however, are intended to express the occasion of injury and ruin to those who are the subjects of such fall. The circumstance, that both the houses of Israel, and especially the inhabitants of Jerusalem, are particularly specified, together with the distinction made, verses 15 and 16, between the many

And shall be ensnared and taken.

- 16 Bind up the testimony ;
Seal the law for my disciples.
17 I also will wait for Jehovah,

who should "be ensnared," &c. and "the disciples of the Lord," evinces that something very different from the Babylonish captivity must be meant. The true interpretation is furnished in the inspired prediction of Simeon, Luke ii. 34, and the equally inspired application of the passage by Paul, Rom. ix. 32, 33; and by Peter, 1 Epist. ii. 8. That it was also regarded by the more ancient Rabbins to refer to the Messiah, is manifest from a passage in the book of the Talmud, entitled *Sanhedrin*, in which it is expressly applied to him as the Son of David, who was to come after the subversion of the two divisions of the Hebrew people; see Raymundi Pug. Fid. Edit. Carpzov. p. 405. The accomplishment we find in the salvation enjoyed by believers in the Redeemer, and the aggravated and still continuing ruin of the Jews.— בְּיָנֵינוּ is not to be rendered "among them," as in our common version: the pron. suff. belonging to בְּיָנֵינוּ and בְּיָנֵינוּ ; and the אֲנִי being required after בְּיָנֵינוּ , to indicate that against which any one stumbles. This verb is here a vox pregnans, and includes בְּיָנֵינוּ , to strike, strike the foot against any object. For the idea of ensnarement, comp. Prov. vi. 2; Isaiah xxviii. 13; Rom. xi. 9.

16. וְהָיָה occurs only here, and Ruth iv. 7, where it is used to denote an established testimony. It is equivalent to וְהָיָה , both being derived from וָיָה , to bear witness, testify.— $\text{לְדִידְרֵי$ is employed twice besides by our prophet, chap. i. 4, and liv. 13, and by him alone; and here denotes those who were taught by the Messiah to make him their מִקְדָּשׁ , sanctuary, in contradistinction from those who stumbled at him to their utter ruin, ver. 15. The LXX. have strangely misunderstood this verse, rendering it, $\text{τότε φανεροὶ ἔσονται οἱ σφραγιζόμενοι τὸν νόμον τοῦ μη μαθεῖν}$; but Aquila has given it rightly, $\text{ἐνδεήσων μαρτύριον}$.

$\text{σφραγίσαι νόμον ἐν τοῖς διδακτοῖς μου}$. Gesenius takes much pains to prove that the reference is to verses 1, 2; but Hitzig shews that the position is utterly untenable. The verb סָפַר can only properly apply to the wrapping up of a סֵפֶר , or volume, and cannot without violence be used in reference to a large tablet. Besides, the tablet was designed to be hung up in public, and not be handed down to posterity. The words apply to the prophetic testimonies which had just been borne to the Messiah, and other prophetic matter then in existence, together with the law, in its more extended signification, as comprising the rest of the Jewish Scriptures. These might be unheeded, or misconstrued, as indeed they were, by the great body of the nation; but they would minister needful instruction and comfort to the disciples of Christ. For their benefit, they were carefully to be preserved. אֲנִי denotes the relation of effect, as Ps. lxxiii. 19, $\text{לָקַחְתָּ מִיְּמִנִי נְתֻנֹתַי}$, "thou hast received gifts for men," i. e. with a view to their benefit. Vitringa's construction, which takes אֲנִי in the sense of *in*, is founded upon an interpretation of וָיָה , which he supposes to be the root of the verb, altogether unwarranted by Hebrew usage. The passages he adduces yield it no support.—The speaker is not the prophet, but the Messiah whom the Jews were to reject, but who here evinces his care for those who should not be offended in him, but who should humbly receive his doctrines.

17, 18. The same person who speaks in the preceding verse continues his discourse in these. To apply them to Isaiah would disturb the unity of the passage, and subject it to the operation of principles which would unsettle the foundations of all consistent interpretation. The words have no reference to the symbolical names given to two of his children, as the connexion clearly evinces; and to view them as

- Who hideth his face from the house of Jacob,
And I will expect him.
- 18 Behold I and the children whom Jehovah hath given me,
Are for signs and wonders in Israel ;
From Jehovah of Hosts,
Who dwelleth in mount Zion.
- 19 And when they shall say to you,
Apply to the necromancers and the wizards,

typical in their import, it must be shewn, on solid scriptural grounds, in what respects the prophet was a type of Christ, and how Shear-jashub and Maher-shalal-Hash-baz were types of the apostles, or of Christians generally. Isaiah was, indeed, constituted *אִשָּׁר וּמוֹפֵת*, a sign and a wonder, on occasion of the expedition of Tartan, but he continued to be such only for three years ; and then he was not a type of the Messiah, but of the denuded Egyptians and Ethiopians whom that general was to carry into captivity, chap. xx. Thus also Ezekiel is said to have been *מוֹפֵת*, a wonder, chap. xxiv. 24, because his appearance and conduct on a particular occasion were designed to excite astonishment, and draw the attention of the Jews to their approaching desolate and unhappy condition. The associates of Joshua the high priest are called *אֲנֹכִי וְרֵעִי*, *men of wonder*, or, as Le Clerc translates, *virī portentosi*. Nor can it be shewn that, in accordance with Scripture usage, the two sons of the prophet were *signs and wonders*, merely because they bore symbolical names. The terms are always used of persons or other visible objects, never of appellations, and cannot, without the utmost harshness, be otherwise interpreted.

That the words are those of the Messiah may be safely maintained on the authority of Heb. ii. 13, where they are quoted precisely in the same unqualified style in which in the preceding verse a quotation is made from the twenty-second Psalm, the whole of which is strictly and exclusively prophetic of Christ. The object of the apostle is not to give prominence to the latter half of the 18th verse

in Isaiah, but simply to prove a joint participation in human nature between the Saviour and those whom he came to redeem. He therefore stops at *θεός*, with the LXX., who divide the sentence, and introduce the latter part of it with *καὶ ἔσται*. The sentiment of ver. 17 is precisely that found in Ps. xl. 1, lxix. 3 ; Isa. xlix. 4 ; in which the Messiah expresses his trust in God, and employs other language appropriate to his state of humiliation. Every attempt to relieve the supposed difficulty in the quotation by having recourse to the argument *ex concessis*, the double sense, or simple accommodation, must fail to afford satisfaction to persons of inquiring mind. See Pierce, Macknight, and M'Lean, on Heb. ii. 13.—The sense in which Christ and his disciples were to be *signs and wonders* is determined by the inspired construction put upon the prophecy by Simeon, *σημεῖον ἀντιλεγόμενον*, “a sign to be spoken against.” Though miraculous in their character, mission, and operations, and though they should excite feelings of astonishment in their contemporaries, they should nevertheless meet with the most determined opposition. This view quite accords with the context, ver. 14, and with fact, Heb. xii. 3 ; 1 Cor. iv. 9 ; Acts xiii. 45, xxviii. 22. The compound proposition *וְיִהְיֶה*, indicates that the character, &c. of Messiah and his disciples was not formed by any pre-existent causes, but was the result of new causes immediately introduced by Divine volition. See chap. vii. 11 ; xxix. 6.

19. The prophet returns to his own times, and warns the nation against the superstition and imposture to which they were exposed during the

Who chirp and mutter, ask ye :
Should not a people apply to their God ?
Should they apply for the living to the dead ?

20 To the law and to the testimony !

period of calamity before predicted. In the early history of the Hebrew people, these evils appear to have had more or less influence, notwithstanding the strict prohibitions of the law, Deut. xviii. 9—12; but as we proceed in the history they greatly increase upon us. In the reign of such an idolatrous king as Ahaz, their prevalence was particularly to be expected.—**רָשׁ** primarily signifies to tread, frequent, &c.; with **לָךְ**, to go, apply to, for assistance, direction, &c., to consult God, an oracle, idols, &c. Comp. **שָׁאֵל אֱלֹהִים**, Deut. xviii. 11.—**אֹנִיּוֹת**, mas. with a fem. termination: from **אָוַן**, or **אֵוַן**, Arab. **أَوْب**,

revertitur, to return, come to one's senses; necromancers or sorcerers, who pretend to recall the dead from the invisible world by means of incantations; and the spirits themselves thus supposed to be evoked, as occupying or possessing the bodies of such conjurers. On this latter account, such necromancers were called בְּנֵי אֱוֹן, i.e. possessed of the Ob, or spirit, called back for purposes of divination; and as these impostors assumed an inflated appearance, that it might be believed they were filled with the spirit, and gave forth unaccountable utterances while in that state, the LXX. render the word by ἐγγαστρίμυθοι, ventriloquists.

In Coptic **ΟΥΗΒ**, *ouéb*, signifies an Egyptian priest who occupies himself with divinations; and in Africa and the West Indies a species of witchcraft, called *Obeah*, is practised among the negroes, which operates powerfully on their fears, and often issues in death.—**וִדְעָנִים**, *wizards, (from wise,)* comp. the Arab. **عالم**, *Elimon*; **ἑλύμας**

ὁμάγος, Acts xiii. 8, *knowingones*; Rabbin. **פִּיְתוּמִין**, *pythones*, hence **πνεῦμα πύθωνος**, a spirit of Python, or divination, Acts xvi. 16. The term is employed in connexion with **אֹנִיּוֹת**, to denote persons who professed to have intercourse with the

world of spirits, and were supposed to have the power of revealing secrets; and, likewise, the *spirits* with whom it was thought they communicated. See Lev. xix. 31, xx. 27; Deut. xviii. 11; 1 Sam. xxviii. 3—11.—**הַמְצַפְצְפִּים**, lit. *the chirpers*, from **צָפַץ**, which occurs only in *Pilpel*, Arab. **صَفِصَف**, *passer*, and

is onomatopœtic, expressing the chirping or piping of young birds, especially swallows. Chap. x. 14, xxix. 4, xxxviii. 14. It beautifully expresses the small distant sounds produced by the necromancers.—**הַמְקַדְדִּים**, *the mutterers*; root **קָדַד**, to murmur, mutter, utter inarticulate sounds, to speak in a low, hollow manner, as if the voice came from the earth. See chap. xxix. 4.—**לְפָנֶיךָ** is used here, not in its substitutionary acceptance, but as signifying *in behalf of, for the benefit of*, as Gen. xx. 7; Ps. lxxii. 15; Jer. xxi. 2. The interrogative **הֲ** dropping the **א**, and the verb, are to be supplied from the preceding hemistich. The absurdity of demonology is forcibly pointed out in this appeal.

20. This verse directs to the only source whence certain religious information is to be obtained, *The law and the testimony*; by which, with reference to ver. 16, we are obviously to understand, the will of God revealed in his word. For the use of **ל** here, compare Judg. vii. 18, **לַיהוָה וְלַגִּדְעֹן**. The clause **אֲשֶׁר יִקְרָא שְׁמִי**, has greatly perplexed interpreters. The LXX., who render the whole verse oddly, have **περι οὗ οὐκ ἔστι δῶρα δοῦναι περι αὐτοῦ**, in which they are followed by the Syr. and other versions derived from them; mistaking **שְׁמִי** for **שְׁמִי**, a gift, or present. In every other passage in which this word occurs, it signifies either *the aurora, or morning dawn*; or, metaphorically, the commencement of a state of prosperity after a period of affliction. See espec. chap. xlvii. 11. **سَجْرَة** in the Arab. has the same signification, which is also that best suited

- If they speak not according to this word,
There shall be no dawn to them :
- 21 But they shall pass through the land, distressed and famished ;
And it shall be, when they are famished,
They shall be inwardly vexed, and shall curse
Their king and their God ; and shall look upward.
- 22 They shall also fix their eyes on the earth ;
But behold ! affliction and darkness ;
They shall be darkened with distress,
Driven into gloom.

to the following context. The idea conveyed by the words is this: Those who teach differently from the Scriptures, and all who listen to such teachers, shall continue under the judgment of God: they can expect no prosperity. Lowth's rendering, "in which is no *obscurity*," cannot be justified from usage. Joel ii. 2, the only passage to which he appeals in support of it, is decidedly against him. The prophet there drops the idea of affliction, which he had employed different appropriate terms to express, and proceeds to describe the cause of the affliction—the invading army, which he compares to the Aurora, or the rays of light *quickly breaking in* upon the horizon, and *widely diffusing themselves* upon the mountains.—אָפֶר, which has presented considerable difficulty, is merely the sign of the apodosis, *then, in that case*, and in translation may be omitted as redundant. See Gesen. Lex. Man. *in voc.* b. 8.—לֹא stands collectively for לָמָּה, which is found in one of Kennicott's MSS., and is the rendering of the Vulg., "non erit *eis* matutina lux;" or עַם, *people*, may be understood: either will account for the sing. which is carried forward in the following verse.

21, 22. The prophet here describes in strong language the desperate condition of those who reject the Divine word and adhere to their own devices, or to the sinful inventions and practices of men.—בָּרָה, *i.e.* בְּצִרְתָּהּ, *in the land*, which, though not occurring in the preceding context, is understood. This idiom is

not uncommon in Hebrew, see Ps. lxviii. 15, lxxxvii. 1, where the noun which follows is anticipated, just as אֶרֶץ is here from ver. 22. Schroeder, however, takes the בָּ in a *neuter* sense, and supposes it to refer to the state or circumstances of those just spoken of: but see Gesenius, Lehrs. p. 740.—בְּרָה, *hardly circumstanced*, in a state of great distress.—הִתְקַצֵּה in Hithp. is more expressive than the simple form of Kal would have been. It denotes the inward workings of rage before it is vented against its object.—מֶלֶכִּי וְיְהוָה are in apposition: *their king, who is their God; or their king, even their God*. When God as the head of the Theocracy, and the king as his vicegerent, are spoken of, the order is always, "God and the king," 1 Kings xxi. 13; 1 Chron. xxix. 20.—וּפָנָה לְמַעְלָה, *They shall look upward*, does not mean turning to God in the exercise of confidence, but presenting a sullen aspect—the genuine expression of an unsubdued and desperate spirit.—To whatever quarter the unbelieving Jews might turn, no indication of deliverance appeared. מִצֵּה בִּצְהָה, usually rendered *darkness of distress*; but since מִצֵּה corresponds in position to מָדָה in the following clause, just as בִּצְהָה does to אֶפְסָה, it seems requisite to invest it with the same participial power, and render the words thus: *covered, or overwhelmed with trouble*. The regular participial form in Hophal is מִצֵּה, as occurring ver. 23, where it agrees with מִצֵּה. For אֶפְסָה מִצֵּה, comp. Jer. xliii. 12.

CHAPTER VIII. 23.—IX. 6.

Having depicted the wretched condition to which the Jews would be reduced by the Assyrians, the prophet again anticipates the appearance of Immanuel, by graphically describing the principal scene of his public ministry, 23; congratulates the Church on the deliverance which he was to effect, in terms borrowed from that which had been experienced from the intervening captivity, and the destruction of Babylon, ix. 1—5; and then introduces, in the most animated strains, a description of Messiah's character, and the happy nature of his reign, 5, 6.

- 23 BUT darkness shall not remain, where once was distress :
As formerly he rendered contemptible
The land of Zebulon, and the land of Naphtali ;
So he shall afterwards confer honour upon them—

23. In this verse there is a marked transition from the period of affliction to the joyful times of the Messiah, now to be described. In the first clause the subst. verb is twice understood; first in the future tense, with the superadded idea of continuance; and then in the preterite. Such ellipses are common.—*וְיָאֲזָר* is adversative; *וְיָאֲזָר*, and *וְיָאֲזָר*, connect with *וְיָאֲזָר* in the preceding verse. The *וְיָאֲזָר* in *וְיָאֲזָר* is neither local, nor a less frequent termination of *וְיָאֲזָר*, but simply paragogic, as Job xxxiv. 13, xxxvii. 12, and frequently in poetry. *וְיָאֲזָר* stands for *וְיָאֲזָר*; and *וְיָאֲזָר* would have been supplied before *וְיָאֲזָר*, but for the *וְיָאֲזָר*, which, as the logical copula, is there equivalent to it.—To make *וְיָאֲזָר* the nomin. to the verbs *וְיָאֲזָר* and *וְיָאֲזָר*, and render, as Michaelis, Rosenmüller, and Hengstenberg do, with the approbation of Gesenius, *As the former time brought, &c., into contempt, so shall futurity honour, &c.*, is unwarranted by usage. *Day or night* is, indeed, freq. employed as an active subject, but not *וְיָאֲזָר* simply, either in Heb. or in any of the dialects. The verbs may be regarded as impersonal, and rendered passively; or *וְיָאֲזָר* may be understood, which seems preferable, as the writers of Scripture always resolve events into the will or

operations of God.—The regions occupied by the tribes of Zebulon and Naphtali were, with the exception of the land of Asher, the most northerly parts of Canaan, and consequently the most distant from Jerusalem. Zebulon stretched across from the Mediterranean Sea at Mount Carmel to the sea of Tiberias; and Naphtali, from the northern boundary of Zebulon, between that Sea and Lebanon.—*וְיָאֲזָר*, the tract of or about the sea. *וְיָאֲזָר* commonly signifies *κατ' ἐξόχην* the Mediterranean; but it is also used of the Red Sea, chap. x. 26, the Dead Sea, chap. xvi. 8, and here obviously of the sea of Tiberias, called *וְיָאֲזָר*, the sea of Cinnereth, Num. xxxiv. 11.—*וְיָאֲזָר*, τὸ πέρας τοῦ Ἰορδάνου, *Perea*, the country beyond Jordan; more especially that on the east, and to the north of the above-mentioned sea. The attempts of Grotius, Vitringa, and Hengstenberg, to interpret the phrase of a cis-Jordanic region, are unsuccessful, though it cannot be denied, that in passages such as Josh. ix. 1, it must signify the west side.—*וְיָאֲזָר*, *וְיָאֲזָר*, the circle or circuit of the nations, from *וְיָאֲזָר*, to roll, roll round, be round, circular, &c.: so called from its geographical figure, and its proximity to the Phœnician and other heathen

The tract by the sea, the region beyond Jordan,
Galilee of the nations.

CHAPTER IX.

- 1 The people that walked in darkness,
Behold a great light;
Upon the inhabitants of the land of death-shade
The light shineth.
- 2 Thou enlargest the nation,

regions, and partly, perhaps, from the circumstance that twenty small cities within its limits were inhabited, for the most part, by Gentiles. Strabo mentions *Phœnicians, Syrians, and Arabians*, as dwelling here; and Josephus adds *Greeks*. Comp. 1 Kings ix. 11; Josh. xx. 7, xxi. 32; and see Bloomfield, on Matt. iv. 15, 16, where, with scarcely any variation, this and the following verse are quoted in application to our Lord's ministry in those parts. In the N. T., Galilee, ἡ Γαλιλαία, includes all the regions here geographically described, except Perea.

The points of contrast in this passage, are the contemptuous light in which the inhabitants of that part of the Holy Land had been regarded, on account of their greater intercourse with pagans, and the ignorance and deterioration in a religious point of view which resulted from it, Matt. xxvi. 69; John i. 46, vii. 52; and the high honour conferred upon them by our Saviour's commencing his ministry among them, and making their country the scene of the most illustrious displays of his Messiahship. Comp. for the sentiment, Mic. v. 2, (Heb. 1), and for the expectation of the earlier Rabbins, the book Zohar, part i. fol. 119. Amst. יתגלי מלכא משיחא בארצה דגליל, *Messiah the King shall be revealed in the land of Galilee*. The transition was easy from a description of temporal to that of spiritual degradation and misery; especially as the image of darkness, which the prophet had just been employing, is in Scripture frequently used of both. That he should precisely have selected Zebulon and

Naphtali on this occasion, may be accounted for, on the ground that these tribes were the first that suffered from the invasion of the Assyrians, 2 Kings xv. 29.

CHAPTER IX.—1. הִלְכִּים, *that walked*; הָלַךְ signifies tropically, *to live*, or *have one's conversation*. Comp. Eph. ii. 2; 1 John i. 6.—אֵר, *Light*, the Messiah as the Sun of righteousness. Mal. iv. 2; Is. xlix. 6; τὸ φῶς, τὸ φῶς τὸ ἀληθινόν, John i. 5, 9, τὸ φῶς τοῦ κόσμου, viii. 12, the author not only of true knowledge, but of the true and permanent happiness connected with it.—צִלְמָה, Geier, De Dieu, Michaelis and some others, take to be simply a derivative from צִל, Arab. ظلم, *to be dark, shady, &c.*;

but it seems preferable, with the ancient versions, to regard it as compounded of צִל, *a shadow*, and מָוֶה, *death*, like הַצִּרְמוֹהַ, *the court of death*, Gen. x. 26, עֲזָרְתָהּ, *strength of death*, 2 Sam. xxiii. 31. It is employed to denote the densest gloom, or the most awful darkness—ideas which are very naturally associated with that of death, independently of those which the region of sepulchral cells might suggest. See Job iii. 4, 5, x. 21, 22; Ps. xxiii. 4. Hitzig thinks there may have been some place so called, in the valley Achor, Hos. ii. 15 (Heb. 17); but this is mere conjecture.

2. Instead of the Chethib חֵם, *not*, which has the support of Aquila, Theod., Symm., the Vulg., and in all probability the LXX. originally: the οὐ κατήγαγες having easily been changed into ὁ κατήγαγες; see Middel-

- Whose joy thou didst not increase ;
 They rejoice before thee as with the joy of harvest,
 As men rejoice when dividing the spoil.
- 3 For the yoke of their burden,
 And the staff of their shoulder,
 The rod of their oppressor,
 Thou hast broken, as in the day of Midian.
- 4 For every sandal of the sandalled in battle,
 And the garment rolled in blood,
 Shall be burned ; it shall be food for the fire.

dorpf's Codex Syriaco-Hexap. p. 474 ; יו, *to it*, the *Keri*, is found in thirteen MSS., was originally in four more, and perhaps in three, and is the reading followed in the Syr., the Targ., and Saadiah. The word is wanting altogether in three MSS. Both readings being pronounced alike may have occasioned the difference ; but the Chethib being the more difficult of the two, and being so respectably supported, is entitled to the preference. Considering הַשִּׂמְחָה as standing for הַשִּׂמְחָה, and rendering הַיּוֹם in the past indefinite time, the whole may conveniently be translated, *Thou hast enlarged the nation ; its, or rather, whose joy thou didst not increase : (but now) they rejoice, &c. ; reflecting on the joyless period which immediately preceded the coming of the Messiah, and contrasting it with that here predicted.* There is properly a *litotes* in the language : the meaning being, *whose joy thou didst take away*.—The יו in בְּיָמֶיךָ Lowth rejects, on the ground of the preceding noun being in construction ; but this form frequently occurs. See 2 Sam. i. 21 ; Ps. ii. 12, ix. 10 ; Isaiah v. 11, xxi. 13.—In לִפְנֵי, *before thee*, הַיּוֹם is understood, as it likewise is in the second person of the verbs.

3. The subject to which the pronominal affixes belong is הָעַם, *the nation* mentioned in the preceding verse. הָעַם is the burden laid upon it, and הַמִּזְוָה, *the rod applied to its shoulder or back*, in the way of punishment. The Dagesh in יו is euphonic.—יּוֹם מִדְּיָן, *the day of Midian*, comp. chap. x. 26 ; a mode of speech by which the Orientals express a battle fought at any place.

Thus the Arab. *يوم بدر*, *prælium Bedrense* ; *يوم تعلق اللبم*, *Dies prælii Thaghlebitarum*. Freytag. The reference is to Judges vii. 19—23 ; and the comparison is the more apt, as the victory there described took place in the regions specified at the beginning of the present chapter. The grand point of comparison, however, consists in the deliverance having been effected, not by human means, but by the immediate interposition of Divine power. Such was the nature of the redemption to be effected by Immanuel. The language of the verse is figurative, and applies to the victory of the Messiah over Satan, and the rescue of his people from spiritual oppression. See Rosenmüller and Hengstenberg, *in loc.*

4. This verse describes the sure indications of a state of lasting peace, in language borrowed from an ancient custom of burning implements of war that had been taken from the enemy. This custom is distinctly recognised, Ps. xli. 9 ; Micah v. 10 ; Ezek. xxxix. 8—10 ; in the last of which passages the image is beautifully amplified. By קָמָן is meant *the military shoe or sandal*, strongly shod with nails or spikes, and reaching about mid-leg. It thus differed from the greave, which came

higher up. Comp. *פָּאֵן*, *Be ye shod*, in the Peshito, Eph. vi. 15 ; the Chald. *סַנְא*, and the Eth. *ሕላሕሪ*, *shoe*.—סַנְא is the participle, formed from the same noun. *רִישׁ* signifies *battle*, from

Upon the throne of David, and over his kingdom;
To establish it, and strengthen it, with justice and equity,

bus, qui ipsi dantur tam evidens est, ut in dubium vocari non possit." Still stronger is the language of Chrysostom, tom. i. p. 560 : ὅτι δὲ περὶ ἀνθρώπου, οὐκ ἂν τις εἴποι τοῦτο ψιλοῦ, ἐσθλόν, καὶ τοῖς σφόδρα φιλονικεῖν ἐθέλουσι· θεὸς γὰρ ἰσχυρὸς οὐδεὶς ἀνθρώπων ἐλέχθη ἀπὸ τοῦ αἰῶνος, οὐδὲ ἀρχῶν εἰρήνης τοιαύτης· τῆς γὰρ εἰρήνης αὐτοῦ, φῆσιν, οὐκ ἔστιν ὄριον.—וְיָשֵׁן בְּיָמָיו יְיָ יְיָ. The concinnity and emphasis of these words evince the high state of exultation to which the mind of the prophet was raised, when he delivered them. The verbs are put in the preterite, to indicate the certainty of the event which they predict. וְיָשֵׁן is used per κοινῶσιν.—וְיָשֵׁן בְּיָמָיו יְיָ יְיָ. The former of these nouns is derived from יָשַׁן, an obsolete verb, equivalent to יָשָׁן and יָשַׁן, like מָרָה from מָרָה; and signifies *absolute rule, dominion, empire*. It occurs only here and ver. 6. The resting of this empire upon the shoulder of the prince, indicates the weight of public affairs which he would have to sustain. Comp. Plin. Panegy. c. 10; Cicero, Orat. pro Flacco, § 95. For the custom of placing the badge of office on the shoulder, see xxii. 22.

יָשַׁן is to be taken impersonally, but is best rendered passively. The later Jews, in order to get rid of the Christian interpretation of the verse, maintain that all the names, as far as יָשַׁן, form the nominative, and that יָשַׁן alone is the object to the verb; but such an accumulation of names forming a nominative is without example, and in Hebrew usage, the name given uniformly follows immediately after יָשַׁן, and not that of the person who gives it.—יָשַׁן, lit. *a wonder, miracle*, from יָשַׁן, *to separate, distinguish* by some remarkable qualities; that which, from its not coming within the compass of natural events, is the cause of *wonder* and *admiration*. The abstract is used for the concrete: *Wonderful*, worthy of admiration. Thus Aquila, θαυμαστός;

Symm., παραδοξασμός; the Syr. ܝܫܐܢܐ,

admiratio; Jerome, *admirabilis*. יָשַׁן, *effecting miracles*, is one of the peculiar characteristics of Jehovah, Exod. xv. 11; and יָשַׁן, the Niphal part, is freq. used of the *miracles* that were wrought in behalf of the Hebrews. As the Uncreated Angel, the same glorious person here predicted, appropriates the title to himself, Jud. xiii. 18, where, though the Keri reads יָשַׁן, the Chethib is יָשַׁן.—יָשַׁן, *Counseller*; Aquila, σύμβουλος; Symm. βουλευτικός; Theod. βουλεύων. Some would join this and the preceding title together, and render, *Wonderful Counsellor*, on the specious ground, that all the other titles are in pairs; but whatever uniformity in point of construction might thus be introduced into the passage, it is completely at variance with Hebrew construction. To admit of this rendering, the form must be יָשַׁן יָשַׁן, and not יָשַׁן יָשַׁן. For the import of this title, comp. chap. xi. 2; John i. 1; Matt. xi. 27; Rev. iii. 18.—יָשַׁן, *The Mighty God*. The occurrence of these words in conjunction, chap. x. 21, in application to Jehovah as revealed in the person of the Messiah, irrefragably proves that they are so to be combined in the present instance; as also, that יָשַׁן is to be taken in its usual acceptation, as one of the Divine names, and not in that of *Hero*, which Gesenius assigns to it. Hitzig defends the rendering, *starker Gott*, "Mighty God;" and thus the Targ. Syr., Jerome, Ignat. in Epist. ad Antioch., Iren. adv. Hæres. lib. iv. cap. 66; Euseb. in Demon. Evang. libb. vii. and ix.; Clemens, Pædag. lib. i.; Severian. in Combes. Auctar. Non. P. P. tom. i. Comp. Deut. x. 17; Jer. xxxii. 18. יָשַׁן never occurs as an adjective. Theodoret, animadverting upon the translation of Aquila, ἰσχυρὸς δυνατός, observes: κείται δὲ παρὰ τὸ Ἑβρ. ἡλ γεββάρ τὸ δὲ ἡλ, θεός; "But in the Hebrew it is *El gibbor*: now *El* signifies *God*." The combination, יָשַׁן יָשַׁן, *the Consuler of the Mighty God*, as Grotius renders it; or the *Counseller of God, Mighty*, proposed by Dr. L. Carpenter; no Hebrew

Henceforth and for ever:—

scholar can, for a moment, admit.—אֲבִירָא, lit. *the Father of perpetuity, eternity*, from the root אָדָה, *to advance, go forward, endure*, Gesenius translates, *pater sempiternus*, which agrees with our common version, and most modern translations, and ascribes the attribute of eternity to the Messiah. Yet, as אֲבִירָא is specially used to denote future duration, the LXX. seem to have hit the true meaning when they render, as in the Ald. and Complut. editions: Πατήρ τοῦ μέλλοντος αἰῶνος, *Father of the future age*; only the age is not to be restricted to the present dispensation, but is to be extended to the state of eternal blessedness after death. אֲבִירָא signifies not only *father*, but also *author, provider, benefactor*, Gen. iv. 21; Job xxix. 16; Ps. lxxviii. 6; and especially, Is. xxii. 21, and Gen. xlv. 8, where Joseph is said to have been made a *father* to Pharaoh,—not his *Vizier* or prime minister as Gesenius explains it, but a *provider*, with special reference to the famine. Comp. also 2 Cor. i. 3; James i. 17. The Turkish, آتابك, *Atabek*, to which the same author refers in illustration, is not applied to the *Vizier* in the sense of *father of the prince*, but is simply a title of respect, *Dominus Pater*, and is given both to ministers and to the prince himself. The corresponding Arabic, أب, is in use among the Diyabi Bedoweens of Oman. Wellsted, in his travels among them, mentions that each of the seven divisions of that peculiar people is governed by a chief called *Abū*, who exercises what may be termed a patriarchal authority over them. This office is filled by individuals whose superior sagacity, experience, and courage, entitle them to the distinction. The Messiah may appropriately be styled, *The father of the future eternal state*, inasmuch as he is the author and bestower of its blessings; and in this point of view, אֲבִירָא exactly corresponds to αἰσιος σωτηρίας αἰωνίου, Heb. v. 9. The rendering, *Father of prey*, proposed by Abarbanel, and adopted by Ilgen and Hitzig, is quite out of

place here; though it cannot be denied, that אֲבִירָא is also used to denote *prey*.—שֹׁלֵם, *The Prince of Peace*, answers to שִׁלּוֹחַ, *Shiloh, The Pacificator*, Gen. xlix. 10; שָׁלוֹם, *The Peace*, Micah v. 4. Comp. Eph. ii. 14, 17: Col. i. 20.

The state of the LXX. text in this place is so unsettled, that little use can be made of it for the purpose of throwing light upon the terms employed. See Stroth's *Beyträge zur Kritik der LXX.* in Eichhorn's *Reperitorium*, part iii. p. 252. It is exhibited at greater length in the Alex. and Ald. copies, than in that of the Vat.; but all three have the remarkable rendering, μεγάλης βουλῆς ἄγγελος, *The Angel of the great Counsel*, which they are supposed to have found in the words אֱלֹהֵי יִצְחָק—taking אֱלֹהֵי in the acceptance of *angel*, which they have certainly done Job xx. 15. Whether they had in view אֱלֹהֵי יִצְחָק, *The Angel of Jehovah*, of celebrated occurrence, cannot be determined.

לְמַלְאָכָא (לְמַלְאָכָא). That Christian editors of the Hebrew Bible should still conform to the Masoretic absurdity of exhibiting a final *Mem* at the beginning of a word, is passing strange; as it must likewise be considered, that any interpreters should imitate the Rabbins in attempting to find mysteries in it. The only edition in which I have seen it corrected is that of Hahn, Lips. 1834, 12mo., which contains other emendations of a similar kind. There is no ground for supposing that the text originally read לֹם רַבָּה, the former of these words standing for לֹם—though this division is actually found in two or three MSS. In what sense the Messiah occupies the throne of David, see Dan. ii. 44; vii. 14, 27; Luke i. 31—33; Acts ii. 34—36; Rom. xiv. 9; 1 Cor. xv. 24—28; Heb. xii. 27, 28; and those passages of the N. T. in which the dispensation of the Messiah is designated ἡ βασιλεία τοῦ θεοῦ, τῶν οὐρανῶν, &c. His reign is not earthly and temporal, but spiritual and eternal.—This illustrious prophecy beautifully concludes with the words, קָנָה יְהוָה אֶתְּמוֹלָתָא, with respect to which it is only

The zeal of Jehovah of Hosts shall effect this.

necessary to remark, that *זֵאֵל*, *zeal*, is here used in the acceptation of strong affection, or ardent love for an object, evinced by vigilant attention and indefatigable effort in regard to it, Song viii. 6; Zech. viii. 2.

CHAPTER IX. 7—X. 4.

This section is clearly distinguishable from those which precede and follow it, by the peculiar features of the composition, and the subject-matter which it contains. The 7th verse forms the title or introduction: then follow four regular stanzas, to each of which is added a distich, consisting of a refrain, or repetition of the same words. The prophecy is directed against the kingdom or people of Israel, and threatens them with Divine judgments in punishment of their pride, 7—12; their obstinate rebellion against the Lord, 13—16; their flagrant wickedness, 17—20; and their perversion of justice, x. 1—4.

- 7 JEHOVAH sent a word against Jacob,
And it came down against Israel;
- 8 And all the people shall know it—
Ephraim and the inhabitants of Samaria—
Who say in pride and arrogance of heart:
- 9 The bricks have fallen, but we will build with hewn stones;
The sycamores are cut down, but we will substitute cedars.

7. A synonymous parallelism. For *זֵאֵל*, thirty-three of Kennicott's MSS. and three of the earliest printed editions, read *יָרָד*.—*יָרָד*, *to come down*, in the sense in which *לָל יָרָד* is used Dan. iv. 28, and *انزل نزل*, in the Korân, to indicate the communication of oracular matter, or revelations from heaven. *Jacob and Israel* are identical, designating the kingdom of the ten tribes.

8. *דַּע* signifies here *to feel, know from suffering experimentally*, as Num. xiv. 34: *וַיִּדְעוּם אֶת-הָאֱמֻנָה*, *Ye shall know*, i. e. *feel my opposition*, the hostility which you have provoked; very improperly rendered in the common version, "My breach of promise." See also Job xxi. 19; Hos. ix. 7. "Ephraim and the inhabitants of Samaria" is added by way of explanation to *יִשְׂרָאֵל*,

to exclude the idea of *Judah* from being involved in the threatening. The *ו* in *וַיִּדְעוּם* is emphatic: "*and especially the inhabitants of the metropolis.*"

9. The *לִבְנֵים* were bricks made of a *white*, or chalky clay, (*לָבָן*, *to be white*,) and dried in the sun, but not burnt. To give them coherence they were mixed with straw, Exod. v. 7, but they possessed little durability. Such bricks were in common use, as they are at this day, all over the East. When edifices of large dimensions were to be built, the bricks were burnt, Gen. xi. 3.—*זָבָה* for *זָבָה*, *hewn stones*, from *זָבָה* *to cut, form by hewing*. The term is specially used of large stones made square by hewing, 1 Kings v. 31.—*שִׁטִּים*, LXX. *σκαμύνοισ*, *sycamores*, a kind of fig-tree, resembling in its leaves and fruit the

- 10 Therefore Jehovah will raise up the hostile bands of Rezin against them,
And will equip their enemies;
11 Syria on the east, and the Philistines on the west;
And they shall devour Israel with open mouth.
For all this his anger is not turned away,
But his hand is stretched out still.
12 For the people have not returned to him who smote them;
And Jehovah of Hosts they have not sought.
13 Therefore Jehovah will cut off from Israel,
The head and the tail, the branch and the rush,

mulberry-tree, and called by Pliny *ficus Egyptia*, from its being frequent in that country. It also abounded, and still abounds in the level parts of Palestine. It is durable, but slender, and coarse in the grain, and is used by the inhabitants for ordinary purposes. 1 Kings x. 27; 1 Chron. xxvii. 28; Amos vii. 14.—*צִדִּים*, *cedars*. See note on chap. ii. 13. While the sycamore was of little worth, the cedar was held in the highest estimation, and is the most celebrated of all the trees mentioned in Scripture. The impenitent Ephraimites treat with contempt the results of Tiglath-pileser's invasion, and boast that they will speedily place their affairs in a far more prosperous condition than before.

10, 11, *צִדִּים*, used here instead of *צָר*, (see Micah v. 4;) only the idea of superiority in prowess is expressed by the former term. Instead of *צָר*, *רִצִּין*, the enemies of Rezin, thirteen MSS., originally seventeen more, now three, and the Keri of one of De Rossi's, read *צָרִי*, the princes of Rezin; which is adopted by Houbigant, Lowth, Döderlein, Dathe, and Hensler. Michaelis, following the LXX., *τοὺς ἐπαισταμένους ἐπὶ ὄρος Σιών*, conjectures *הָרִי* to have been the original reading, and renders, *die Widersacher des Berges Zion*, "the adversaries of Mount Zion," but he is quite uncertain respecting the application of the words. There is, however, no real difficulty in the common reading, which is corroborated by *אֲרָצֵי* in the second member of the parallelism. By the enemies of Rezin the Assyrians are meant, by

whom, under Tiglath-Pileser, Rezin was slain, his capital taken, and the population and that of a portion of Israel carried away into Media. These were to come a second time against Israel; and to aggravate the evil, both the Aramæans and the Philistines would, under the conqueror, rush into the country, and pillage it at pleasure. This took place when Shalmaneser reduced the kingdom of Israel to an Assyrian province, about the year B.C. 730 or 720.—*סָפֵק*, the Pilpel of *פָּקַע*, to interweave, fence, cover, or furnish with armour, with an original reference to the large shields, which often consisted of osiers intertwined, and covered with bull's hide. Comp. the Arab. *شاي*,

spinis munivit parietem; *شبكة*, *spina*; hence *arma eorumve acumen*.—*אָבַל*, freq. used of the consumption effected by war; hence *מִלְחָמָה*, war, from the synonymous root *אָבַל*, to eat, devour,—*נִלְחַם*, the Niphal of which signifies to engage in battle. Comp. *πολέμοιο μέγα στόμα*. Iliad. κ. 8.

12. *יָבֹה* is more commonly followed by *אֵל* and *צִי*, but it is also in other passages construed with *צָר*, chap. xix. 22; Amos iv. 6. In *רִצִּינוּ* the reference is to Jehovah as the infliker of the punishment.

13. *רֶפֶשׁ*, the palm-branch; from its curved, hand-like shape; but employed here on account of its elevated position on the tree, which is itself one of the most beautiful in the vegetable kingdom.—*אֲרָצֵי*, the reed or rush, which grows in low marshy tracts, and

In a single day.

- 14 The elder, even the honourable, he is the head ;
And the prophet, the teacher of falsehood, he is the tail.
15 For the leaders of this people cause them to err ;
And those who are led by them are destroyed.
16 Wherefore the Lord shall not rejoice over their young men,
Nor will he pity their orphans and widows ;
For every one of them is profane and wicked,
And every mouth speaketh folly.
For all this his anger is not turned away,
But his hand is stretched out still :
17 For wickedness burneth like fire,

attains to the height of eight or ten feet. The different terms here employed are appropriate images of persons in high and inferior stations of life. Thus the LXX. μέγαν καὶ μικρόν. Eleven MSS., and originally three more, prefix α to ὁ, as chap. x. 17, where, likewise, the phrase denotes *quickly, within the shortest period*.

14. This verse Koppe, Cube, Eichhorn, Gesenius, and Hitzig, maintain to be a gloss; principally on the ground, that the contrast so strikingly made in the preceding verse is not kept up in the exegesis here given. But it is obvious from ver. 15, that it was specially the design of Isaiah to degrade and expose the false prophets, which he could not have done more effectually than by comparing them to *the tail*; thus assigning to them the most contemptible position in society. The verse is, therefore, quite in its place, as Hendewerk has ably shewn. Comp. for the other terms, chap. iii. 2, 3.

15. Comp. chap. iii. 12. By מְאִשְׁרִים are meant the lying teachers mentioned in the preceding verse.—בָּלַע, in Kal, to swallow, devour eagerly; in Piel, to destroy, exterminate.

16. בָּחֲרִים, the delectus, young, choice warriors, from בָּחַר, to choose, select the best of any thing. Comp. chap. xxxi. 8, Jer. xviii. 21; and Ps. cx. 3, where יְלֹדִים, youth, likewise signifies youthful warriors.—הִיָּף, an impious, or profane person; Syr. هَيَاف, one who is morally impure, a heathen; Eth. ከሃፋ : a

heretic. The word has generally been rendered *hypocrite*, but apparently without foundation in the Hebrew, or any other of the dialects. It denotes an atrocious, unprincipled character, one who is uninfluenced by regard either to God or man. See Job viii. 13, xiii. 16, xvii. 8.—כָּרַע, see chap. i. 4.

17. רָשָׁע signifies in this place, not wickedness in general, but *idolatry*, the fruitful parent of all manner of evil. Comp. Zech. v. 8: וְזֶה הָרָשָׁע, *This is wickedness*, i.e. idolatry, which was removed from the land of Israel at the captivity, and set down in Babylon, its own appropriate place, vers. 9—11. Its prevalence is compared to a raging fire, which spreads devastation wherever it comes, especially in a forest; and those who indulge in it are compared to briars and thorns, which are easily ignited and speedily consumed. This image is frequently used in the Hebrew Scriptures. See Ps. lviii. 10, cxviii. 12; Isa. x. 16, 17, xxxiii. 12; Micah vii. 4; Nah. i. 10.—וְהָאֵשׁ יִלָּכֵט בְּאֵהָב עָשָׁן, *And they roll upward in a column of smoke*. The verb. לָכַט is a ἀναξ λεγ., but is obviously related to מָלַךְ, *whirling dust*;

Arab. اَلْبَق, Arab. اَلْفَك, to turn; in Hith. to turn oneself about; and expresses the winding or revolving action of a body of smoke rising into the air. Some compare the Arab.

اَبَك, *carnosus fuit*, and the Syr. اَبَك, *gallus gallinaceus, superbo gradu*

And the writers who register evil :

- 2 To turn away the poor from judgment,
And deprive of their right the afflicted of my people ;
That the widows may be their prey,
And that they may plunder the orphans.
- 3 And what will ye do in the day of visitation,
And of desolation which cometh from afar ?
To whom will ye flee for help ?
And where will ye leave your nobility ?
- 4 Except they crouch among the prisoners,
They shall fall among the slain.
For all this his anger is not turned away,
But his hand is stretched out still.

2. *הָפַךְ הַדִּין* differs in signification, as in form, from *הָפַךְ בְּמִשְׁפָּט*, and *הָפַךְ מִשְׁפָּט*. The latter phrases signify to pervert justice, to give a wrong verdict ; the former means to *turn away a cause*, so as to prevent its being brought to trial.—*גָּזַל* conveys the idea of taking away by fraud and violence.—At the close of the verse, the verb assumes the finite form.

3. *יָמֵי*, *day*, is understood as repeated before *שׁוּבָה* ; and *אֶשְׂרָא* is to be supplied before *מִשְׁפָּט* ; which term refers to the Assyrians, who, though distant, are spoken of as already on their march.—*פָּקְדָה*. LXX. *ἐπισκοπή*, in this and several other passages, but also *ἐπίσκεψις*, *ἐκδίκησις*. The root signifies, in such connexion, to come to any one in a hostile sense, to visit so as to punish. Comp. Job xxxi. 14 ; Jer. xxiii. 12 ; and the Greek, 1 Pet. ii. 12. *גָּזַר* is to be taken here, as chap. v. 13, viii. 7, in the sense of nobility. It was to be expected that they might safely be left in their castles and fastnesses ; but the prophet declares that they should form no exception, but be treated like the rest of the nation. Hendewerk is of opinion, that *idols*, the boast and glory of the apostate Israelites, are meant.

4. The Rabbins, Moses, and Kimchi, Abendanus, Noldius, Tremellius, Vi-

tringa, Lowth, Gesenius in his *Lex. Man.*, and others, regard the *Yod* in *גָּזַרִי* as the pronominal suffix, and render, *without me*, in the sense of, *abandoned by me*, and consider Jehovah to be the speaker ; but, though the word is unquestionably thus used Hos. xiii. 4, such an interpretation ill suits the present connexion. It is rather to be taken in the acceptation of *except, if not*, as Gen. xliii. 3, and with *אִם* added,

Amos. iii. 4. Thus the Syr. *ܡܢ*, and Schmid. who supplies *אֶשְׂרָא*. Being properly the noun *גָּזַר*, signifying *annihilation*, from *גָּזַר*, *to consume, bring or come to nothing*, it is simply a negative particle with the *Yod* paragogic. The nobles must either crouch among the prisoners, under the chains with which they are to be loaded, or they must share the fate of the slain.—*בְּתוֹכָם* occurs nowhere else in the sense of *among* ; yet it seems to be purposely adopted here instead of *בְּ* or *בֵּין*, to indicate the low or prostrate condition of the persons described. It may, however, be rendered, *in the place of* the prisoners ; *i. e.* where they are. Thus Kimchi, *בְּתוֹכָם* ; though Abenezra prefers *בֵּין*.—*קָרַע*, though singular, agreeing with *גָּזַר*, ver. 3, is to be rendered in the plural, in accordance with *קָרְעוּ* following. Such enallage is common in Hebrew poetry.

CHAPTER X. 5—34.

The remainder of this chapter contains a prophecy respecting the invasion of Judæa by Sennacherib, and the destruction of his army. The purpose of God in sending him against the Jews is distinctly stated, 5, 6; his proud boastings in reference to his conquests, and his intentions against Jerusalem are described, 6—11; the Divine punishment to be inflicted upon him and his army, when they had finished their work, is denounced, 12—19; promises of mercy are made to the small remnant of the Jews, 20—23; and they are assured of the signal interposition of God on their behalf, 24—27; the rapid approach of the Assyrian army to Jerusalem, and the consternation of the neighbouring cities are then admirably depicted, 28—32; and the section closes with an abrupt description of its entire discomfiture.

From ver. 11, it would appear that this prophecy was delivered subsequent to the capture of Samaria, which took place in the sixth year of Hezekiah, but earlier than the fourteenth year, in the course of which the threatened invasion happened.

-
- 5 Wo to the Assyrian! the rod of mine anger!
The staff in whose hand is that of my wrath.
- 6 Against an impious nation I will send him,
And against the people of my indignation will I give him a charge;
To seize the spoil; and to take the prey;
And to tread them down like the mire of the streets.

5. *וַאֲשֶׁר*, to correspond with *בָּרָם* following, must here be regarded as denoting the Assyrians; but as the king of Assyria is introduced immediately after, it is better to render it in the singular. Instead of *וַאֲשֶׁר*, eight MSS., another at first hand, and one in the margin, read *וַאֲשֶׁר*; but the reading seems to have originated in an attempt to get over the difficulty occasioned by *הוּא*, which after all is only the usual substitute for the substantive verb. Hitzig violently ex-scinds *בָּרָם*, and Secker proposes to read *בָּרָם* instead of it. The sentence is elliptical; requiring *וַאֲשֶׁר* to be supplied after *הוּא*, and *בָּרָם* to be repeated before *וַאֲשֶׁר*. It will then literally read thus: *And the rod which is in their hand is the rod of my indignation.* The Assyrians are first represented as the

instrument of Divine punishment, and then as themselves employing their military weapons in inflicting it.

6. For *וַאֲשֶׁר*, see note on chap. ix. 16. The people against which he was to be sent was that of Judah. They were now to experience the evils which they had seen inflicted upon others, without taking warning. Genesius, Hitzig, and others, suppose Ephraim to be meant; but the reference to the taking of Samaria, vers. 9, 10, 11, is decidedly opposed to this view of the subject. *עַל* *וַאֲשֶׁר* is the genitive of object; *the people on whom my wrath is to be inflicted.*—*לְשׂוֹמוֹ מְרָסִים*, according to the Keri: lit. *to place it a treading*: i. e. to tread them, or cause them to be trodden upon. The usual term for mire, in such connexion, is not *בִּיט*, but *חֶרֶס*, which properly signi-

- 7 But as for him, he thinketh not so,
Neither doth his heart so intend;
But to destroy is in his heart,
And to cut off nations not a few.
- 8 For he saith, Are not my princes altogether kings?
- 9 Is not Calno as Carchemish?
Is not Hamath as Arpad?
Is not Samaria as Damascus?

fies *clay*, and is also thus employed, Job xxx. 19.

7. *לֹא* for *אֲנִי*, but, on the contrary. *לֹא מְעַט*, not a few, a litotes for many.

Thus the Syr. *ܚܕܝܬܐ ܚܕܝܬܐ*, many people.

8. The Assyrian monarch is here, with great effect, introduced as boasting of the number of his conquests; asserting, that there were not any of his princes who had not had the regal dignity conferred upon them. Of course, by *מְלָכִים* we are to understand, not absolute sovereigns, but satraps or viceroys, each having his separate kingdom or province, which he governed, subject to the supreme ruler, who, in reference to his dominion over them, is styled *מֶלֶךְ מְלָכִים*, king of kings, Ezek. xxvi. 7; *מֶלֶךְ מְלָכִים*, Dan. ii. 37. Compare the title anciently assumed by the king of Persia, Ezra vii. 12, and still retained in the formula, *شاهنشاه*, *Shahinshah*, "the Shah of Shahs;" *سلطان سلاطين*, "the Sultan of Sultans," which is given to the Grand Signor; the Egypt. *COYTEN Æ COYTENIOY*; and the Ethiopic *ጉጉገገገገገገገ*: which have

the same signification. Comp. also *ἀνάκτωρ*, Æschyl. Suppl. 533.

9. *Calno*, written *Calneh*, Gen. x. 10; *Calneh*, Amos vi. 2; and, by dropping the *ל*, Ezek. xxvii. 23. LXX. *Χαλάνη*, *Otesiphon*, a very ancient, large, and celebrated city, on the eastern bank of the Tigris, opposite to Seleucia. It was afterwards the winter residence of the Persian kings, till about the time of Mohammed;

and together with Seleucia, obtained from the Arabs, in later times, the name of *المدائن*, *El-Madain*, "the

Two Cities;" but all that now remains are the ruins of a palace, and numerous mounds of rubbish.—*ܒܪܕܝܬ*, Arab. *قرفيسية*, *Kirphisios*, *Cercusium* or *Circessum*. The word is

compounded of *ܒܝܬ*, Syr. *ܒܝܬܐ*, a castle, and *ܡܝܬ*, a proper name. It was a strongly fortified town, on the eastern bank of the Euphrates, at the point where it is joined by the Chaboras, and thus possessed the advantages of an insular position. It was taken by Necho, king of Egypt, and retaken by Nebuchadnezzar, 2 Chron. xxxv. 20; 2 Kings xxiii. 29; Jer. xlv. 2. The conquest mentioned by Isaiah is supposed to have been made by Tiglath-pileser. This city was celebrated in the time of the Romans, and formed their last fortress in the direction of Persia. No notice is taken of its ruins by modern travellers.—*ܡܝܬ*, still called *حملة*, *Hamath*, by the Arabs;

LXX. *Ἐπάθ*, *Ἀπάθ*, *Ἡμάθ*; a large city of Syria, pleasantly situated on both sides of the Orontes, near the northern confines of Palestine. It was originally peopled by the Phœnicians, Gen. x. 18, and in course of time became the capital of a kingdom or principality of the same name, the king of which was one of David's allies, 2 Sam. viii. 9. It is the celebrated city to which the Greeks gave the name of Epiphania, and continues to be a place of great note, containing upwards of thirty thousand inhabitants, and its government comprising

- 10 As my hand hath found the kingdoms of the idols,
And their graven images—
That were superior to those of Jerusalem and Samaria—
11 As I have done to Samaria and her idols,
Shall I not do to Jerusalem and her images?
12 But it shall come to pass when the Lord hath finished the whole
of his work
On mount Zion and Jerusalem,

about one hundred and twenty small towns or villages.—*אַרְפָּד*, Syr. *ܐܪܦܕ*,

Arpad, another city of Syria, at a short distance from Hamath, with which, for this reason, it is usually associated, 2 Kings xviii. 34, xix. 13; Jer. xlix. 23. Döderlein and others suppose it to have been the same with *אַרְבַּד*, *Arvad*, Gen. x. 18; Ezek. xxvii. 8, 11; but this was a Phœnician city, situated on a rock on the coast of the Mediterranean, now called Ruad. No traces of Arpad have been found in later times.—The boast of the Assyrian monarch is, that none of these cities, however strongly fortified, had been able to resist his arms; they had all equally fallen before him.

10, 11. *הָאֱלֹהִים* is a collective noun, which usually takes the article. *רָכִיצָה* signifies *to reach, attain to, acquire*, in reference to the putting forth of the hand in order to find or seize any thing; with *ל* following, *to reach in the way of punishment*, Ps. xxi. 9.—*הָאֱלֹהִים*. The different nations of antiquity had their tutelary gods, under whose patronage they placed themselves, and to whom they considered themselves as belonging. That the king of Assyria, who was himself a worshipper of *אֱלֹהִים*, *non-entities*, should speak of them in this light, has appeared to some to be out of place here; and they have endeavoured to account for the language, on the principle, that Isaiah, by whom all pagan deities were thus regarded, puts the term into the mouth of the monarch. The supposition, however, is unnecessary, since it is obvious that though he did not entertain the enlightened views of the Hebrews, he must have regarded foreign gods as impotent

and worthless, especially after having, with so much ease, conquered the cities and countries of which they were the professed protectors. Whether *כִּן* be here designed to express superiority in *number* or in *power* is somewhat doubtful; yet the latter idea seems the more natural under the circumstances of the case; the king of Assyria having had an opportunity of ascertaining the weakness of both kingdoms by subjugating Ephraim, and by his being called to assist Judah against her enemies.—*אַחֲרָיו* is not in reality different in sense from *אַחֲרָיו* preceding, but is used synonymously with it, and with *אַחֲרָיו*, for the sake of variety. At the same time, as derived from *עָבַד*, *to work, labour, be in pain*, it conveys at once the ideas of *human origin*, and the *grief and pain* consequent upon idol-worship. Comp. Ps. xvi. 4. There is a want of strict correspondence between the protasis and the apodosis in these two verses, occasioned by the comparison made between the foreign images and those of Samaria and Jerusalem. To perfectly agree, the proposition must have run thus: As my hand hath found the kingdoms of the idols, and their images that were superior to those of Jerusalem and Samaria, so shall it find, &c. But as Samaria had already been taken, the proposition required to be modified, which has been done by transferring the comparison to these two cities; and by introducing a new protasis in the form of an interrogation, an apodosis perfectly corresponding to it is brought out. The agreement is marked by the correlatives *כִּן* and *כֵּן*.

12. Having allowed the king of Assyria to carry forward his vaunting to

- Then [saith he] I will punish the fruit of the proud heart of
Assyria's king,
And the arrogance of his lofty looks.
13 For he saith, By the power of my hand I have done it,
And by my wisdom; for I am skilful.
Yea, I have removed the boundaries of the nations,
And plundered their treasures;
And as an hero, I have brought down the enthroned.
14 Yea, my hand hath found, as a nest, the riches of the people;
And as men gather eggs that are left,
So have I gathered all the earth;

the very point at which he was to be arrested in his proud career, Jehovah states the reason why he was permitted to proceed so far, and then declares he will punish him for his pride. *כָּצִי, בִּצְמִי, בְּצִי*, has usually the signification of *cutting, amputating*; but as it is specially used of a weaver, cutting off his web when he has finished it, the idea of *finishing or completing* came to be attached to it, Isa. xxxviii. 12; Lam. ii. 17; Zech. iv. 9. Seventeen of Kennicott's MSS. read *יורה*; one has this reading in the margin; and another reads *יורה ארני*. According to Lowth, the former is also found in three printed editions. In *פָּרִי נֶלֶד לִבִּי קֶלֶד אֲשֹׁר*, four nouns successively occur in construction; three frequently thus occur, as Gen. xlvii. 9; Job. xii. 24; Isa. xiii. 4; and in 1 Chron. ix. 13, not fewer than five; though, strictly speaking, some of them express only one compound idea. Between *פָּרִי*, and *הַמִּצְעָרָה* there is a slight paronomasia, just as there is an obvious connexion between the meaning of the words—*הַמִּצְעָרָה* being used here in the acceptation of glory or beauty as applicable to a stately tree, covered with the richest foliage. Comp. *פָּאֶרָה*, ver. 33. The heart being regarded as the root of our actions, the looks correspond to the leaves, and the actions themselves to the fruit. A finer picture of an arrogant and insolent conqueror than that drawn in this passage cannot be imagined.

13. *מְצִיָּהוּ*, according to the Keri

מְצִיָּהוּ, but correctly *מְצִיָּהוּ*, lit. *things prepared, kept in readiness, laid up*, i. e. *goods, treasures, riches*, from *עָדָה*, *עָדָה*, *paratus fuit, reposuit*; *עָדָה*, *discus*, in quo reponuntur adornamenta, &c., and by meton. the precious things contained in such vessel; Syr. *נִבְמִתָּה*, *their treasures*.—*שׁוֹפָה*, or, as it is spelt in a great number of MSS. *שׁוֹפָה*, in many *שׁוֹפָה*; in others *שׁוֹפָה*: the Poël of *שׁוֹפָה*, to plunder, take as spoil.—Kimchi thinks that in *פָּאֶרָה* either the Aleph is epenthetic, or the word is a dictio composita, formed of *פָּאֶרָה* and *אֲרִי*, which have both the same signification, but combined, tend to augment the idea. There can be little doubt, however, that the true pointing is *פָּאֶרָה*, like a mighty one, or hero. The *פ*, Gesenius and Hendewerk take to be the *Caph veritatis*. See on chap. i. 7.—*יֹשְׁבֵי כְסָאוֹת*, *sitting*, is elliptical for *יֹשְׁבֵי כְסָאוֹת*, i. e. kings and judges. Comp. *וְנָאֵב*, a throne, and

Ps. xxix. 10. The boast of the conqueror is, that, solely in virtue of his own native power and policy, he had put down the distinctions which separated one nation from another, dethroned their kings, and enriched himself with their treasures.

14. Describes the completeness of the Assyrian conquests, as well as the facility with which they had been effected. No resistance was offered, nor did any dare to complain. The reference to the taking of eggs, or

There was none that moved the wing,
Or opened the beak, or chirped !

15 Shall the axe boast itself against him that heweth with it ?

Shall the saw magnify itself against him that moveth it ?

As if the rod should wave them that raise it :

As if the staff should raise him who is not wood.

16 Wherefore the Lord, Jehovah of Hosts, shall send upon his fat
ones leanness,

And under his nobility shall he kindle a burning, like the
burning of fire.

young birds, out of a nest, is exquisite ; and no language could more appropriately have expressed the insatiable rapacity of an invading foe, and the feebleness of those whom he attacked. By נ, *nest*, is meant the contents of the nest.

15. Again the boastful monarch is abruptly checked by Him who had employed him as his instrument, and to whose control he was in absolute subjection. The absurdity of his vaunting is forcibly depicted by supposing the case of an inanimate tool disengaging itself from the power of the intelligent agent by whom it is used, and treating him as if they had exchanged places with each other. נ signifies *to wave any thing up and down*, and in Hiph. as here, to cause any thing thus to move, such as the saw, or the axe. The change of the singular to the plural in נ, is to be ascribed to the introduction of the term שֶׁבֶט, *rod*, which Jehovah had employed of the king of Assyria, ver. 5, and which is thus again applied here with great effect. Comp. for similar plural designations of God, Ps. cxlix. 2 ; Eccles. xii. 1 ; Isa. xxii. 11, liv. 5 ; and see Dr. J. Pye Smith on the Person of Christ, vol. i. p. 468. With respect to the passage itself, the MSS. exhibit considerable discrepancy in their readings. Sixty-six MSS., seven more originally, seven now, and upwards of twenty printed editions, read, נִהְיֶה שֶׁבֶט וְיָחַד נִרְמָזִים, *As if the rod should wave itself AND those who raise it*. Eight MSS., originally one, and now another, have the singular נִרְמָזִים, *HIM that raiseth it*, which is supported by the Syr. and Vulg. Four or five

codices read עַל נִרְמָזִים, but both these latter appear evidently to be emendations. The former yields an admirable sense ; but as it wants the suffrages of the ancient versions, it may also be the result of conjecture—a conjecture more ingenious than most of those supplied by the Masoretic school.—נִרְמָזִים. By a Hebrew idiom the negative particle לֹא, prefixed to nouns, often gives them a directly contrary meaning. Thus לֹא אֱלֹהִים, “that which is *not God*,” i.e. an idol, Deut. xxxii. 21 ; Jer. v. 7 ; לֹא אָדָם, *Him who is not man*, i.e. God, Isa. xxxi. 8 ; and so in the present instance by him who is *not wood*, is meant God, who is of a nature altogether different.

16. A resumption of the threatening briefly introduced ver. 12, but dropped to leave room for a further exhibition of the haughty boastings of the Assyrian. It is now specially taken up, and enlarged upon to ver. 19.—There can be no doubt that, in consequence of Jewish superstition, the Divine name has here been tampered with by some copyist. הָרָעוֹן הָאֵדֹם occurs nowhere else in the Hebrew Bible : but הָרָעוֹן הָאֵדֹם occurs chap. i. 24, iii. 1, x. 33, xix. 4 ; and it is the reading of the present verse in upwards of fifty MSS. and more than twelve printed editions.—נִרְמָזִים and נִבְרִי, correspond to and elucidate each other. They are both abstract nouns expressive of the *robust and stately* appearance of the Assyrian captains. Comp. Ps. lxxviii. 31 ; Judg. iii. 29, where the adjective נִרְמָזִים is similarly used ; and Isa. xvii. 4, where both terms occur as here. Targ. רַבְרָבִינֵי, *his princes* or great ones, by explanation.

- 17 Yea, the Light of Israel shall become a fire,
 And his Holy One a flame;
 And it shall burn and consume
 His thorns and his briers in a day.
- 18 And the glory of his forest and of his plantation,
 Both soul and body shall it consume;
 And he shall faint as an invalid.

—In יקר יקר יקר is a paronomasia; comp. chap. xxii. 17; and the figure is derived from the custom of collecting heaps of thorns, &c., and then setting fire to them from below. The passage predicts the sudden and miraculous destruction of the Assyrian army recorded 2 Chron. xxxii. 21; Isa. xxxvii. 36.

17. אור ישראל. Jehovah is called the *Light of Israel*, because he was the author of their prosperity and happiness; so that the phrase contains a double metaphor. *Thorns and briers* stand here for the common soldiers, not so much perhaps in contempt, as in reference to the spears and lances with which they were armed, and in illustration of the figure introduced ver. 16.

18. To express still more strongly the greatness of the destruction with which the hostile army was to be visited, it is compared to the consumption of a forest and a plantation by fire.—נפש, properly the name of a celebrated mountain in Palestine, but also used of other localities resembling it in scenery and fertility, Josh. xv. 55; Isa. xxix. 17; or rather, perhaps, it took the name from them, as thus distinguished. Gesenius considers the word to be a derivative from נר, an orchard, garden, vineyard, and נ used as a diminutive; but this appropriation of נ is not fully established. Lowth proposes נל, which is also uncertain. נפש נפש, from the soul even to the flesh, a proverbial mode of expression, denoting the entire person, and so used adverbially for *altogether, entirely*. נפש, opposed to נפש, signifies *body*, Job xiv. 22; Prov. xiv. 30.—נפש and נפש, connected as here, mean *inclusive of*, and comprehend the whole of what is specified, as in Jonah iii. 5.—נפש נפש. Lowth conjectures that the LXX. must have

read נפש נפש; but this is highly improbable, since their duplicate form, ὁ φεύγων ὡς ὁ φεύγων, exactly tallies with that of the present text, only attaching the signification of *flight* to both words. To neither, however, does such signification attach, except we were to regard נפש as the Pilel of נש, which its position forbids. The following words of the LXX. ἀπὸ φλογὸς καιομένης, are merely added for the purpose of completing the meaning, and have no reference to נפש. The assonance of the words, which is quite in the style of Isaiah, and of the Orientals generally, affords satisfactory evidence that the reading is genuine. We have, therefore, no choice but to select one or other of the two ideas conveyed by נפש: *to elevate or carry a standard*; or, *to be an invalid, sick, &c.* The former is that of the rabbins, and from them, of most of the received versions, of Dathe, and others; the latter is adopted by Hezel, Schelling, Rosenmüller, Gesenius, Hitzig, and

Hendewerk. Comp. the Syr. ܢܦܫܐ, *sick*; the Arab. نَس, Fut. O. and I. *siccus fuit*; *sitivit*, *sitabunda fuit*; ܢܦܫܐ, *extremum vitæ spiritus*; ܢܦܫܐ, *fermè mortuus fuit*. Castel. Comp. note on chap. lix. 19. The meaning is, that the king himself, overwhelmed by the miraculous overthrow of his army, should be so completely dispirited as to resemble a wretched invalid, sinking through weakness and want of sustenance. The supposition of an ensign or standard-bearer being referred to, proceeds upon the principle that the army should be affected by his giving way, whereas the connexion requires that the action specified should be conse-

- 19 And the remnant of the trees of his forest shall be few;
So that a child may count them.
- 20 And it shall be in that day,
That the remnant of Israel, and the escaped of the house of
Jacob,
Shall no more stay themselves upon him that smote them,
But they shall truly stay themselves upon Jehovah, the Holy
One of Israel.
- 21 Yet only a remnant shall return, a remnant of Jacob
To THE MIGHTY GOD;
- 22 For though thy people Israel be as the sand of the sea,
Only a remnant shall turn to him.

quent upon the destruction of the army.

19. *מִסְפָּר* is not, according to the usage of the language, a number, in the sense of *numerous*, but *few in number*, which the following clause also shews. Comp. *מִסְפָּר*, Gen. xxxiv. 30; Deut. iv. 27; and *מִסְפָּר*, by itself, as here, Deut. xxxiii. 6. The number of men smitten in the camp of the Assyrians amounted to a *hundred and eighty-five thousand*. Isa. xxxvii. 36.

20. *בַּיּוֹם הַהוּא*, in that day, is not to be restricted to the precise day of the fall of the enemy, but includes also the future. See note, chap. iv. 1. The prophet might have employed the verb *הִסְתַּיֵּךְ*, as chap. vii. 9, to express the exercise of trust in God; but the idea of *סִפָּה*, staff, being suggested by *סִפֵּהוּ*, him that smote him, it was more natural to employ the Niphal of *שָׁעַן*, to lean, as one does upon a staff, for support. Such of the Jews as survived the calamity would be convinced of the folly of dependence on Assyria, and henceforth put their trust in Jehovah alone, from whom their confidence ought never to have been transferred. *בְּאֱמֶת*, in truth, truly, i.e. sincerely—the meaning being, that when attacked by external enemies in future, they should not profess to make God their confidence, and yet call in a foreign king to protect them, as they had lately done when threatened by the confederated forces of their neighbours. The prediction was fulfilled in the subsequent history of the Jews.

21—23. Having spoken of *שָׁרֵי*, the remnant, Isaiah repeats the term with emphasis in this verse, to shew that how sincere soever might be the general trust of the Jews in God, as it respected temporal deliverances, comparatively few of them would be converted to *אֱלֹהֵי גִבּוֹר*, THE MIGHTY GOD, i.e. the Messiah, predicted under this title, chap. ix. 5. The language is exceedingly abrupt and elliptical. Before the former *שָׁרֵי*, supply *יֵשְׁבֻר*, yet only. This the 22d verse shews to be absolutely requisite in order to complete the sense; as does also the reasoning of the Apostle, Rom. ix. 27, 28, where the passage, quoted in application to the rejection of Christ by the great mass of the Jewish nation, would lose its point, were the words not to be rendered, "only a remnant shall be saved." See Stuart and Hodge. —*גִּבּוֹר*, is usually referred to *מִסְפָּר*, as its subject; but this construction, considering the position of the word, is harsh. It seems much more natural to connect it with the verb immediately before it, and regard *אֱלֹהֵי גִבּוֹר* as the antecedent. That *שֵׁנ* is also followed by *גִּבּוֹר*, when true conversion is meant, see Hos. xii. 7, *וַתֵּשֶׁבֶת בְּאֶמְתָּךְ הַשֵּׁנ*, —*תְּכִלָּתוֹ*, completion, consumption, consummation, entire destruction, from the Piel of *כָּלָה*, to be completed, spent, wasted. —*הֶחֱרִיעַ*, decided, determined, not without primary reference to the incision of the sentence pronounced by a judge, in some tablet, or other hard substance: *קָרַע* signifying to cut, cut into. It was hence considered to be *fixed and*

- A consummation is determined,
 Overflowing with righteousness ;
- 23 Surely a consummation, even that which is determined,
 Shall the Lord, Jehovah of Hosts, effect in the midst of all the
 land.
- 24 Nevertheless thus saith the Lord, Jehovah of Hosts :
 Fear not, O my people ! that inhabitest Zion,
 Because of the Assyrian ;
 He may smite thee with the rod,
 And raise his staff against thee,
 In the manner of Egypt ;
- 25 But yet a very little while, and the indignation shall be
 completed,

irreversible, which is the idea in the present passage—שֶׁפָּרַח צִדְקָה, *overflowing with*, or pouring in *just retribution*. See for the verb, chap. viii. 8.—פָּרַח וְהִתְרַצָּה, is only, by hendiadys, a different form for בָּלֵן קִרְיָן. Comp. chap. xxviii. 22 ; Dan. ix. 27, xi. 36. The ו before הִתְרַצָּה is expletive.—Seventy-three MSS. at least, originally four more, now five, and one in the margin, together with seven printed editions, omit בָּל, as does also the Targ. ; but it was more likely to be omitted than inserted by a copyist : the usual forms being בָּלֵן קִרְיָן, or בָּלֵן קִרְיָן. That the plenary form exhibited in the textus receptus is not without a parallel, comp. בָּלֵן קִרְיָן, Deut. xi. 6 ; LXX. ἐν τῇ οἰκουμένῃ ὅλην. The phrase is emphatic.—The entire bearing of these verses, viewed in connexion with the application of part of the language by Daniel to the final destruction of Jerusalem, and the use made of them by Paul as above referred to, leaves no room for doubt that they were designed by the Spirit of God to describe the awful punishment to be inflicted on the Jewish nation for their rejection of the Messiah, and the comparatively small number by whom he would be received.

24. The prophet returns to his immediate subject—the Assyrian invasion, and exhorts the people in Zion not to be intimidated by the event.—לֹא has an adversative rather than a causal power in this connexion :

notwithstanding, nevertheless.—בָּרֶךְ מִצְרָיִם is to be rendered, neither “in the way to Egypt,” nor “in the way from Egypt,” but, *in the manner of Egypt*, i.e. *as Egypt*, or, the Egyptians *did*—the manner in which they acted towards the children of Israel. Comp. for this use of בָּרֶךְ, Ezek. xx. 30. In ver. 26, the phrase is similarly used, only with this difference, that Egypt, instead of being used in the active, is taken in the passive acceptance of the term : *as he did against Egypt*. Comp. for the passive, Amos. iv. 10. There is thus a beautiful contrast between the two verses.

25. מִצֵּם מִצֵּר occurs again chap. xvi. 14, xxix. 17 ; and is appropriately given in German, *ein klein wenig*. Synonyms are frequently used in Heb. to express intensity.—וְצֵם, *indignation*, signifies here the punishment inflicted by Jehovah upon the Jews. When that punishment should be completed, the Divine displeasure (צֵם) would be turned against their enemies, and effect their destruction. וְצֵם, without either the article, or the pronom. affix, is quite in the style of Isaiah. See chap. xxvi. 20, so that the alteration made by Lowth cannot be sustained. For הַתְּלִיָּהִם, *their destruction*, five MSS., three others originally, and seven printed editions, read הַתְּלִיָּהִם, *their perfection*, i.e. perfect or complete end : but the former, according to usage, is the more appropriate, and has the suffrage of most of the ancient ver-

And my anger in their destruction.

26 For Jehovah of Hosts shall raise up a scourge against him,
As the slaughter of Midian, at the rock Oreb.

His rod shall be upon the sea; he shall raise it
In the manner of Egypt.

27 And it shall be in that day,
That his burden shall be removed from thy shoulder,

sions. It is derived from *בָּלָה*, Arab. *بلى*, *to grow old, be worn out, come to nothing*; hence *בָּלָה*, *afflictio*; *בָּלָה*, *failure, destruction*. The letters *כ* and *נ* being very similar, have often been mistaken for each other. The prepos. *עַל* marks the object on which the Divine anger rests.

26. *ו* is here equivalent to *וְ*, and introduces the cause of the destruction predicted at the end of the preceding verse.—*שֶׁבַע*, Arab. *سوط*, *a whip or scourge*, used figuratively to denote any hostile invader, or any awful plague or calamity which God inflicts upon a people. For the reference, see Judges vii. 25. As Oreb, one of the two kings of Midian, after escaping the slaughter of his troops, was taken and slain at a rock of the same name, so Sennacherib should escape from the calamity which destroyed his army, but he also should afterwards be killed. By *יָם*, *the sea*, is meant the Euphrates, the symbol of the Assyrian power. Comp. chap. xix. 5; Nah. iii. 8; where it is used of the Nile. For the fulfilment, see chap. xxxvii. 36—38. The second reference is to the unexpected and complete overthrow of Pharaoh in the Red Sea, Exod. xiv. 26, 27.

27. This verse shews that the discomfiture of Sennacherib should be followed by the immediate liberation of the Jews from the oppressive tribute that had been imposed upon them. The concluding words *וְהָיָה עָלֶיךָ* present no difficulty as to construction, or in regard to their signification, taken separately; but few sentences have more perplexed interpreters, as it respects the sense. Viti-
trina fancifully labours to establish

an identity in meaning between *שָׁמַן* and *χρίσμα*, 1 John ii. 27. Secker and Lowth indulge as usual in conjecture, but very unsatisfactorily. Gesenius strongly, but justly, calls the word, *משכמה*, which Lowth proposes, an *Unding*, a thing that has no existence in the Hebrew language: and with Hitzig, Maurer, and others, takes the term in the ordinary acceptation of *fatness*, and supposes the prophet to be comparing Israel to a fat and wanton bullock which shakes off the yoke. But to this exegesis it must be objected, that it neither gives the proper force of the verb *יָבֵל*, which signifies *to spoil or destroy*, nor does it suit the connexion, in which no intimation is given of the Jews themselves breaking the yoke that had been imposed upon them. Besides, there would scarcely be any propriety in introducing a clause with this sense, after the statement already made in the verse, distinctly announcing the removal of the yoke. I am, therefore, inclined with the Targ., Jarchi, Kimchi, Munster, Vatablus, Castalio, Grotius, and others, to consider *שָׁמַן* as denoting the *oil* with which the Jewish Kings were anointed, and hence by common figure, *the persons thus anointed*. Most of those who adopt this acceptation of the word, apply the passage to Hezekiah, and suppose the meaning to be that, *בְּכִנִּי שָׁמַן*, for his sake, as the anointed king of the Jews, the Lord had broken the Assyrian yoke. But may we not with Munster ask: "Quid si Propheta hic respexerit ad Christum Domini?" Thus the Targ. *וְהָיָה עָלֶיךָ מֶלֶךְ מְשִׁיחָא*, *and the nations shall be broken before the Messiah*. This interpretation well agrees with the manner and design of the prophet, who ever and anon reverts to the promised Deliverer, and

And his yoke from thy neck :

And the yoke shall be destroyed because of the anointing.

28 He hath arrived at Aiyath ; he hath passed through Migron ;
At Michmash he hath laid up his baggage.

29 They have gone through the pass ;

Geba they have made their night-quarters.

frequently, as here, most abruptly, in consequence of some temporal circumstance or event which the Holy Spirit employed, in order to suggest Him and the great salvation to his mind. What strongly corroborates this view of the passage, is the close connexion between the words in question and chap. xi., which is undeniably predictive of the Messiah, and must have followed immediately but for the intervening description of Sennacherib's impending march against Jerusalem. In the Translation, however, I have not felt authorized to employ the term *Anointed*, but have retained the word already existing in our common English version, which is at once true to the original as a translation, and yet furnishes an index to the just exegesis of the words.

28. From this verse to the thirty-second inclusive, we have a minute and animated graphic description of the approach of the Assyrians towards Jerusalem, and the consternation into which it threw the inhabitants of those towns which lay in their route. That it is an historical description of the past, Hitzig, and those who think with him, can only maintain on a settled principle of unbelief with respect to prophetic inspiration. Even Gesenius is constrained to admit that it is *ideal*; which would be true, if thereby were meant that the circumstances existed at the time only in the mind of the prophet, and in that of Him by whom he was inspired : but what he intends is, that it was merely matter of imagination and poetical colouring. Consistency of interpretation, however, compels to the conclusion, that, whatever there may be of singular poetic beauty in the passage, it is strictly prophetic, and was historically fulfilled. What decides it to relate to the

future is the occurrence of Imperatives, ver. 30, which we never find in descriptions of the past.—עַיָּת, *Aiyath*, LXX. Γαι, *Aggai*, occurs only here under this form, but is called עַיָּה, *Aiya*, Neh. xi. 31, and doubtless is the same as עַי, עַי, *ai*, a royal city of the Canaanites, situated on an elevation, within the northern confines of Benjamin, at a short distance to the east of Bethel, Gen. xii. 8, and nearly due north-east from Jerusalem. It was taken and destroyed by Joshua, chap. viii., but was afterwards, to some extent, rebuilt, Ezra ii. 28. In the time of Eusebius and Jerome, only a few inconceivable ruins remained.—מִגְרֹן, *Migron*, the LXX. by mistake, Μαγγεδών, is described, 1 Sam. xiv. 2, as situated at the northern extremity of the hilly country of Gibeah, at some distance to the south-east of Bethel.—בִּקְעָה, *Biqeah*, Ezra ii. 27, בִּקְעָה, LXX. Μαχμάς, Josephus, Μαχμά; a town still farther in advance, towards the south-west, but east of Bethaven, 1 Sam. xiii. 5 ; and, according to Eusebius, near Ramah, about nine miles from Jerusalem. In his time it was a place of some note. It was chiefly important in a military point of view, on account of the pass in its vicinity, mentioned in the following verse. This place the Assyrians chose as the dépôt of their baggage, considering it a fit place to fall back upon in case of a repulse.

29. Special notice is taken of the pass at Michmash presenting no obstacle to Sennacherib. This pass was confined by two sharp cliffs, called Bozez and Seneh : the one facing Michmash on the north, and the other Gibeah on the south. In the time of Saul it was defended by a garrison of Philistines, 1 Sam. xiv. 4, 5, and is represented as exceedingly steep, ver. 13. From the term occurring in the plural, מִצְיָוִת, 1 Sam. xiv. 4, it appears

Ramah trembleth ;
Gibeah of Saul fleeth.

30 Give a shrill cry, O daughter of Gallim !

Listen, Laish !

Aniyah ! Anathoth !

31 Madmenah is fled ;

The inhabitants of Gebim have taken to flight.

to have consisted of more than one gorge or defile : probably there was one main opening, in which were two or more divisions, formed by remaining portions of the rock.—גְּבִי, *Geba*, LXX. by mistake, from ver. 28, 'Ayyal, elsewhere, ראשֹׁא, a city of the Levites on the northern limit of the tribe of Judah, but in that of Benjamin ; hence called Geba of Benjamin, 1 Kings xv. 22.—גְּבִי בֵּיתֵי לֵוִי is not to be rendered, *Geba is their quarters* ; but, *they have taken up quarters at Geba* : i. e. for the night. Lowth, and after him, Döderlein, Dathe, and others, taking לֵוִי to be the pronoun of the first person plural, and not finding it to agree in construction, change the reading into לָמָּו, *to them* ; whereas it is the third singular of the verb בָּיַת, *to remain over night, to tarry for a night*. For the form בֵּיתֵי לֵוִי, comp. בֵּיתֵי בְּנֵי, 2 Sam. iv. 5, where הֵם, the sign of the Accus. is expressed.—רָמָה, *Ramah*, lit. *the high place*, so called from its elevated situation. It also lay in the tribe of Benjamin, about six miles north from Jerusalem, in the direction of Bethel. Its site is now occupied by a village named Nebi Sahamiel, and it is not to be confounded with another town of the same name, now called Ramla, on the road from Jerusalem to Joppa, which was first built in the eighth century.—גִּבְעַת שָׁאוּל, *Gibeah of Saul*, LXX. πόλις Σαούλ, so called to distinguish it from a town of the same name in Judah, Josh. xv. 57, and from its having been the birth-place, and afterwards the residence of Saul, 1 Sam. x. 26, xv. 34. An Arab village called جيب, *Jib*, is now supposed to occupy its site.

30. גַּלִּים, *Gallim*, occurs elsewhere only 1 Sam. xxv. 44, and in connexion with לַיִשׁ, *Laish*, as here ; only the lat-

ter is there the name of a man, and not of a place. Though we have no other notice of a Laish in Judah, it is clear from the present passage, that a place of that name must have existed ; for the construction that would suppose a reference to the celebrated city so called, near the sources of the Jordan, is too violent to be admitted. The ה is paragogic.—אֲנִיָּה *Aniyah*, has unnecessarily perplexed interpreters. It is neither an adjective nor a verb, but the proper name of a place, most probably *Bethania*, or *Bethany*, i. e. בֵּית־אֲנִיָּה, the הֵא being dropped, as freq. in proper names. Comp. *Beth-Asmaveth*, and *Asmaveth* ; *Beth-Baal-meon*, and *Baal-meon*. Hitzig suggests אֲנַחְיָה, *Ananiah*, which occurs Neh. xi. 32, in connexion with Nob and Anathoth as in Isaiah, and is probably only another form of אֲנִיָּה, the Nun being dropped, and compensation being made by Dagesh inserted in the Yod ; as אֲנִי for אֲנִיָּה. What supports this opinion, is the proximity of Bethany to Anathoth ; the former being two, and the latter three miles from Jerusalem, in the direction of Jericho. The inhabitants of Gallim were to raise a shrill cry, צִלְצִל, and thus give the alarm to the three neighbouring towns of Laish, Aniyah, and Anathoth, the situation of which being more towards the east, would afford their inhabitants time to escape before the enemy advanced.—אֲנָתוֹת, *Anathoth* was one of the cities of Benjamin given to the priests, and was the birth-place of Jeremiah, Jer. i. 1. It is still known by the name of *Anâta*.

31, 32. Of *Madmenah* and *Gebim* we have no further notices : מַדְמָנָה, *Madmannah*, Josh. xv. 31, lying too far south to suit the present connexion.—מְגִבִּים, the Hiph. of מָגַב, Arab. مغان, *con-*

- 32 A day more, to halt at Nob,
And then he will shake his hand
Against the mountain of the daughter of Zion,
Against the hill of Jerusalem.
- 33 Behold! the Lord Jehovah of Hosts
Shall cut off the branches with a tremendous blow;
The high of stature shall be cut down,
And the lofty shall be brought low.
- 34 And he shall hew the thickets of the forest with iron,

fugit ad aliquem, *to flee for refuge*, but used intransitively to agree with נִבֵּן. — נִבֵּן, *Nob*, LXX. Νόβα, (though here reading בִּיר, they have rendered it ἡ χερύ,) a sacerdotal city, so near to Jerusalem that the latter was visible from it, though surrounded by mountains. It had a sanctuary, in which a regular religious service was performed, 1 Sam. xxi. 4, 6, 9, xxi. 13.—The article in בִּיר has little or no force, and may best be rendered indefinitely. The meaning is, that Sennacherib would only spend a day at Nob, in order to reconnoitre the city of Jerusalem, muster his troops, and prepare for the attack. — נִבֵּן יָד לַיָּד, like נִבֵּן יָד לַיָּד, means to shake the hand as a gesture of threatening.—For בִּיר, in the phrase בִּירֵי הַכֶּרִי, the Keri proposes נֶבֶן, which is the textual reading of a vast number of MSS., and several of the earliest and best editions, and is adopted in that of Hahn. None of the ancient versions have read בִּיר, *house*. — בִּירֵי הַכֶּרִי, *the hill of Jerusalem*, occurs only in this place.

33. Having conducted the proud Assyrian within view of Jerusalem, and allowed him and his forces a day to rest in the vicinity, the prophet at once changes his tone, summons attention to the sudden and unexpected prevention of the attack by a miraculous intervention of Divine power, and describes, in language similar to that which he had employed vers. 17—19, the tremendous overthrow that would ensue. That the subject of the destruction here predicted is the king of Assyria and his army, and not that of Jerusalem by Nebuchadnezzar, which Michaelis, Koppe, Döderlein, and others, suppose to be meant, cannot,

I think, be fairly called in question.—

נִבֵּן, شَعَب, *dissecuit, to divide*, separate one thing from another, break or lop off branches from a tree. The verb occurs nowhere else.—פְּאֵרָה = פְּאֵרָה signifies *beautiful branches*, the ornament of trees; and, metaphorically, the most showy and imposing parts of an army. Forty MSS. read פְּרָה, which signifies *a wine-press*; and thus the Targ., Symm., and Theod., but erroneously. See Gesenius *in loc*.

34. The metaphor of cutting down a wood is continued, only a prominence is given to the instrument; and the metaphor is amplified by a comparison of the closely-united bands of the army to intertwined thickets of underwood, and of the whole mass of which it was composed, to Lebanon, the largest and most majestic mountain in the vicinity of Judea. This celebrated mountain, in Heb. הַבֵּיָן, *the White Mountain*, Arab. جبل الثلج,

the Snow Mountain, from the perpetual snows which cover its summits, consists of two parallel ridges, stretching in a northerly direction between Phœnicia and Damascus, and intersected by البقعت, the Bekaa, or valley, otherwise known by the name of Cœlosyria. The more easterly goes by the name of Anti-Libanus, and is upwards of 9,000 feet high. The Arabs say of it, that it carries winter on its head, spring on its shoulders, harvest in its bosom, while summer sleeps at its feet. Its terraces are covered with gardens and cultivated fields, and present the most enchanting prospects to the eye of the tra-

And by a mighty one shall Lebanon fall.

veller. By *בְּחַל*, *instruments made of angel* by whom the catastrophe was to *iron*, such as axes and hatchets, are effected. Thus Kimchi. meant; and *אֲדִיר* denotes *the mighty*

CHAPTER XI.

By an easy transition, the prophet here introduces the person, character, and kingdom of the Messiah, 1—10; describes the extension of the Gospel among the nations of the earth; and predicts the restoration of the Hebrews from the Babylonish captivity, and from their various minor dispersions, and their happy union in their own land, 11—16. That it is to a past and not to any future restoration of the Jews reference is here made, is manifest from the mention made, ver. 14, of the Philistines, &c., who no longer exist, but whom we are compelled to understand as being literally meant, on the same principle that Judah, Ephraim, Assyria, Egypt, &c., are to be interpreted literally, 11—13.

With respect to the application of this prophecy to the Messiah, a greater degree of unanimity obtains among interpreters than in reference to almost any other. The exposition given of the first verse, in the Targ. *יֵשֶׁע מִלְכָּא בְּנֵהוּ דִּישִׁי וְקִשְׁיָהָ מִבְּנֵי בְנֵהוּ דִּיהוֹשִׁעַ*, “And the king shall come forth from the sons of Jesse, and THE MESSIAH shall grow up from his sons’ sons,” has been sustained and defended by Jarchi, Abarbanel, and Kimchi; by the best biblical scholars since the Reformation; especially, among the moderns, by Michaelis, Döderlein, Lowth, Koppe, Beckhaus, Reinhard, v. d. Palm, Dereser, Jahn, Rosenmüller, and Hengstenberg; and even Eichhorn, Gesenius, and Hitzig, are forced to fall in with such application, though, as might be expected, they only recognise their *ideal* Messiah in the chapter. It appears from Theodoret, that, in his time, some of the Jews considered Zerubbabel to be meant; Ephraim Syrus, Abenezra, v. d. Hardt, White, Bardt, Hezel, Paulus, and some others, refer it to Hezekiah; Barhebræus, Grotius, and Dathe, to Hezekiah primarily, and secondarily to Christ. Its application, however, to our Saviour is clearly sanctioned by the N. T. Not to insist on our Lord’s declaring that he is the ROOT and the OFFSPRING of David, Rev. xxii. 16, (comp. chap. v. 5,) we find ver. 10 expressly quoted, Rom. xv. 12, to prove his dominion over the believing Gentiles. On 2 Thess. ii. 8, see ver. 4.

1 BUT a Shoot shall come forth from the stem of Jesse;

1. The *ו* at once closely connects the chapters, and intimates the contrast between the king of Assyria, and the Messiah, about to be described. — *יִצְחָק* is used of the coming forth, or springing up of plants, 1 Kings v. 13; Gen. i. 12, 24; Isa. lxi. 11; but also tropically of descendants, Gen. xvii.

The Spirit of counsel and might ;

The Spirit of knowledge and of the fear of Jehovah.

- 3 So that he shall be of quick perception in regard to the fear of Jehovah ;

prehending the whole circle of mental endowments and moral excellences by which it is possible for intelligent beings to be distinguished. The primary idea conveyed by the root **חָכַם**, *is that of solid, practical knowledge*—to be possessed of clear, definite, adequate, and influential conceptions relative to the nature of objects, and so capable of judging and pronouncing rightly concerning them. In Arab. the idea of giving judgment as the result of such knowledge, is predominant ; hence **חָכַם**, *a judge ;*

חָכַם, *decision, sentence ;* though **חָכִים** signifies *qui res solide, et cum judicio agit*, and is particularly used of a physician, on account of his skill in judging of diseases, and knowing what to apply for their removal. Comp. Job xii. 12, 13, 16, xiii. 5, xv. 8, 9, xxviii. 28, xxxii. 7, 9. **יָבִיחַ** differs from the preceding only as it conveys the idea of *discernment, or discrimination ;* judgment formed by the comparison of things which differ, and a just appreciation of the points of difference. It is derived from **בָּן**, *to separate, distinguish ;* Arab. **بَان**, med. Je. *to be*

distinct, separate. The two terms are frequently coupled together ; Job xxviii. 12, 20, 28 ; Prov. i. 2, iv. 5, 7, viii. 12, 14 ; as are **חָכְמָה** and **יָבוּחַ**, another derivative from the same root.—**עֲצָה**, *counsel*, (comp. **עָצָה**, chap. ix. 5), *plan, scheme, purpose*, and, by implication, the faculty of wisely and advisedly laying a foundation for future action. It is combined with **יָבוּחַ**, *might*, the power adequate for carrying purposes into execution. Viewed merely as a physical quality, wisdom is preferred to it, Eccles. ix. 16 ; but regarded as a moral quality they are equal. In exercise it gives effect to the decisions of wisdom. The idea of military prowess is rejected by Gesenius and Hengstenberg, as totally un-

suitable to the peaceable character of the Messiah ; but as he is also represented in the character of a mighty warrior, Ps. xlv. 3, 4, ex. 1—3 ; Isa. lxiii. 1—6 ; it is not wholly to be excluded.—**יָדָעָה**, *knowledge*, equally with **יָרָא**, *fear*, is in construction with **יָדָעָה**. Both qualities are so closely related to each other, that where only one of them is mentioned the other is understood. By the former is meant a practical acquaintance with the character and will of God ; by the latter, the exercise of all those feelings and dispositions which right views of the Divine character and will are calculated to produce. It is very often put for the whole of true religion ; Job iv. 6, xv. 4 ; Ps. xix. 9 (Hebr. 10), cxxviii. 1, 4 ; Prov. xiv. 26 ; and *in loc.* The charismata here enumerated are for the most part similarly classified, Prov. viii. 12—14.

3. **יִמְלִיכֵהוּ** the LXX. render *ἐμπλήσει αὐτὸν πνεῦμα φόβου Θεοῦ* ; the Vulg. *replebit eum spiritus timoris Domini* ; Saad. **يُمْلِكُهُ**, *inspirabit eum*, which

Michaelis and others adopt ; but no instance can be adduced in support of this rendering. Gesenius and Hitzig translate, *His delight shall be*, which gives a good sense, but is liable to the same objection ; none of the examples appealed to being fairly in point. Besides, it does not so well agree with the following clauses of the verse, as that which retains the idea of *smelling*.

Arab. **اَرَاَحَ**, *captare auram, naribus attrahere, odorem, præsertim gratum.* Schultens, Comm. in Job xxxix. 25, where it is said of the war-horse, **בָּרַחַק יָרִיחַ כְּלָחָה**, “ *he smelleth the battle from far*,” in reference to the instinctive sense which he has of its approach. As none of the senses in animals is more acute than that of smell, and in the ruder states of human existence it is almost incredibly so in man, it came metaphorically to denote *acuteness of perception, clear mental apprehension and intuitive sagacity.* Literally

And he shall not judge by the sight of his eyes,
Nor decide by the hearing of his ears :

- 4 But with righteousness shall he judge the poor,
And decide with equity for the meek of the earth ;
And he shall smite the earth with the rod of his mouth,
And with the breath of his lips shall he slay the wicked.

the passage would read, *He shall be quick-scented in reference to the fear of Jehovah*, i. e. Thus richly endowed with supernatural gifts, he shall not need to form his judgments respecting matters of religion, as others do, by *observation or report*, but shall possess an acute and perfect discernment, by which he shall intuitively perceive their nature and relations, and give his decisions accordingly. For the fulfilment, see Matt. ix. 4, xi. 27, xxii. 18 ; Mark ii. 8 ; John ii. 24, 25 ; Rev. ii. 2, 9, 13, 23, &c.—The ו is used *ἐκβατικῶς*, and points out the result of the conferment of the spiritual gifts.

4. The parallelisms in this verse are most complete: each part corresponding to each. Between שֶׁבַע and דִּוְרָיו, little difference exists ; only the latter, followed by ל, implies carrying the sentence into execution for the benefit of those in whose favour it has been given. Lowth's version, *He shall work conviction in the meek*, even were it borne out on grammatical principles, destroys the unity of the sense. In דָּלִים, respect is had more to external circumstances, or to a state of spiritual destitution ; in עֲנִיָּוִים, to disposition of mind—the result of sanctified affliction. Comp. Ps. lxxii. 4, 12, 13 ; Is. lxi. 1 ; Zech. xi. 7 ; οἱ πτωχοί, Luke vi. 20 ; οἱ πτωχοὶ τοῦ πνεύματος, Matt. v. 3 ; οἱ πρᾶεῖς, v. 5 ; comp. xi. 5 ; James ii. 5. The attention of our Saviour was particularly directed to the condition of the poor, both in spirit and outward circumstances ; and such chiefly, in every age, have reaped the glorious benefits of the Gospel.—Houbigant's conjecture, that for שֶׁבַע, *rod*, we should read שֶׁבַח, *blast*, which Lowth adopts, is to be rejected, not only on the ground that no such word exists in the Hebrew language, but also on account of the adaptation of שֶׁבַע, *rod*,

to express, in the usual style of Isaiah, the severity of the punishment to be inflicted. Its being referred to the *mouth*, שֶׁבַע, is founded on the idea of the punishment being *ordered or denounced*, just as the *command* to slay the wicked is, in the other member of the parallelism, called רִיחַ שֶׁפָּתָיו, *the breath of his lips*. Thus also the Arab.

عصا, *baculus*, the Kamoos explains by ادب, *castigation*, and لسان, *tongue*.

Comp. Job xv. 30. The idea of blast, or wind, is totally foreign to the passage, as is also that of the preaching of the Gospel, which some commentators have introduced into it. Comp. Heb. iv. 12 ; Rev. i. 16, xix. 15, where the sword, as an instrument of punishment, is likewise spoken of in connexion with the mouth.—אֶרֶץ, parallel with שֶׁבַע, is put by metonymy for *the inhabitants of the earth*, and by implication, *the ungodly*, as κόσμος frequently signifies in the N. T.—רָשָׁע is a collective noun, like ὁ ἄνομος, 2 Thess. ii. 8, where the words of Isaiah are supposed to be alluded to. What confirms this supposition, is the construction put upon the prophecy in the Targ. : אֶרְמִיָּלוֹס רָשָׁעִים, *he will slay the wicked Armilus*. This name is given by the Jews to a notoriously flagitious character who, according to the statements of their writers, is to appear at Rome, and kill Messiah, the son of Joseph, but is to be himself slain by Messiah, the son of David. See Buxtorf. *Lex. Chald. in voc.* and Eisenmenger's *Entdecktes Judenthum*, Th. ii. pp. 705—715. The text in Isaiah obviously implies, that preeminence in wickedness should characterise those on whom, as his enemies, Christ would execute extreme punishment. This also is the import of the emphatic terms, ὁ ἄνθρωπος τῆς ἀμαρτίας, ὁ

- 5 And righteousness shall be the girdle of his loins,
And faithfulness the girdle of his reins.
- 6 Then shall the wolf dwell with the lamb,
And the leopard lie down with the kid ;
The calf also, and the young lion, and the fatling shall be together,
And a little child shall lead them.

νόσ της ἀπωλείας, 2 Thess. ii. 3, and of the whole description contained in the following verses.

5. קָיָם relates to the claims of *justice*, as bearing upon actions ; קָיָם to those of *truth* in keeping promises. The two terms, or their synonymes, frequently occur together, Deut. xxxii. 4 ; Ps. cxix. 75, 138 ; Prov. xii. 17.—Lowth, misled by the LXX. and other ancient versions, which frequently introduce variations where there is none in the original, alters the second קָיָם into קָיָם. Gesenius has shewn, by a great number of instances, that in the book of Isaiah the same word is repeated in the second member of a parallelism. Symm. has περίζωμα in both cases. To be *girded*, denotes strength and readiness for action. See chap. v. 27 ; Job. xxxviii. 3.

6. From this verse to the ninth inclusive, the prophet furnishes a description of the peace and happiness to be enjoyed under the reign of Messiah, which, for boldness and exquisite choice of imagery, far surpasses the sublimest passages in which the classical poets celebrate the renewal of the golden age ; indeed, nothing can exceed in beauty the scene here depicted. Numerous passages adduced by Lowth and Gesenius from Virgil, Horace, Theocritus, Ferdoosi, Ibn Onein, as also from the Zendavesta, and the Sibylline Oracles, clearly establish the fact of the prevalence of such figurative language ; and render in the highest degree improbable the interpretation of Hengstenberg, and some other expositors, who consider Isaiah to be literally predicting an entire change in the nature of the brute creation, and its restoration to its primeval state before the fall. Of the different passages that occur in heathen poets, the most apposite is that of Claudian :—

“Securum blandi leporem fovere mollosi

Vicinumque lupopraebuitagnalatus.
Concordes varia ludunt cum tigride damæ

Marsalam cervi non timuere jubam.”
Prol. ii. de Rapt. Proserp.

By the animals specified are meant *persons* resembling them in their natural dispositions and habits ; and by their living and feeding together in peace and harmony is adumbrated that state of true union, fellowship, and peace, which those enjoy who submit to the reign of the Redeemer, and conform to the laws of his kingdom. To look for the accomplishment of the prophecy in the experience and conduct of such as possess merely the name of Christians, or to refer its fulfilment to some future day, because so many wars, bickerings, and contentions, have hitherto more or less obtained among nations or communities professedly Christian, would be to torture the passage in order to make it speak a language foreign to its spirit and design. It has been verified in every age, in proportion to the extent in which genuine Christianity has exerted its influence. Characters the most ferocious have been subdued ; and those who had been living in malice and envy, hateful and hating one another, have “put on as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another,” Col. iii. 12, 13. For the exhibition of contrary tempers and dispositions, the religion of the Son of God is in nowise answerable. So far as any indulge in them, they afford melancholy evidence, that they are influenced by principles uncongenial with the spirit of the Divine kingdom.

- 7 The heifer also, and the she-bear shall feed ;
 Their young ones shall lie down together ;
 And the lion shall eat straw like the ox.
- 8 Yea, the suckling shall play at the hole of the asp ;
 And the weanling shall lay his hand on the den of the basilisk.
- 9 They shall not hurt nor destroy in all my holy mountain ;
 For the earth shall be full of the knowledge of Jehovah,
 As the waters cover the sea.
- 10 And it shall come to pass in that day,

—The ו in יָדְךָ connects in point of time, what follows with the preceding context. There is a singular beauty in the manner in which the *young lion* is introduced into the group between the *calf* and the *falling*. יָדְךָ is emphatic.

7, 8. יָד is an epicenic noun.—יָדְךָ is understood after הִרְחִיבָהּ, and would have been expressed, but for its forming the first word of the following clause.—פָּעַעַע, the Pilp. of פָּעַע, *to stroke, to rub gently with the hand*; then as here, generally, *to caress, play with the hand, find delight in thus playing*.—פֶּתֶן, Arab. بَشَن, *Coluber Beten, an*

asp, or kind of serpent, whose poison kills almost instantaneously; in all probability, the species found by Hasselquist on the island of Cyprus, and called *ἀσπίς* by the modern Greeks. It is seldom more than a foot in length, but in thickness resembles the arm of a man. Bochart, tom. iii. p. 380, &c.; Michaelis, Supplem. No. 2100. The Greek Πύθων, *Python*, is doubtless a derivative from this root.—פֶּתֶחַ, a *light-hole*, or hole for the admission of light, from פָּתַח, *light*.—פָּעַעַע, Aq. βασιλικός, Vulg. *regulus*, the basilisk; according to Michaelis, the Cerast or horned serpent—a small viper, little more than a foot in length; so called from the feelers which are protruded from its head, while it lies hid in the sand. It is exceedingly venomous. Comp. chap. lix. 5; Jer. viii. 17; Prov. xxiii. 32; and Is. xiv. 29, where the cognate פָּעַע occurs. In most of these passages, נָחַשׁ is used along with it.—הָרֶה, a *ἀνάξ* λεγ. Arab.

هَدَى, *to lead or shew the way*, by point-

ing with the hand; hence in Heb. *to stretch forth the hand*.

9. What was obviously implied in the preceding description is now expressly stated, and the cause of the wonderful change specified: the extension of the knowledge of Jehovah. This latter circumstance further shews that the language of the description is figurative. From the correlative terms, הָאֶרֶץ and הָאֶרֶץ, it is manifest, the latter cannot be interpreted of the land of Canaan, but must be taken in its full latitude of signification. LXX. ἡ οὐρανός. Kimchi himself felt that by *mountain*, more was meant than the literal Zion, and he accordingly explains it of the whole land of Israel; but the phrase here employed denotes, in reference to the period of the New Covenant, the Church of God as existing throughout the earth; the locality, so to speak, in which the scene just described should be realized. See chap. ii. 3; Ps. lxxxvii. 1; Is. lvi. 7.—נִתְחַלֵּץ is equivalent to נִתְחַלֵּץ. As an Infinitive, it more definitely marks the subjective nature of the knowledge intended, and the activity of mind with which it is cherished. Comp. for the form, Hab. iii. 13; and for the sense, Jer. ix. 24, xxxi. 34; Dan. xii. 4; John xvii. 3; 2 Pet. i. 2, 3.—הַיָּם, *the sea*, by metonymy for *the bed of the sea*; a very expressive figure, denoting not only that no portion of the inhabited globe shall be destitute of the true knowledge of God, but that this knowledge shall be extensive and profound.

10. The benefits of Messiah's reign were not to be restricted to the Jews, but to be extended among the Gentiles, by whom they would be em-

That to the Root of Jesse, who shall stand as a banner to the people,

Shall the nations repair;

And the place of his rest shall be glorious.

11 And it shall come to pass in that day,

That Jehovah shall stretch forth his hand the second time,

braced, and their glorious results exhibited.—*עַמִּים* and *נָחִים* are not here identical as to subject. By the former, the *tribes* of God's ancient people are meant; by the latter, the *nations* that had been strangers from the commonwealth of Israel. That the plural, as well as the singular form of *עַם*, has this restrictive acceptation, see chap. iii. 13, and the passages there referred to. For the contrast, comp. chap. xlix. 6; Luke xxiv. 47; John x. 16; Acts iii. 25, 26.—*שָׁרָה* *שָׁרָה*, the Nomin. absol.—*שָׁרָה*, *Root*, is here equivalent to *חָזַר* and *נָצַר*, ver. 1, denoting, not that which strikes downward into the ground, but that which sprouts up or springs from the root, comp. Is. liii. 2; Rev. v. 5, xxii. 16.—*נֶגֶד*, a signal of rendezvous, see chap. v. 26.—*לְרִשָּׁה*, signifies to go or repair to for advice, protection, and assistance. See chap. viii. 19. It is never used in reference to application to men for aid; but always respects *religious* application, either to the true God, to an idol supposed to be a god, or to those who pretended to give the responses of false deities. According to the uniform doctrine of Scripture, Jehovah alone is the legitimate object of such application: so that the present use of the phrase identifies the Messiah with Jehovah. The meaning of the prophet is, that the heathen would turn away from every idol and every false ground of confidence, and apply to the Messiah alone for salvation. The version of the LXX. *ἐπ' αὐτῷ ἔθνη ἐλπιοῦσι*, gives the sense, and is therefore quoted by Paul, Rom. xv. 12, in proof of the doctrine, that the Gentiles were to be converted to Christ.—*וְהָיָה מְקוֹמָהּ כְּכָבוֹדָהּ*, lit. *and the place of his rest shall be glory*; but the substantive, *כְּכָבוֹד*, stands adjectively for *glorious*,—an idiom not uncommon in Hebrew. The pronominal reference

in *מְקוֹמָהּ* is *שָׁרָה*, personally considered. *מְקוֹמָהּ* denotes not merely *rest*, *quiet*, *tranquillity*, but also *the locality* in which such rest is enjoyed, see Numb. x. 33; Ps. cxxxii. 14, where the term is synonymous with *מוֹשָׁב*, *dwelling*, or *habitation*, ver. 13. Prefixed as formative of verbal nouns, *מְ* very frequently expresses the place where the import of the verb is realized, as *מִבֵּית*, *מִדָּבָר*, *מִדָּוָה*, &c. The place of Messiah's rest is his Church, those among whom he dwells, and to whom he vouchsafes the experience of his presence, Matt. xviii. 20. Michaelis points the word, *מְקוֹמָהּ*, which is found in one of De Rossi's MSS., and has been in another originally, and renders, *his gifts*: understanding thereby the presents that should be brought to him; but the other interpretation is best supported. Jerome's translation: *et erit sepulcrum ejus gloriosum*, which he certainly did not adopt from his Jewish teacher, is founded on a complete misconception of the meaning of the passage, but has furnished a famous text from which to expatiate on the merits of going on pilgrimage to what is called the Holy Sepulchre.—With respect to the glorious condition of the Church, at the period here referred to, see chap. iv. 5.

11. The commencement of a distinct prophecy relative to the restoration of the Jews. Isaiah, having in prophetic vision contemplated the future Deliverer, and the wide extension of the glorious blessings of his reign, has his thoughts directed to other events that were closely connected with the period which he had just described, but were to precede it, and consequently, interposed between it and that at which he lived. Previous to the appearance of the Messiah, the Jews were to be carried into captivity, not only into Babylon, but also into

To recover the remnant of his people, that remaineth,
From Assyria and from Egypt,

other countries, and their land was to be left in a state of desolation. But in order that they might be in a condition either to receive or reject him, agreeably to ancient prophecy, it was necessary that they should again inhabit Judæa; that their temple should be rebuilt; and their ecclesiastical polity re-established. That it is this, and not any restoration still future, the prophet here describes appears: First, because such is the more natural construction of the passage, and is unencumbered with any of the difficulties which necessarily clog the other interpretations: Secondly, because not only have Ephraim and Judah amalgamated, but all hostility between the tribes has long since ceased: Thirdly, because the nations mentioned in the prophecy no longer exist; and to expound them allegorically, or to subject to such a mode of exposition the entire prediction, is utterly at variance with sound and consistent principles of prophetic exegesis.

To the proposed interpretation no valid objection can be derived from the formula *ביום ההוא*, *In that day*; since it is often used with great latitude of meaning. As employed in ver. 10, it is not to be restricted to the concluding words of the previous prophecy, but must be understood as connecting with ver. 1, and thus marking a period which was to succeed the Assyrian catastrophe. *In or during* this period, the predicted restoration was to be effected.—Before *וְיָשֹׁבֶה* supply *וְיָשֹׁבֶה*—*וְיָשֹׁבֶה* signifies to set upright; to raise from circumstances of captivity or depression; to redeem, and so bring the persons thus liberated into a peculiar relation to their deliverer, whom they are bound to love and serve.—*וְשֵׁנִי*, the second time, is not connected with *וְיָשֹׁבֶה*, to recover, but with *וְיָשֹׁבֶה*, to stretch forth his hand; and refers not to any previous recovery of the Hebrews from the various countries here specified, but to the illustrious deliverance of their ancestors from Egypt in the time of Moses. To this event *וְיָשֹׁבֶה* is applied,

Exod. xv. 16; Deut. xxxii. 6, and freq. Comp. ver. 16.—*אַשּׁוּר*, *Assyria*, and *מִצְרַיִם*, *Egypt*, are first mentioned because they were the most powerful states known to the Jews; and perhaps also because the greatest number of captives would be found within their geographical boundaries. From the former of these countries the descendants both of Israel and Judah returned under Cyrus. Many have, indeed, endeavoured to shew, that only those of the latter were restored, and that the ten tribes still separately exist somewhere on the face of the globe: but their attempts have failed, as every attempt must that would contravene the meaning of such scriptures as the following: Jer. xxxi. 31—34, compared with Heb. viii. 6—13, xxxiii. 7—16; Ezek. xxxvii. 11—28. Into Egypt the Jews were first carried as slaves in the reign of Rehoboam, 2 Chron. xii. 8; others no doubt accompanied Jehoahaz when conveyed thither by Pharaoh-Necho, 2 Chron. xxxvi. 4; great numbers fled thither after the invasion by Nebuchadnezzar, 2 Kings xxv. 26; Jer. xli. 16, xlv. 1; and in the time of the Ptolemies many thousands were resident there, either as slaves, or in a state of voluntary exile, sometimes well treated, and sometimes treated with the utmost cruelty. After the establishment of Jewish independence, B. C. 143, and especially during the civil commotions which ensued in Egypt, many of them embraced the opportunity afforded them to return to Palestine; and to this period we are to refer the fulfilment of the prediction in the text.—*פַּתְרוֹס*, *Pathros*, follows after Egypt, being the southern or upper part of that country, called by the Greeks and Romans *Thebais*, and by the Arabs *سعيد*, *Said*. The name in the native

Coptic is *πεθοῦρης*, *Pethoures*, or without the article, *θοῦρης*; *Thoures*, “the South.” The LXX. have here *Βαβυλωνία*; but in Jer.

And from Pathros, and from Cush, and from Elam,
And from Shinar, and from Hamath,
And from the regions of the sea.

- 12 Yea, he shall raise a banner to the nations,
And shall gather the outcasts of Israel,

xliv. 1, Παθούρης, and Ezek. xxix. 14, Παθωρήs, in both of which the original word is preserved. It was the primitive country of the Egyptians, Ezek. xxix. 14, and is mentioned as distinct from Egypt by Greek and Roman writers, as it is by Isaiah and Jeremiah. In the Genealogical Table of nations, Gen. x., under the Mitzraim division of the Hamites, are פְּתוּרִים, by whom are meant the inhabitants of the same territory.—כּוּשׁ, *Cush*, or *Ethiopia*,

Amhar. ኩብ: lay to the south of Pathros, and, according to Diod. Sic. iii. 3, was peopled from the latter country—see on chap. xviii. 1; and partly on the east side of the Red Sea. It appears to be employed here in its most comprehensive acceptation. The Targum has הודו, *Hodu*, “India,” which embraced the southern and eastern parts of Arabia, and, as it would seem, anciently stretched across towards the Caspian Sea, in the neighbourhood of which we find a *Cush*, Gen. ii. 13. Comp. the prop. name of *Cushan Rishathaim*, a king of Mesopotamia, Judg. iii. 8, 10, and *Cuth*, *Cuthah*, 2 Kings xvii. 24, 30.—Next to the Oriental Cush, Isaiah takes up the adjacent country of עֵלָם, *Elam*, or Elymais, which was properly a province of Persia, lying along the Persian Gulf, but most probably including here Susiana, if not the whole of Persia, since we find it mentioned by the prophets in connexion with Babylonia, Assyria, and Media.—To the west of Elam lay שִׁנְאָר, *Shinar*, which comprehended Babylonia and Mesopotamia, and thus connected Elam and Assyria, already mentioned, with חֲמַת, *Hamath*, the last of the countries specifically named. For this country, see chap. x. 9.—אִיִּם, and frequently אִי, not strictly or exclusively *islands*, but *maritime regions*, whether islands, sea-coasts, or countries circumscribed, or bounded by the sea. In some

instances the term has necessarily the former signification, as Esth. x. 1; Jer. xlvii. 4; but most frequently it is employed to denote the maritime countries situated on the Mediterranean, including Greece, Italy, and other regions in the remote west from Palestine, Gen. x. 5; Ps. lxxii. 10; Is. xxiv. 15, xli. 5; Jer. xxv. 22. The word is derived from אָוַן, Arab. اَوِي,

to dwell, lodge, مَآوِي, dwelling, habitation. Comp. נָאָה נֹוֶה, the same.—Owing to the proximity of most of the countries specified by the prophet, it is extremely probable that the Jews who were carried away captive, would be sold as slaves from one to another of them, or become subject to future migrations, according as the inhabitants were disturbed by hostile invasions. As it respects the west, we learn from Joel iii. 4—6, that the Phœnicians sold them to the Greeks; and to this slave trade further reference is distinctly made, Ezek. xvii. 13. During the Macedonian and Roman conquests, Divine Providence opened a way for the return of the Jews in the west to their own land; and the close relations in which their state afterwards stood to Rome still more favoured such return. Comp. Zech. x. 9—12.

12. נִשָּׂא נֶסֶם לְנִיִּם is not to be explained by נִסָּר לֶנֶס, ver. 10, but by the use of the identical phrase, chap. v. 26, where it is employed in its military import of summoning armies to certain points of attack. While the different nations were engaged in mutual conflict, God would afford his people opportunities of making their escape. This verse only expresses in different language the prediction contained in the preceding. The repetition indicates certainty. נִשָּׂא וְנִסָּר, though of different genders, are not intended to mark the male and female portion of

- And collect the dispersed of Judah,
 From the four extremities of the earth.
 13 Then shall the jealousy of Ephraim depart,
 And the hostile in Judah be cut off;
 Ephraim shall not be jealous of Judah,
 And Judah shall not be hostile to Ephraim.
 14 But they shall pounce upon the shoulders of the Philistines on
 the west;
 Together shall they plunder the sons of the east;

the population, but merely express totality. *Israel* and *Judah* are used distinctively of the descendants of those who composed the two kingdoms.—*כְּנִפֹּהוּ*, lit. *wings*, but as the Arab. *كَنْف*, signifies to surround,

bound, and *كَنْفَة*, *Latus*, and *tractus rei*; *Plaga regionis*; it is evidently employed to express the idea of boundaries, or extreme and distant regions. Comp. Job xxxvii. 3, xxxviii. 13, and Ezek. vii. 2, in which last passage and the present, the numeral *אַרְבַּע*, *four*, is applied to the cardinal points whence come the four winds, Ezek. xxxvii. 9; Matt. xxiv. 31; and to which correspond *αἱ τέσσαρες γωνίαι τοῦ γῆς*, Rev. vii. 1, xx. 8.

13. *כְּנִפֹּהוּ* is the genitive of possession, not of object; and the meaning is, "those *in* Judah," or "those Jews, who are hostile to Ephraim." There is thus a complete correspondence between the two members of the parallelism, which is destroyed by the common mode of rendering the words. Comp. for similar instances of this mode of construction, *וְכָל יְהוּדָה*, Hos. xiii. 2; *אֶתְּנֶנּוּ*, Isa. xxix. 19; Gesen. *Lehrg.* p. 678; and for the sentiment, Ezek. xxxvii. 15—19. The two names of *Ephraim* and *Judah* stand, as in ver. 12, for the descendants of the ten tribes and the two tribes and a half respectively. From the time of the revolt a perpetual hatred and jealousy existed between these divisions; but on the return from the various captivities, they entirely ceased, and the tribal distinction having since become entirely

extinct, their revival is rendered impossible.

14. *כְּתֵף*, Arab. *كَنْف*, *humerus*, properly a *shoulder*, but here used geographically to denote the gradual rising or upper part of a country; or the heights and elevations along a sea coast. Comp. Numb. xxxiv. 11; Josh. xv. 8, 10, 11; where one of these heights is called *כְּתֵף עֶקְרוֹן*, "the *shoulder* of Ekron." Saadias renders the word by *اطراف*, *regions*. For the *Philistines*,

see chap. xiv. 29. These regions of the Philistines the recovered Hebrews would attack with the velocity with which a ravenous bird darts on its prey. Comp. Hab. i. 8.—*בְּנִי־הָמֶזְקִים*, the *sons of the East*, i. e. the inhabitants of Arabia Deserta, which stretched along the east of Palestine, and was, as it still is, inhabited by Bedoweens (*البادية*) or Nomades, who lived in

tents, hence called *Σκηνηῖται*, *Scenites*, and wandered over that large extent of country, according as pasturage was required for their cattle. Job i. 3. They often made predatory incursions into the adjacent countries, especially into Palestine, to the great annoyance of the inhabitants. See Judg. vi. 3; Job i. 15, 17; Jer. xlix. 28, 29; Ezek. xxv. 4. For *Edom*, see chap. xxxiv.; and for *Moab*, chap. xv.—*בְּנֵי יָדָם*, lit. *a sending or putting forth of their hand*, but meaning, "the object of their attack."—*בְּנֵי עַמּוֹן*, the *sons of Ammon*, i. e. the Ammonites, were descended from Lot, Gen. xix. 38, and inhabited the tract of country between the Jabbok and the Arnon, and extending a con-

Edom and Moab shall be the object of their attack ;

And the sons of Ammon shall obey them.

- 15 Then shall Jehovah utterly destroy the tongue of the Egyptian sea,

And shake his hand at the river, with his terrible wind,

And smite it into seven streams,

And cause them to go over dryshod.

siderable way into Arabia. *Rabbath*, or *Rabbath-Ammon*, their capital city, afterwards called Philadelphia, and now *Amman*, was situated near the source of the Arnon. They were not attacked by the Hebrews on their way to Palestine ; but they ill repaid this indulgence by afterwards engaging in numerous hostile enterprises against them, on which account they were visited with Divine judgments, Ezek. xxv. 3, 10.—*יִשְׁמְעוּהֶם*, *their obedience*, abstr. for concr. *their subjects*, i. e. *subject to them*. Root *שָׁמַע*, to hear, hearken so as to obey, to obey. The prophecy was fulfilled, as it regards the Philistines, when, after the persecution of Antiochus Epiphanes, the Asmoneans subjected several of their cities, and Jonathan acquired the government of the whole coast from Tyre to Egypt. Diod. Sic. Frag. xxxii. 16 ; Joseph. Antiq. xiii. 4. (4) ; 1 Macc. x. 69—89 ; and it received its accomplishment with respect to the other nations specified in this verse, in the time of Judas Maccabæus, 1 Macc. v. 6—45, and Alexander Janneus, Joseph. Antiq. xiii. 13, (5) ; 14, &c. Jahn's Heb. Common. § 106.

15. *הָיָה*, LXX. *ἐρημώσει*, Targ. *יַשׁ*, —as if they had read *הִתְיַצַּר*, to ecciliate ; but Aq., Symm., and Theod., *ἀναθεματίζει*, shall curse, or devote to destruction, which is one of the significations of the verb. The primary idea of *הָיָה*, Arab. *حَرَمَ*, *prohibuit, privatus fuit re* ; is to shut up, separate from common use ; hence, in Hiphil, to consecrate, devote, devote to destruction, destroy utterly. Comp. the Arab. *حَرَمَ*, v. viii. *perdidit, omnino perdidit, extirpavit gentem*. It is frequently used with respect to the entire destruction of the Canaanitish cities by the

Hebrews.—*לְשׁוֹן*, a tongue ; geographically, like the Arab. *لسان*, a bay or gulf, from its resemblance to that member of the body ; just as, for the same reason, we speak of a *tongue of land*. Comp. Josh. xv. 2, 5, xviii. 19. —*יַם־צִדְדִּים*, otherwise called *יַם־סוּף*, the sea of weeds, is the Red Sea, or Arabian Gulf, now called by the Arabs, *بحر* ;

القلم, *Bahr-el-Kolzum*, and celebrated in the history of the Israelites, on account of their miraculous passage through its western or Heroöpolitan branch. To that event allusion is here made ; but the language of the prophet being figurative, it is obvious we are not to understand him as pointing to any similar desiccation of the sea, but as predicting the removal of the most formidable barrier, which might lie in the way of the return of the Jews from Egypt. The destruction, which was begun by Nebuchadnezzar, was carried forward by the Persians ; by the Greeks under Alexander ; and was completed by the Romans after the battle of Actium, B. c. 30. Egypt then ceased to be an independent state.—*הַיָּרְדֵּן*, see chap. x. 32.—By *הַיָּרְדֵּן*, the River, some understand the Nile ; but the appropriation of this term in common usage, to denote the *Euphrates*, decides in favour of the latter river.—*בְּצִדְדֵּי הַיָּרְדֵּן*, LXX. *ἐν πνεύματι βιαίῳ*, Vulg. *in fortitudine spiritus sui*. Syriac, *בְּכֹחַ שִׁטְוֹן*, by the strength of his wind. *יָם* is a *ἄναξ λεγ.* which some consider to be cognate with the Arab. *عام*, med. Je. *sitivit* ; but the preferable derivation is that of Abulwalid, who compares it with *יָם*, to be terrible : the *י* and the *ם* being

16 And there shall be a highway for the remnant of his people,
Which shall remain—from Assyria—
As there was unto Israel,
In the day when he came up from the land of Egypt.

interchanged. This interpretation Gesenius and Rosenmüller approve.—
שִׁנְיָה נְהָלִים *seven streams*, i. e. *completely*
into rivulets or torrents, and so dry
up the Euphrates; the number *seven*
being employed to express perfection
or completeness. The appropriateness
of the figure lies in the multitude of
canals into which the Euphrates was
divided; and the meaning is, that the
Babylonian power should be destroyed
in order that the Jewish captives
might return to their own land.
Compare Rev. xvi. 12, where the same
symbol is employed to denote the
destruction of the Turkish power.
The story related by Herodotus, that

Cyrus caused the Gyndes, a river
which falls into the Tigris, to be
diverted into three hundred and sixty
canals, and thus completely drained
off its waters, though noticeable, has
no real bearing upon the prophecy.

16. The greatest number of the Hebrews being in Babylon and the countries about the Euphrates, the prophet concludes his description of the deliverance, by comparing the facilities afforded for their return to נְסִיָּה, *a causey*, or *road*, raised and properly made, so as to afford every convenience for public passage. For the fulfilment, see the books of Ezra and Nehemiah.

CHAPTER XII.

This chapter contains a hymn of praise to be sung by the church on her restoration from captivity. It recognises the power and goodness of Jehovah, 1, 2; the means of grace to be enjoyed under the new dispensation, 3; the announcement of the Divine character and works to the Gentiles, 4, 5; and the special obligations of the Jews to gratitude and praise, 6. That this triumphal ode was suggested by that which Moses composed on occasion of the deliverance at the Red Sea, appears certain, from its close connexion with the concluding words of the previous chapter, and from the circumstance, that part of that song is expressly adopted, ver. 2.

1 AND in that day thou shalt say:
I will praise thee, O Jehovah.
Though thou hast been angry with me,
Thine anger is turned away, and thou comfortest me.
2 Behold! God is my salvation;

1. The Divine anger had been poured out upon the Hebrews during their banishment, but, on their restoration, gave place to favour and consolation. Comp. chap. xl. 1, 2.

2. עָזַר וְנָסַח occurs precisely as here, Exod. xv. 2, and Ps. cxviii. 14; as do also the following words, with the exception of יִתֵּן; and there can be no doubt, that both in the Psalm

I will trust, and not be afraid :

For Jah [Jehovah] is my glory and song ;

He has even become my salvation.

3 And ye shall draw water with joy from the fountains of salvation.

4 And ye shall say in that day :

Praise Jehovah ; celebrate his name ;

and in Isaiah, they are borrowed from the Mosaic ode. יְהוָה is properly the construct of יְהוָה, only retaining the Kametz, as in יְהוָה, &c. ; and would have been expressed in full, יְהוָה, but for the ' in ה' following, with which it might easily have coalesced so as to form יְהוָה, which is indeed the reading of three MSS. One MS. reads יְהוָה ; two, and perhaps a third, with ten Samaritan MSS. exhibit it, Exod. xv. 2 ; and one, Ps. cxviii. 14 ; and this is the reading of all the versions in the present instance.—יְהוָה, JAH, one of the peculiar names given to the Divine Being in the O. T., especially in the Psalms. Cocceius and others derive it from יָצָא, *to be comely, beautiful, excellent* ; but that it is an abbreviated form of the Tetragrammaton יְהוָה seems certain from its varying with יְהוָה, (another abbreviated form of the same name,) at the end of compound proper names, as יְהוָה and יְהוָה ; only, in such cases, the Mappik is dropped. It also occurs in the formula בְּיְהוָה, rendered by Theod. *divēre de ōv*. Some have considered it to be of Egyptian origin, and to correspond to *Iaō*, as occurring in some ancient writers ; but Prof. Tholuck has convincingly shewn, Bib. Repos. Jan. 1834, that in the authors referred to, the God of the Jews, and not any Egyptian deity, is the subject of discourse, and that there is no proof that the word *Jao* ever existed in the Egyptian language.—The word is wanting in two MSS. ; and יְהוָה is omitted in eleven, originally in nine more, in two copies of the earliest printed Machzor, in two MSS. of the Targum ; and has nothing corresponding to it in the ancient versions. On these grounds, and as it does not occur in Exod. and the Ps., it is supposed to be

an interpolation from chap. xxvi. 4. It is, however, worthy of notice, that while Procopius places ΠΙΠΙ on the left margin of the text, he has on the right, Π ἱ ἁ κύριος, which probably stands for πάντες ἱ ἁ Κύριος, and indicates that all the MSS. consulted by Origen read JAH JEHOVAH.

3. Whatever reference there is in this hymn to the temporal salvation which the Jews experienced, it cannot be doubted, that it was designed to excite in their minds an ardent desire after the greater deliverance to be wrought out by the Messiah. In this verse, the prophet interrupts the song in order to announce the happiness of those who should avail themselves of the privileges of the New Dispensation. These privileges, and the blessings which they are intended to secure, are termed מַעְיֵי הַיְשׁוּעָה, *fountains of salvation*. It is not at all improbable that there is here an allusion to the water miraculously supplied to the Israelites in the wilderness ; which event was afterwards celebrated with great pomp, by golden vessels full of water being brought to the temple from the pool of Siloam, on the last day of the Feast of Tabernacles. The blessings of salvation are frequently compared to “water,” “living water,” or “the water of life ;” Is. lv. 1 ; John iv. 10 ; Rev. xxii. 1, 17 ; on which account, our Saviour, on occasion of the festival just referred to, “stood and cried, saying, If any man thirst, let him come unto me, and drink,” John vii. 37. See Bloomfield on the passage.

4. יְהוָה not only signifies *to call upon, invoke the name of*, but also, *to laud or celebrate, give celebrity to any one by publishing his deeds*, Ps. xlix. 12 ; Is. xlv. 5. The most of this

Make known his deeds among the people ;

Announce that his name is exalted !

5 Sing to Jehovah, for he hath done a splendid deed ;

It is made known through all the earth.

6 Cry aloud, and shout, O inhabitress of Zion !

For great in the midst of thee is the Holy One of Israel.

verse is found verbatim in 1 Chron. xvi. 8 ; Ps. cv. 1.

5. The Chethib, מידע, pointed, קידע, would be the Pual Part.; but the Keri

has מידע, the Part. of Hoph. The sense is the same ; and the connexion requires the word to be understood optatively.

CHAPTER XIII.—XIV. 23.

Chapter xiii.—xiv. 23, contains an entire prophecy respecting the destruction of Babylon by the Medes and Persians, which forms the first of a series of special predictions directed against foreign nations. So particular is this prophecy, and so exactly do its specifications tally with the circumstances connected with the fall of the Chaldaean monarchy, that Rosenmüller, Eichhorn, Bertholdt, Gesenius, Hitzig, and others, maintain it to be the production of some writer who lived during the captivity, when the hostility of the Medes, and the splendid successes of Cyrus, inspired the Jews with a conviction that their oppressor would soon be subdued ; or, who lived after the return from Babylon, and, consequently, wrote after the events had taken place. It must, however, be evident to every one who coolly peruses what they have severally written in defence of these hypotheses, that their views are principally to be traced to disbelief of prophetic inspiration. They reason entirely *κατ' ἀνθρώπων*. Because human sagacity could not by any possibility have anticipated, by nearly two hundred years, the particular events in question, it follows, according to them, that the author must have flourished about the time they took place, if not indeed after they had happened. But who does not perceive the total repugnance of such a mode of argumentation to the doctrine of the Bible, relative to the supernatural influence which Isaiah and the other prophets enjoyed ? The objections derived from supposed peculiarity of style, trains of ideas, &c. are trifling, and have for the most part been satisfactorily removed by Uhland, “*Vaticinium Jesaïæ, cap. xiii. de excidio urbis et regni Babylonici, Jesaïæ prophetæ vindicatum.*” Tubing. 1798, 4to ; Jahn in his Introduction ; Beckhaus in a work entitled, *Ueber die Integrität der Prophetischen Schriften des Alten Bundes*, Halle, 1796. The remarks of Michaelis, who lived to witness the commencement of the infidel attacks that have

been made upon this portion of the book of Isaiah, are too valuable to be omitted in this place. Adverting to the views just noticed, he observes:—Those who have read Isaiah in Hebrew will not easily entertain such ideas. His style is so elegant, so magnificent, and so different from anything written about the time of the termination of the Babylonish captivity; it is likewise so exempt from foreign words, which we so frequently meet with in the later writers; that to suppose his prophecies respecting Babylon to have been concocted in the first year of Cyrus must appear just as improbable as the hypothesis of Harduin, which he could not prevail upon the world to adopt, that the most beautiful of the Odes of Horace were the productions of barbarous monks in the Middle Ages. In the Babylonish captivity the grace and magnificence of the Hebrew language were entirely lost; even Ezekiel, who lived during the captivity on the Chaboras, cannot be called graceful, any more than the courtier Daniel. Besides, in the former we discover a number of Chaldæisms in grammar; and in the latter, foreign terms which never occur before his time. Ezra and Nehemiah wrote Hebrew in a style still vastly inferior; while of the prophets Haggai, Zechariah, and Malachi, there is not one who, in point of style, has the power of pleasing, notwithstanding the beautiful imagery which occurs in Zechariah. The prophecies of Isaiah, on the contrary, are, next to Job and the odes of Moses, the most splendid Hebrew monuments in existence; they far surpass Jeremiah, the latest good writer which the Hebrews inherited from happier times, and who lived during the captivity—a quality which is more obvious on perusing the original than it can possibly be made by any translation. Besides, the prophecies of Isaiah against Babylon are completely in the style of his other prophecies,—all of which it will not be maintained are supposititious,—and, indeed, may be said to form, with little abatement, the most splendid portions of his book. Another consideration must be taken into the account. The prophecy is of such a character that it could not have been forged in the year in which Cyrus took Babylon; for though Babylon was conquered, it was not destroyed, but continued to be a large and powerful city, which once and again rebelled against the Persians, under Darius Hystaspes, and Xerxes; was chosen by Alexander the Great as his residence, and thus would almost have become the capital of the world, if that monarch had not abandoned himself to intoxication, to which he fell a victim. But it is predicted in this chapter (Isaiah xiii.) that the place where Babylon stood should be converted into a complete desert—a prophecy which received its fulfilment, indeed, but not till after the birth of Christ; for it was only by slow degrees that this city reached the point of degradation to which it is now reduced. Certainly no person who might have forged a prediction in the first year of Cyrus would have introduced what we find vers. 19—22. Nor would a deceiver, even at the time when the Greek translation of Isaiah was executed, have predicted the complete desolation of Babylon; for it still stood, though it had diminished from year to year.”—*Deutsche Uebersetzung des Alten Testaments, mit Anmerkungen für Ungelehrte.*

The prophecy opens with the command of God to assemble the armies

destined to attack Babylon, 2, 3; a description is given of their number, tumultuous noise, and actual approach, 4, 5; the consternation and destruction which should follow are forcibly portrayed, 6—10; and Jehovah himself is introduced denouncing the evils which he was to bring upon the city, and its ultimate and signal desolation, 11—22.

1 THE SENTENCE OF BABYLON, which Isaiah the son of Amoz saw.

1. מִשָּׁפָה. The Targ., Aq., Syr., Jerome, and most of the modern versions, derive this word from שָׁפָה, in the sense of *bearing a load*, and render it *onus*, *a burden*; but Cocceius, Vitringa, Aurivillius, Michaelis, Rosenmüller, Schroeder, Gesenius, Winer, and Hitzig, following the LXX., ὄραμα, ὄρασις, ῥῆμα, λῆμμα, prefer the sense of *effatum*, *oracle*, *sentence*, from שָׁפָה, *to raise the voice*, *to take up or utter any thing with the voice*, Isa. iii. 7, xlii. 2, 11. This interpretation is confirmed by the occurrence of the phrase מִשָּׁפָה דְּבַר־הוֹדָה, Zech. ix. 1, xii. 1; Mal. i. 1; and the statement הִנֵּה דְּבַר־הוֹדָה, Is. xiv. 28. What has seemed to favour the former of these interpretations is the circumstance that the term is commonly used in the titles of prophecies which are comminatory in their import, as Isa. xiii. 1, xiv. 28, xv. 1, xvii. 1, xix. 1, xxi. 1, &c.; and Hengstenberg attempts to prove that it is never employed, either by Isaiah, or by any other of the sacred writers, in a different acceptance, Christol. Zech. ix. 1; but it is clear from Prov. xxxi. 1, Zech. xii. 1, that it is also used in a good sense. As, however, it is undeniably designed in prophetic inscriptions to convey the idea of a judicial declaration, the term *sentence* appears the best by which in most instances to render it. Prov. xxxi. 1 may also be translated, “*the sentences which his mother taught him*,” מִשָּׁפָה being there used collectively for moral instructions, conveyed in the shape of sententious and pithy maxims.—בָּבֶל, BABEL, BABYLON, some would derive from the Arab. باب

بَل, *Bab Bel*, “the Gate” or “Court of Bel,” and compare the modern

phrase, “Ottoman Porte;” but, according to Gen. xi. 9, it is to be referred to the root בָּל, *to confound*, and is a contracted form of בִּבְלִי, the second letter being dropped. See Gesen. Lehrs. p. 134, 869, and Lex. in voc. בִּבְלִי. It was the celebrated capital of the Babylonian monarchy, and situated on the Euphrates, which divided it into two halves, near to the present village of Hillah, 32° 28' N. latitude. By some its foundation is ascribed to Nimrod; by others, to Belus, to Semiramis, and even to Nebuchadnezzar; but there can be no doubt that the later monarchs only enlarged it. All the ancient accounts concur in supporting the propriety of the epithet *Great*, which we find applied to it, Dan. iv. 30. Bibl. Repos. vol. vii. p. 364. According to Herodotus, its walls were 480 stadia in circumference. Pliny and Solinus give it at sixty Roman miles, which, reckoning eight stadia to a mile, amounts to the same. Strabo's estimate is 385 stadia; that of Diodorus, taken from Ctesias, 360, which is only five less than the estimate given by Clitarchus, who was there with Alexander the Great. Curtius gives it at 368. These different accounts may be harmonized by supposing the first-mentioned writers to have included some outer enclosures of smaller moment, which the others have omitted. At the very lowest estimate, however, its size must have been enormous; and had it been densely built, its dimensions must have exceeded all rational belief. But it appears from the statements of Curtius, and other writers, that the houses did not join each other, but that large spaces were left contiguous

2 On the bare mountain erect the standard;

to the walls; while other spaces were appropriated to immense palaces, squares, gardens, &c. The walls, which consisted of burnt brick, cemented together by asphaltus, are said to have been 350 feet in height, and 87 in thickness; and to have had 250 towers and 100 gates of brass. Among the most remarkable buildings was the celebrated tower or temple of Belus, which is supposed to have been constructed on the ruins of that attempted to be built 120 years after the deluge, the remains of which, according to some, are still visible in the *بیر نمرود*, *Birs Nimrood*, described by modern travellers. It is 2,286 feet in circumference; but all that remains in height, to the summit of the present tower, is only 235 feet. Babylon was the seat of science, especially astronomy; the centre of ancient idolatry; the storehouse of wealth and magnificence; and the asylum of all that was revolting in licentiousness and immorality. It attained its highest pitch of grandeur, soon after the year B.C. 623, when Nabopolassar destroyed the Assyrian, and founded the Chaldee-Babylonian empire. Under Nabonidus, B.C. 538 or 539, agreeably to the prophecies of Isaiah, Jeremiah, and Daniel, it was taken, after a siege of two years, by Cyrus the Mede. In consequence of a rebellion of the Babylonians in the fourth or fifth year of Darius Hystaspes, that monarch ordered its hundred gates of brass to be taken away, and its walls to be lowered by two hundred cubits. B.C. 477, Xerxes plundered and destroyed the temple of Belus, and carried away the golden table and statues, which Darius had not ventured to touch. Alexander attempted in vain to restore the city to its former magnificence. From its conquest by Seleucus Nicanor, B.C. 312, it fell still further into decay, especially in consequence of the erection of Seleucia on the Tigris, which that king made his residence. In the days of Strabo and Diodorus Siculus, it was little else than a desert; and Pausanias, who flourished in the first half of the

second century, states that in his time nothing remained but the walls. In the fourth century these were partially repaired, in order to render it a park, in which the Persian Court might amuse itself in hunting wild beasts; since which time little notice was comparatively taken of it, till Niebuhr, Rich, Ker Porter, Keppel, Buckingham, Mignan, and other modern travellers who visited the region, furnished detailed accounts, all of which concur in representing its site as covered with nothing but heaps and traces of ruins—the horror of the surrounding Arabs, and frequented only by wild beasts, and birds of the most hateful description. A more extensive, or a more complete scene of devastation is nowhere to be seen. As he proceeded across it to visit the Birs Nimrood, Sir Robert Ker Porter remarks, “My eyes ranged on all sides, while crossing this vast barren tract, which assuredly had of old been covered, if not by closely compacted streets, at least with the parks and gardens attached to distinct mansions or divisions of this once imperial city; but all was withered and gone, and comparatively level to the very horizon, till the object of my expedition presented itself, standing alone in the solitary waste, like the awful figure of Prophecy herself, pointing to the fulfilment of her word.”—*Travels*, vol. ii. p. 306. See Robinson’s *Calmet*, and Winer’s *Real-Wörterbuch*, articles, *Babel*, *Babylon*, *Babylonia*; Universal Hist. vol. iv. pp. 404—411; Rosenmüller’s *Biblical Geography*, chap. viii.

2. *הַר נָפֶשׁ*. A bare mountain was best adapted for the erection of a standard, there being no trees to hide it from the view. *נָפֶשׁ* is the Niph. participle of *נָפַשׁ*, to scrape off, make naked, remove. Comp. *נָפֶשׁ*, a bare or naked hill, Is. xli. 18, xlix. 9. For the custom here referred to, see chap. v. 26. Such a standard, or ensign, was designed to attract the attention of those who were at a distance; to collect troops that were in the immediate vicinity, the sound of the trumpet (*קוֹל*, for *קוֹל שֹׁפָר*, comp. Jer. iv. 21) and a sign with the hand were sufficient.

Raise the sound to them; wave the hand;
That they may enter the gates of the nobles.

3 I have given charge to my consecrated warriors;
I have also called my heroes to execute my anger,
My proud exulters!

4 The noise of a multitude on the mountains, as that of much
people;

—לְחַיִּים is anticipative, and refers to the warriors under Cyrus, not named, but further described ver. 3, and expressly stated, ver. 17, to be the Medes. For this idiom, see chap. viii. 21.—The י before the Future, after an Imperative is to be rendered *that*.—פְּתָחֵי הַיְּבֵרִים, the gates of the nobles, may either signify the gates of the city, or those of the palace in which the princes were assembled. The latter is more probably meant. When the troops of Cyrus had turned off the waters of the Euphrates into the large ditch which he had caused to be dug, and the Babylonians, in the midst of their revelry, had neglected to shut the gates at the entrance and the outlet of the river, the Persians rushed into the city; and assembling in vast numbers round the royal palace, gave a shout, which the king of Babylon mistook for the clamour of the drunken mob, and ordered his guards to open the palace gates, when the enemy entered and put all to the sword, Herod. i. 191; Xenoph. Cyroped. vii. 5.

3. מִקְדָּשֵׁי, my consecrated warriors. As מִקְדָּשׁ signifies to separate, destine, appoint to any special purpose, hence consecrate; the nature of the consecration must be determined by that of the subject. When war, as here, is spoken of, the reference is to the selection of the troops; not, however, without respect to the religious rites that were performed upon the occasion, 1 Sam. vii. 5, 6, 9. Comp. Gen. xiv. 14, where מִקְדָּשׁ seems to be used in the same acceptation. מִקְדָּשׁ, from which this adjective is derived, like מִקְדָּשׁ signifies to consecrate, dedicate, as a house, temple, &c., before using it. In the parallel passage, Jer. li. 27, 28, the same verb is employed, and the subject presented with considerable amplification. Comp.

also Jer. xxii. 7; Zeph. i. 7; in which last passage it is in Hiphil.—לְחַיִּים is elliptical. The entire phrase would be, לְחַיִּים אֶפְשֵׁי, to execute my wrath; or לְחַיִּים אֶפְשֵׁי, to execute my fierce wrath; see 1 Sam. xxviii. 18.—עֲלֵי גִּבּוֹרֵי, lit. the exulters of my pride. According to a common idiom, when of two nouns in construction, the latter is used adjectively, it has affixed to it the possessive pronoun, which belongs to the former, as, עֲלֵי הַר, the mountain of my holiness, for my holy mountain; וְעֵשֶׂן בֶּשֶׁן בָּשָׁר, the fat of his flesh, for his fat flesh. So here, עֲלֵי, pride, is to be construed as an adjective, and the phrase to be rendered, my proud exulters. Comp. ii. 11. Gesenius thinks עֲלֵי, which signifies to triumph, exult, has a primary reference to a cry or shout of exultation, like the Greek ἀλαλάω. The native insolence of the Persians is roundly asserted by Cræsus: Πέρσαι φύσιν ἔοντες ὑβρισταί, Herod. i. 89. Herodotus likewise describes them as esteeming themselves vastly superior in all points to other men: Νομίζοντες ἑαυτοὺς εἶναι ἀνθρώπων μακρῶ τὰ πάντα ἀρίστους, i. 134; and Ammianus, xxiii. 6, characterises them as magnidici—superbi. The LXX. render the words by a term cognate with that employed by Cræsus: χαίροντες ἅμα καὶ ὑβρίζοντες.

4, 5. The mountains to which the prophet refers are doubtless the elevated regions from which the warriors came who served in the Persian army: such as those of Media, Armenia, Koordistan, as well as the mountains of Sanjar in the more immediate vicinity of Babylon. The description is truly graphical. First, a tumultuous noise is heard, but not so distinctly as to discover the cause: then the appearance of a vast army presents itself; the din becomes louder and louder; and, at last, the hostile

The noise of the tumult of kingdoms, of assembled nations ;
Jehovah of Hosts mustereth the army for battle.

- 5 They come from a distant land, from the end of heaven,
Jehovah, and the instruments of his indignation,
To destroy the whole of the land.
6 Howl ye, for the day of Jehovah is near !

army is found to be so numerous, that it appears as if entire kingdoms had transferred their population, and were assembled for battle. To crown the whole, Jehovah is introduced as inspecting the troops previous to the engagement. In Jer. li. 27, מְלָכֹת אֲרָרָט, *the kingdoms of Ararat, Minni, and Ashkenaz*, are specifically mentioned ; and in ver. 28, מְלָכֵי מֶדֶי, *the kings of the Medes*, are noticed as those which furnished the expedition. According to Jerome, on Isaiah xxxvii. 38, *Ararat* was not a mountain, but a region in the low country of Armenia, through which the Araxes flowed, and which was, as it still is, exceedingly fertile. The mountain commonly called by that name, on which the ark rested, lay contiguous on the S. W. and took its name from the country, Gen. viii. 4. The kingdom so named, in all probability, extended as far north as the river Cyrus, and comprised a considerable portion of the country between the lakes Oormiah and Van. *Minni*, the same as *Minyas*, a mountainous region to the west of Ararat, the original kingdom of *Armenia*, which is supposed to be compounded of *הר-מני*, *Har-mini*, the mountain-land of *Minyas*. It included the whole of the country from the seas just mentioned, westward to Mount Taurus, and from the shores of the Pontus to Mesopotamia on the south. *Ashkenaz*, Bochart places on the Propontis, in the north-west part of Asia Minor, on the ground that there existed in that quarter a lake, river, and gulf, called Ascanius. Other places towards the south have also been named, as have others on the Tanaïs and in Bactria ; but it was probably some region bordering on the Caucasus, and the Black Sea. For the received Jewish application of the term to Germany, there is no suffi-

cient foundation. *Media* comprehended the extensive tract of country lying along the west and south of the Caspian Sea ; and stretching southward along the east of Armenia, comprised the provinces now known by the names of *Shirvan, Azerbaijan, Ghilan, Mazanderan*, and *Irak Ajemi*. All these countries were celebrated for the number and bravery of their warriors : Azerbaijan alone furnishing, according to Strabo, ten thousand horsemen, and forty thousand foot. By "the kings of the Medes," in Jeremiah, are meant the satraps or viceroyes ruling in the larger divisions of Media and Persia, who put themselves at the head of the quota of men which they severally brought into the field.

When the troops collected from all these different parts, and those which Cyrus had brought with him from Lydia, Cappadocia, and Phrygia, together with the auxiliaries of Ctesus, are taken into the account, it must be obvious no description could have been more appropriate than that given by Isaiah.—As to sense, מְלָכֵי מֶדֶי and מְלָכֵי הַמִּדְּבָרִים are identical : the latter, which is otherwise equivalent to מְלָכֵי הָאֲרָץ, is added for the sake of intensive parallelism. The reading, מְלָכֵי הָאֲרָץ, found in three MSS. and originally in another, is in all probability an imitation of the Targ.—אֲרָץ might be regarded as a collective noun, including all the countries whence the armies came to attack Babylon ; but as the Medo-Persian forces occupied the most prominent place, and the whole was under the command of Cyrus, the term has a special reference to Media. Comp. chap. v. 26, xlv. 11 ; Jer. l. 9, 26, 41. For מְלָכֵי הָאֲרָץ, comp. Jer. l. 25. מְלָכֵי הָאֲרָץ is the same as מְלָכֵי, ver. 11, the Babylonian empire.

6. הָאֲרָץ stands for הָאֲרָץ, like הָאֲרָץ for

- As a mighty destruction from the Almighty it shall come!
- 7 Because of this all hands shall be slackened,
And every heart of man shall be dissolved;
- 8 And they shall tremble; pangs and sorrows shall seize them;
As a woman in labour shall they writhe;
They shall look at each other with amazement;
Their faces shall be faces of flames.
- 9 Behold! the day of Jehovah cometh!
Cruel, with fury, and with burning anger;
To make the land a desolation,
And exterminate its sinners.
- 10 For the stars of the heavens, and their constellations,
Shall not emit their light;

הַיָּמִין, 2 Sam. xiv. 19. עָרִי, suggested by the use of עָר, the LXX. render variously, but most frequently by Παντοκράτωρ, THE ALMIGHTY. It is derived from עָרַר, Arab. شَدَّ, to be

strong, powerful; شَدِيدٌ, fortis, strenuus.

According to Exod. vi. 3, it was, combined with אֵל, the name by which Jehovah peculiarly made himself known to the patriarchs. The form עָרִי is that of an obsolete plural, like עָרִי, only in the latter word, the Patach is changed into Kametz, to distinguish it from the Kam in which the same word is used when applied in the plural to human masters.—The עָר in עָרִי is the *Caph veritatis*, see chap. i. 7; and comp. Joel i. 15, where the same form occurs. עָר מַשְׁעִי in both passages form an elegant paronomasia.

7, 8, contain a description of the dismay, consternation, and perplexity, into which the inhabitants of Babylon should be thrown on the capture of the city. The metaphors are taken from the physical effects produced upon the human system by fear, alarm, or pain. Comp. Jer. l. 43; Josh. vii. 5; Ps. xxii. 14; Ezek. xxi. 7.—In יִתְרָאֵן, the י is the intensive paragogic, as in the following verb. The nominative is the Babylonians, understood. The Hebrews say that a person *takes hold on fear*, or *what occasions fear*, just as we say, *to take fright*; see Job xviii.

20, xxi. 6; as well as *fear takes hold on*, Exod. xv. 14, 15; so that, however the LXX., Syr., and Targ., might be justified in rendering the phrase agreeably to the more common mode of construction, we should not be warranted to adopt אִתְּהוֹן, —the emendation proposed by Lowth.—פְּנֵי הַהֲרִים, *faces of flames*, i.e. red, flushed, the result of agitation or violent commotion.

9. אִתְּהוֹן the same as אִתְּהוֹ, *cruel*, only with the ' of excess or intensity.—וְיִתְרָאֵן are further expletive of יָמִים, the nominative to the gerund לְשֹׂאֵם, and to עָרִי following.

10. A fine specimen of the figurative manner in which the Hebrew prophets depict the horrors of national calamity. The metaphors of light and darkness, to express prosperity and adversity, are quite common; but when the effect is to be heightened, the writer represents the sources of light as being themselves affected, and their splendour as either increased or completely obscured. See Isaiah xxiv. 23, xxxiv. 4; Ezek. xxxii. 7, 8; Joel ii. 10, iii. 15; Amos viii. 9; Matt. xxiv. 29.—נִסְלָהֵם, lit. *their Orions*, i.e. Orion, and similar constellations, or remarkable groups of fixed stars, the science of which appears to be of great antiquity, since they are distinctly recognised in Job, the most ancient book in existence, chap. ix. 9, xxxviii. 31. See also Amos v. 8. The name נִסְלָה properly signifies a *fool*, an

- The sun shall be dark at his going forth,
 And the moon shall not cause her light to shine.
 11 And I will punish the world for its wickedness,
 And the wicked for their iniquity.
 Yea, I will cause the arrogance of the proud to cease,
 And lay low the haughtiness of the terrible.
 12 I will make men scarcer than gold,
 And human beings than the gold of Ophir.

impious person; or, according to another acceptance, *confident, insolent, refractory*. In the Persian mythology, Orion is *Nimrod*, the founder of Babel, who was translated from earth to the position which he now occupies in the starry heavens. A similar belief appears to have been popular among other ancient nations. The name by which the Arabs designate this constellation is *جبار*, *the Giant*, a title

corresponding to the term *גִּבּוֹר*, which we find applied to Nimrod, Gen. x. 8, 9. They also give him Sirius as a dog for his companion, which furnishes another point of coincidence with the Scripture account of Nimrod's favourite pursuit. The same combination occurs also in Greek writers. Thus, Homer:

“——ἀρίζηλοι δέ οἱ αὐγαὶ
 Φαίνονται πολλοῖσι μετ’ ἄστρασι νυκ-
 τὸς ἀμολγῶ.
 “Ὀν τε κύν’ Ὀρίωνος ἐπὶ κλησιν καλέ-
 ουνσι.” *Iliad*. χ. 27—30.

He is represented as having been greatly addicted to the chase, a giant in size, and distinguished for heroic exploits. On the supposition that similar ideas obtained among the Chaldeans, and were from them adopted by the Hebrews, of which there is no reason to doubt, the employment of the term *גִּבּוֹרִים*, by Isaiah, was singularly appropriate. See Dr. Lee on Job ix. 9, and Gesenius on the present verse. The Targ. has *גִּבּוֹרֵיהֶם*, *their Giants*. Jerome's Jewish preceptor gave *Arcturus* as the signification of *גִּבּוֹר*.

11. *גִּבּוֹר*, commonly signifies *the habitable globe, or world*, but is here used,

in a restricted sense, of the *Babylonian world*, just as *οἰκουμένη*, the term by which the LXX. render it, is employed to denote the Roman empire, *orbis Romanus*, Joseph. Antiq. xii. 3, 1; Herod. v. 2, 5; and *Palestine*, Acts xi. 28. Thus also the Turkish poet Uweissi uses *جهان*, *mundus*, in application to the Turkish empire in the line, *جهاني دارلو بدعتله فساد ویردیلر*,

Ye have, by various innovations, brought ruin upon the empire. Warning to Islamboul, p. 6; see also page 12.

12. *אֶרֶץ* expresses the extreme paucity to which the population would be reduced; being used in the sense of *rare, scarce*, and not in that of *valuable*, given in our common version. No interpretation can be more false than that which supposes the passage to refer either to Cyrus or to Christ; or, as some others would have it, to the Jews in Babylon. That of Grotius is also forced; viz. that the Medes would not for money be induced to spare any one.—*צָהוּ*, and *צָהָה*, are frequently used of the purest or best gold. The former is derived from *צָהַן*, found only in Hoph. 1 Kings x. 18, but according to the reading *צָהוּר*, 2 Chron. ix. 17, it signifies *pure or*

purified gold. Comp. Arab. *فَضَتْ*, *to separate*. *צָהָה* properly signifies *hidden gold*, gold which is so pure, that it is laid up in a secure place, on account of its value. Comp. *צָהָה*, 1 Kings vi. 20, 21. In the present place the idea intended to be conveyed by both terms is that of *extreme rarity*.—The relative position of *אֶרֶץ* and *אִשָּׁר*, and the occurrence elsewhere of the combination *אֶרֶץ אִשָּׁר*, sufficiently shew,

- 13 Because I will cause the heavens to tremble,
And the earth shall be shaken out of her place ;
In the fury of Jehovah of Hosts,
And in the day of his burning anger.
- 14 And they shall be like a chased gazelle,
And like sheep, without any one to collect them ;

that how perfect soever their agreement in form, no paronomasia was designed. As to the geographical situation of אֹפִיר, *Ophir*, various opinions are entertained. From the term being rendered *Σουφίρ*, *Σουφείρ*, *Σωφείρ*, *Σωφίρ*, *Σωφηρά*, *Σωφάρα*, in the LXX., and there having been a region called *Sofala* somewhere about Zanguebar, or Mozambique, on the eastern coast of Africa, now named *Afura*, some have been disposed to identify them ; but the place seems more probably to have existed either in Arabia or in India. In favour of the latter country it has been alleged, that Arrian mentions a place by the name of *Οὔππαρα*, situated near the present Goa, called by Ptolemy and Ammianus *Σουπάρα*, doubtless the سوفارة, *Sofara*, of Abul-

maut. In this district there is still a town called *El-Ophir*, in all probability the عفر of Edrisi. The Scriptures, 2 Chron. ix. 14 ; Ps. lxxii. 15 ; Isa. lx. 6 ; speak of Arabia as a country abounding in gold ; and the same testimony is borne by Diod. Sic. ii. 50, iii. 44, 47 ; Strabo, xvi. 777. It is not, however, necessary to suppose that the gold and other articles were native productions of the region about Ophir : they may have been conveyed thither by coasting vessels from India, or even the Indian archipelago, and laid up there, as in a great emporium, to be re-shipped, or conveyed in caravans, according to the demand. See Gesenius *in loc.* and Heb. Lex. *in voc.* ; Robinson's *Calmet*, and Winer's *Real-Wörterb.*

feda ; and that India abounded in gold, precious stones, and the other articles of merchandise specified as brought from Ophir, 1 Kings ix. 28, x. 11 ; 2 Chron. viii. 18, ix. 10. To which add, that in Kings and Chronicles, and in the present instance, the Arabic translator renders the word by الهند,

India. Others after Bochart, have imagined they found it in Ceylon, supposed to be the Taprobane of Pliny, vi. 24. But the opinion best supported is that which refers it to Arabia. אֹפִיר, *Ophir*, is employed, Gen. x. 29, to designate a portion of the descendants of Joktan ; and, to judge from the other names occurring in connexion with it in that geographical table, they must have inhabited some region in the present Oman, on the west coast of the Persian gulf, just below the straits of Ormuz ; where Ibn Batuta describes a city of the name of ظفار, *Zafar*, a month's journey from Aden, and sixteen days' from Hadra-

13. To give sublimity and force to the prophetic description of the awful political catastrophe, the entire system of the universe is represented as undergoing a revolution—a figure frequently employed in the higher kinds of Hebrew composition. Comp. Ps. xviii. 7—15, xlv. 2, 3 ; Isa. xxiv. 19, xxxiv. 4 ; Joel iii. 15, 16.

14—16. These verses are closely connected with the preceding, and describe the effects of the visitation on the inhabitants of Babylon, especially such strangers as happened to be in the city at the time of the attack. Being a place of great course, as the seat of a mighty empire, and of extensive and flourishing commerce, vast numbers from all quarters would be found collected within its walls, Jer. l. 37. On the approach of the enemy these would take to flight, and each, if possible, direct his course towards his native place. Comp. Jer. l. 16. צִי, *the gazelle*, is selected on account of its timidity, and the lightness with

- They shall turn, each to his own people,
 And they shall flee, each to his own land.
- 15 Every one that is found shall be stabbed,
 And every one that betakes himself to flight shall fall by the sword.
- 16 And their infants shall be dashed in pieces before their eyes;
 Their houses shall be plundered, and their wives ravished.
- 17 Behold, I will stir up against them the Medes,
 Who regard not silver,
 And have no delight in gold.

which it bounds across the plains, to express the haste with which the alarmed foreigners would attempt their escape. After *בָּזָז*, repeat *בָּזָז* in the plural, and supply *אֶתְּךָ* after *בָּזָז*.—*בְּכָל־הַנִּפְקֵדָה*, *every one that belaketh himself to flight*. Most interpreters consider *בָּזָז* as synonymous with *בָּרַץ*, or *רָץ*, and give the sense of *gathering, assembling together, joining*, or such like. It is clear, however, that none of these senses accords with *בָּזָז* in the corresponding part of the parallelism. As this verb signifies in Niphal, *to exist, be present* any where, the only suitable sense to attach to *בָּזָז*, is that of *not being found, having removed, taken one's-self off*: a sense of which it admits—*בָּזָז*, in Kal, signifying *to take off, remove*; Arab. *بازا*, *agilis ac velox fuit eundo vel volando*. The description comprehends those who should remain in the city, and those who should take to flight. No class, age, sex, or property, should be spared by the enemy, but all should be subject to the calamities incident to war. Comp. 2 Kings viii. 12; Zech. xiv. 2; Ps. cxxxvii. 9. The fulfilment of this prophecy is recorded by Xenophon, who informs us, that on the taking of the city, Cyrus sent his cavalry by detachments into the roads, with orders to put to death all that were found without the palace. 'Ο δὲ Κύρος διέπεμπε τὰς τῶν ἰππέων τάξεις κατὰ τὰς ὁδοὺς· καὶ προεῖπεν οὓς μὲν ἔξω λαμβάνοιεν κατακτείνειν, τοὺς δ' ἐν ταῖς οἰκίαις κηρύττειν τοὺς Συριοὶσι ἐπιστάμενους ἔνδον μένειν. εἰ δέ τις ἔξω λεηφθεῖν, ὅτι θανατώσεται. Οἱ μὲν δὲ ταῦτα ἐποίουν. Cyroped. v. 11.—For the

verb *בָּזָז*, in this and other places where it occurs, the Masorites have substituted *בָּזָז* in the Keri, but merely from a principle of taste.

17. For the country of the *Medes*, see note ver. 5. From the earliest times they formed one of the largest and most civilized kingdoms of Asia. They were, however, conquered by Ninus, and bore the Assyrian yoke for a period of five hundred and twenty years; but revolted during the expeditions of Tiglath-pileser and Shalmaneser into Western Asia. About the year B.C. 700, Dejoces was elected king. In the reign of his son and successor Phraortes, the Persian empire was added to that of the Medes: the combined forces of which were soon employed for extending his conquests. Having, after a struggle of twenty years, expelled the Scythians, who had invaded the kingdom during his renewal of the siege of Nineveh, Cyaxares I., with the assistance of Nabopolassar, king of Babylon, took that city, and made Assyria a province of the Median empire. Under Cyaxares II. hostilities broke out between the Medes and Babylonians, when Cyrus his nephew was sent to assist him, at the head of thirty thousand men. The Babylonians having been dispersed, the war was carried into Asia Minor; Cræsus king of Lydia was defeated; Sardis his capital taken; and his army added to that of the conqueror. It was now that Cyrus, in the plenitude of power and success, returned to lay siege to Babylon.—We read of the *Medes and Persians*, Esth. x. 2; Isa. xxi. 2; Dan. v. 28; and, in reversed order, the

- 18 Their bows also shall dash in pieces the young men ;
And on the fruit of the womb they shall have no compassion ;
Their eye shall not pity the children.
- 19 And Babylon, the beauty of kingdoms,
The glorious ornament of the Chaldæans,
Shall be like Sodom and Gomorrah, overthrown by God.
- 20 She shall never more be inhabited,
Nor dwelt in through successive generations :
The Arab shall not pitch his tent there,
Neither shall the shepherds make their flocks to lie there.
- 21 But the wild beasts of the desert shall lie there,

Persians and *Medes*, Esth. i. 18, 19; but the term *Medes* is here used, as it often is by Greek writers, to comprehend both.—Their disregard of money is attested by Xenophon, who represents Cyrus as complimenting them on their not having been induced to engage in the war from mercenary motives: "Ἄνδρες Μῆδοι, καὶ πάντες οἱ παρόντες, ἐγὼ ὑμᾶς οἶδα σαφῶς, ὅτι οὐτε χρημάτων δεόμενοι σὺν ἐμοὶ ἐξήλασθε. Cyroped. v. 3. See Keith's Evidence from Prophecy, 14th edit. p. 260.

18. כִּשְׁבִּים. The bows of the Persians, which formed their principal weapon, were only exceeded in size and strength by those of the Ethiopians, and were well fitted to be used as clubs. They measured about three cubits in length.—כִּשְׁבִּים and כִּשְׁבִּים are synonymous. To the cruelty of the invading foe decided testimony is borne by Ammianus: "magnidici, et graves, ac tetri, minaces juxta in adversis rebus ac prosperis, callidi, superbi, CRUELES." And Diod. Sic. lib. viii. attributes the destruction of the empire of the Medes to their cruelty towards inferiors: Τί καθεύλε τὴν Μήδων ἀρχήν; ἢ πρὸς τοὺς ταπεινοτέρους ὀμότης.

19. כַּשְׁדִּים, the Chaldæans, see note on chap. xxiii. 13. כַּשְׁדִּים, being a verbal noun, is construed like the Infin. from which it is derived. The comparison of the destruction of any place with that of Sodom and Gomorrah, for the sake of aggravation, is very common. See Deut. xxix. 22; Jer. l. 40; Amos iv. 11.

20. A prediction of the final and

utter desolation of Babylon.—כִּשְׁבִּים, and כִּשְׁבִּים, though active, are used passively.—כִּשְׁבִּים, by an elision of the כ for כִּשְׁבִּים, like כִּשְׁבִּים for כִּשְׁבִּים, Job xxxv. 11; כִּשְׁבִּים for כִּשְׁבִּים, 2 Sam. xx. 9; כִּשְׁבִּים for כִּשְׁבִּים, 2 Sam. xxii. 40. This elision is occasioned by the very slight consonantal power of the Aleph, in virtue of which it easily becomes lost in the vowel attached to it. Nordheimer, Crit. Heb. Gram. § 88. 3. Hitzig would rather refer it to כִּשְׁבִּים, as the root,

Arab. كَسَبَ, to lead to water, and explains it as meaning, that no Arab should be found conducting his flocks to drink; but he fails in his attempt to prove its Hiphilic form.

21. Having employed the verb כִּשְׁבִּים at the end of the preceding verse, the prophet with great force repeats it when about to depict the only inhabitants that would in the course of time be found in Babylon. כִּשְׁבִּים denote such wild beasts generally as are found in steppes, or arid deserts; from כִּשְׁבִּים, or כִּשְׁבִּים, obsolete roots, Arab. كَسَرُ,

exaruit, signifying to be exposed to the sun, to be dry, desert, &c. The noun is used of human beings inhabiting uncultivated regions, Ps. lxxii. 9, lxxiv. 14; but the connexion in the present case determines the sense to be that of irrational animals. Comp. chap. xxxiv. 14; Jer. l. 39; in which last passage the language applied to the same subject as here, is partly identical in terms. By כִּשְׁבִּים are meant such of the ruins of their houses as might

- And the owls shall fill their houses ;
 The ostriches also shall dwell there,
 And the wild goats shall skip there.
 22 And the jackals shall cry in their palaces,

remain.—אֵיִם is an onomatopoeic, like the Arab. **اح**, to repeat the

doleful exclamation *ah!* lit. *the howlers*, i.e. *owls*, noted for their frequenting old ruins, or uninhabited buildings, and giving forth a doleful cry when taking wing. According to the common reading of the text of Aq., he translated the word by *τυφώνων*, *Typhons*; but the first syllable is in all probability an addition: the original *φωνών* being found in Procopius. Symm. retains the Hebrew *אֵיִם*; LXX. and Theod. *ἡχουσ.*—*אֵיִם*, lit. *daughters of greediness*, a name given to *ostriches*, on account of their voracious appetite; and frequently used both of the males and the females. Some derive the latter noun from *אָנָה*, *to respond, cry, &c.*, but less properly, though they are also notorious for the doleful and hideous noise which they make, particularly at night. The LXX. in other places render *στρουθοὶ* or *στρουθία*; but here *σειρήνες*, which they give as a translation of *אֵיִם*, when it occurs before *אֵיִם*; Symm. and Theod. *στρουθοκάμηλοι*.—*אֵיִם*, LXX.

δαιμόνια, Targ. *אֵיִם*, Syr. **ܐܝܝܡ**; hence

Luther's *Feldgeist*, *field-spirits*, and the *Waldteufel*, "devils," or "demons of the wood," of Gesenius and Hitzig. Thus also our common version, *satyrs*, and the French *lutins*, "hobgoblins." All these, and other translators who render similarly, have regarded the term as designed to convey the idea of a species of beings approaching more or less to the nature and shape of brute animals, most probably that of the goat, yet at the same time exhibiting in part the human form. They abound in the Greek mythology, along with *Sileni*, *Fauns*, &c. That notions of the existence of such creatures prevailed in the East, and that they still prevail there, is matter of notoriety. The Arabic, Persian, and

Turkish books are full of them. It is more than questionable, however, whether any reference is here made to such superstitious belief. Popular ideas are sometimes introduced into the Scriptures for the sake of illustration; but it is contrary to the usage of the sacred writers, as it is incompatible with their design, so to introduce them as even seemingly to give them the sanction of Divine authority. It is most natural to suppose that real animals are intended; and as *אֵיִם* elsewhere signify *goats*, there seems no reason why this sense should be departed from in the present instance. It is true the term is employed to denote objects of idolatrous worship, Lev. xvii. 7; 2 Chron. xi. 15; but there the actual figures or images of the animal are meant, which were employed in the service of the Egyptian idol, (Herod ii. 42,) and is, therefore, improperly rendered *devils* in our common version. The proposed interpretation has the support of *τριχιδόνται*, of Aq., and *ὀρθοτριχοῦνται*, of Theod., by which they obviously meant hairy, shaggy animals, such as *goats*. Thus also the Vulg. *pilosi*, and Saadiah expressly *عنز بري*, *wild goats*.

Some suppose the *ourang-outang* to be meant; and Coverdale has *apes*; but the term by which these animals are designated in Hebrew is *אֵיִם*, 1 Kings x. 22.—Rev. xviii. 2, is an appropriation of the translation given of the present text by the LXX. to describe figuratively the desolation of the great antichristian establishment, and cannot be viewed as vouching for the correctness of that version, any more than numerous other quotations made from it in the N.T., in which it undeniably differs from the literal meaning of the Hebrew text.

22. The verb *אֵיִם* is in the singular, because it precedes the noun, the number of which had not been determined in the prophet's mind when he

And the wolves in the temples of pleasure :—

Yea, her time is near in its approach,

And her days shall not be prolonged.

began the sentence. This idiom frequently occurs.—אֲשֵׁי, contracted for אֲשֵׁי, Aq., Symm., and Theod., retain in their versions, *leiv*. LXX. *ὄνοκένταυροι*, *asinine centaurs*, fabulous beings or hobgoblins, which the ancients imagined were wont to appear with legs and feet like those of an ass, or, with one brazen and the other like that of an ass. They were otherwise, from this circumstance, called *ἐμπροσσαι*. The Heb. word being derived from אָוִי, seems quite to correspond to

אֲבִן אוֹי, *Ibn Awi*, the son of howling, by which name the Arabs designate the *jackal*: an animal noted for its melancholy scream at night, like the crying of a child, as I had occasion to observe, when travelling in the Caucasus.—אֲרָמֹת stands for אֲרָמֹת, *palaces*,—the ר being as frequently softened into ל. That *palaces*, and not *lonely*, *forsaken places*, are meant, the corresponding אֲרָמֹת לֵי לָיְלִי sufficiently shews.—אֲרָמֹת gives prominence to the luxury and voluptuousness in which the Babylonians indulged, and greatly adds to the force of the contrast. ר suffixed is to be taken collectively.—אֲרָמֹת, LXX. *ἐχίνοι*, mistaking the word for אֲרָמֹת, *serpents*. Aq., Symm., Theod., and all the other Greek versions, *σειρήνες*; Vulg. *sirenes*. Rabbi Tan-

chum interprets the word as signifying

אֲבִן אוֹי, *Ibn Awi*; see Pococke's elaborate note on Micah i. 8; but this phrase corresponds, as we have seen, to אֲשֵׁי, and must, therefore, designate some other species of animal. On comparing the Hebrew of Ps. xlv. 20; Is. xliii. 20; Jer. ix. 10, x. 22, xlix. 33; it is evident that the אֲשֵׁי were wild beasts of the desert; but no hint is given that would lead us to refer them to the race of serpents, as some have done. They seem rather to be *wolves*: comp. the Arab. *تَنَان*, *lupus*,—these animals

and the *jackals* resembling each other in several respects, particularly in the disagreeable whine, or cry, which they make in the night. For the exact fulfilment of the prophecy, see Keith's Evidence, pp. 238—325.

The concluding words of the verse seem at first view to militate against their having been delivered by Isaiah; but the Divine judgments are frequently, in the prophetic style, said *to be at hand*, or *to approach*, though a long period intervene between their announcement and their execution. See Ezek. xxx. 3; Joel i. 15, ii. 1; Rom. xiii. 12; 1 Pet. iv. 7; Rev. i. 3, xxii. 10.

CHAPTER XIV.

This chapter, to the 23d verse, prosecutes the subject to the fall of Babylon.

After a cheering promise to the Jews, assuring them of their deliverance from captivity, in consequence of the conquest of their enemy, 1—3, the prophet introduces a magnificent ode of triumph to be employed by them on the occasion, 4—21; and, to complete the prophecy, Jehovah is represented, 22, 23, as repeating the announcement of the entire destruction of Babylon and its inhabitants. Verses 24—27 contain a brief prediction of the discomfiture of Sennacherib's army, which connects with chap. x. in point of subject, but occupies its proper place in this connexion; and the chapter concludes with a distinct prediction of the punishment of the Philistines, 28—32.

- 1 For Jehovah will take pity on Jacob,
 Yea, he will again make choice of Israel,
 And settle them in their own land ;
 And strangers shall join themselves to them,
 They shall attach themselves to the house of Jacob.
- 2 And the people shall take them, and bring them to their own place.
 And the house of Israel shall possess them in the land of Jehovah,
 As servants and as handmaids ;
 For they shall take captive their captors,
 And shall rule over their oppressors.
- 3,4 And it shall be in the day, when Jehovah shall have given thee rest from thine affliction, and thy disquiet, and from the hard labour which was forcedly done by thee, that thou shalt

1. **כִּי יִרְחֹם**. The conjunction here forcibly introduces the ultimate cause of the downfall of Babylon—the pity of Jehovah towards his people, and their restoration to their own land. **כִּי** is quite synonymous with **וְ**: both signify to join oneself to another, so as to make a common cause with him. **וְ**, in such connexion, conveys the idea of inclination towards, or dependence upon the following subject. The Jews formed, as it were, the substratum on which the foreigner rested. **כִּי** is a collective noun, which accounts for one of the verbs being in the singular, and the other in the plural.

2. For the fulfilment of this and the preceding verse, see Ezra ii. 65, where it is expressly stated, that *seven thousand three hundred thirty and seven* servants and maids accompanied the exiles on their return. That these were foreigners and not Israelites, is evident from their not being reckoned in the total number of the congregation. Their taking them along with them as servants, is compared to their having themselves been carried into captivity into Babylon. That they took them away as slaves is not at all improbable.

3. Instead of *Hirc* under **כ** in **כַּפְּדָּךְ**, **כַּפְּדָּךְ**, a vast number of MSS. and printed editions read *Tzéré*, which is the regular punctuation. **אֲשֶׁר צִדְּרָךְ**, which was forcedly done by or through thee.

The verb being in *Pual* has an intensive signification; and, construed with **כִּי**, conveys the idea of foreign influence exerted upon the persons spoken of. That it should be of the Mas. and not the Fem. gender, to agree with **עֲבָדָה**, the nominative, is to be accounted for by an implied reference to the king of Babylon, by whom the hard servitude had been imposed.

4. Here commences the ode of triumph on the fall of the Babylonian monarch, which has called forth expressions of the highest admiration from those best qualified to judge in matters of poetic beauty and sublimity. Bishop Lowth declares, that he “knows not a single instance in the whole compass of Greek and Roman poetry, which, in every excellence of composition, can be said to equal, or even to approach it;” and, “that it may with truth be affirmed, that there is no poem of its kind extant in any language, in which the subject is so well laid out, and so happily conducted, with such a richness of invention, with such variety of images, persons, and distinct actions, with such rapidity and ease of transition, in so small a compass, as in this ode of Isaiah. For beauty of disposition, strength of colouring, greatness of sentiment, brevity, perspicuity, and force of expression, it stands among all the monuments of antiquity unrivalled.” Notes on Isaiah, and Lect. xiii. on

give utterance to this Ode respecting the king of Babylon,
and say :

How hath the oppressor ceased !

The exactress of gold ceased !

5 Jehovah hath broken the staff of the wicked,

The rod of the tyrants,

6 That smote the people in fury

Heb. Poetry. מַשָּׁל, *Mashal*, the term by which it is designated, is singularly appropriate, since it signifies not merely *similitude*, *parable*, *figurative composition*, but also, *what is peculiarly sublime and energetic*, what is calculated by its boldness and force to strike and influence the mind. The signification of the root מַשָּׁל, is to *assimilate*, and also to *rule or have dominion*, to exert an influence over others. Comp. the Arab.

أَمَثَل, *similis fuit; præstans fuit; امثل, præstantissimus*; Eth. መሰለ: *comparavit, existimavit*. מַשָּׁל מַשָּׁל means to give utterance to such sublime composition in an elevated tone of voice. Comp. Numb. xxiii. 7, 18, xxiv. 3, 15; Micah ii. 4.—The *Mashal* opens with a sudden exclamation of joy on the part of the Jews. The oppressed world and its inhabitants are then introduced as participating in the exultation. The forests of Lebanon join in the song; Hades personified, rouses departed kings and princes to receive the king of Babylon on his entrance into their gloomy abode. These give expression to no words of condolence, but merely to a brief sentence of surprise, not unmingled with satisfaction at his reverse of fortune. The Jews then tauntingly resume the song in which they confirm at some length the sentiment just uttered in Sheol; and introduce the monarch boasting of his power and the vastness of his purposes, while they contrast with these, his present state of utter prostration and ignominy; concluding with an execration on his offspring and memory.—מַדְחָה, which only occurs in this verse, has been variously translated. Michaelis, Döderlein, Dereser, Gesenius, and Hitzig, adopt the reading, מַדְחָה, which is found in an edition of Isaiah printed

at Thessalonica in 1600, and render, *oppression*; considering it to be a derivative from דַּחַה, to *press, urge strongly*. There does not, however, appear sufficient reason why מַדְחָה should be rejected. It is a Chaldee word: (דַּחַה, *gold*, corresponding to דַּחַה in Hebrew,) and was probably one of the epithets employed by the Babylonians in praise of their city—"the golden one," or "the golden city," דַּחַה being understood. Comp. the Arab. مذهب, *auratus*. Whether they thus designated her on account of the gilded domes and turrets which abounded,

(comp. מַדְחָה מַדְחָה in the Philox. Syr. Version of Rev. xvii. 4.) or to convey the idea of the immense quantities of gold in her treasuries, temples, &c., cannot be determined; but to judge from the exactness of the parallelism in this ode, it seems to be certain, that the prophet used the word in the Aphel sense of *making, procuring, raising gold by exaction or tribute*. Thus the LXX. ἐπισπουδαστής, Syr. مَسْمُوح, *exactor*, leaving out the idea of gold. Vulg. *tributum*. The above interpretation is adopted by Lowth and Winer.

5, 6. מַדְחָה and מַדְחָה are not to be understood in the sense of sceptre, but in that of an *instrument of oppression and affliction*. מַדְחָה being parallel to מַדְחָה, implies the idea of unjust, tyrannical rulers. מַדְחָה is an instance of the construct being used for the absolute, as in many other passages. See chap. xxxiii. 6, xxxv. 2; Lam. ii. 18. Instead of מַדְחָה, which is the reading of all the Heb. MSS., Döderlein proposes we should read מַדְחָה, there being, as Gesenius observes, often scarcely

- With an unremitting stroke ;
 That ruled over the nations in anger,
 With unsparing tyranny.
- 7 The whole earth resteth, it is quiet ;
 They burst into song.
- 8 Even the cypress trees exult over thee,
 And the cedars of Lebanon [saying]:
 Since thou art fallen,
 No feller hath come up against us.
- 9 Sheol beneath is in commotion for thee,

any perceptible difference between the letters ה and ח in the Eastern and German codices. The passage would then read, *with unrestrained dominion*. This ingenious conjecture is adopted by Gesenius and Hitzig, who specially urge in its favour the completeness of the parallelism, which they conceive to be infringed by the present reading. That a difficulty is created by the passive form, כָּרְדָּה, cannot be denied ; yet this may be removed by supposing it to have been the design of the prophet to give prominence to the persecution or tyranny, as *experienced* by those who were the subjects of it. It was an evil of which they were *not permitted to feel* any alleviation. The meaning of כָּרְדָּה and כָּרְדָּה, in such connexion, being almost the same, the verbs are more parallel than כָּרְדָּה and חָשְׂדָּה. Besides חָשְׂדָּה occurs in connexion with כָּרְדָּה, 2 Sam. xviii. 16. The LXX., Targ., Syr., and Vulg., appear to have read כָּרְדָּה, the participle in Piel. The rendering of our common version, which makes the king of Babylon the nominative, cannot be sustained, being a direct violation of the parallelism.

7. כָּרְדָּה רָחֵם, *to burst into song*, is a favourite phrase of Isaiah in those chapters which Gesenius treats as spurious. Its occurrence in this chapter furnishes a corroborative proof of their genuineness. The nominative to כָּרְדָּה is יוֹשְׁבֵיהָ, *her inhabitants*, understood. They were now allowed peaceably to pursue their avocations, and loudly rejoiced in the change that had taken place.

8. The objects of inanimate nature

here personified, are to be understood figuratively as denoting those princes and kings whom the monarch of Babylon had subdued. Comp. chap. ii. 13 ; Ezek. xxxi., where the same metaphor is used. That any reference should be had to that monarch's having cut down the forests of Lebanon, to beautify his capital, is very improbable. The particle, כֵּן, *also* or *even*, on which Gesenius and Hitzig lay considerable stress, as favouring the literal interpretation, possesses quite as much force, if we take the meaning of the passage to be figurative. Not only the inferior inhabitants of the countries subject to Babylonian tyranny, but *even* the most exalted and powerful of their rulers who felt the effects of its exercise, participate in the common joy. Since its extinction, they had occupied, unmolested, their stations of dignity and honour. Comp. chap. ii. 12, 13.

9. The boldest instance of prosopopœia to be met with in any language. On *Sheol*, see chap. v. 14. The Arab. version has جحيم, *Gehim*, the same as

جَهَنَّمَ, *Gehenna*, the place of eternal fire ; though in the popular Mohammedan theology, جحيم, is assigned to the Jews, who falsely accused and killed their own prophets ; while جَهَنَّمَ, is reserved for such Mohammedans as die without repentance, under the guilt of capital sins. — כָּרְדָּה is improperly rendered *from*

To meet thine entrance ;

It rouseth for thee the deceased, all the leaders of the earth ;

It causeth to rise from their thrones all the kings of the nations.

10 They all commence, and say to thee :

Art thou too become weak as we are ?

Art thou become like unto us ?

beneath: the כ retaining no more of the prepositive power in such case, than in כִּי, כִּי, כִּי, &c., in which it simply expresses locality. So the Arab. من تحت, Korân, Sur. ii. 23,

vi. 65.—עֲשֹׂה is of common gender, and may be construed, as in עֲשֹׂה and עֲשֹׂה, with either ; so that there is no ground for the exegesis of Jackson and others, that in one of the instances the prince of the lower regions is meant: an idea which, as has been remarked, is quite foreign to the theology of the Hebrews.—גִּבְיָם, Aq. and Theod. ῥαφαεῖμ; LXX., Targ., Syr., Vulg., *Giants*. Because this word is identical with that employed to denote a tribe of gigantic Canaanites, Gen. xiv. 5, and others of uncommon stature, some imagine that these ancient giants are here specifically meant ; but the frequent occurrence of the term in connexions where simply the notion of the departed is conveyed, without any regard to bodily stature, proves, that it is to be derived, not from גִּבְיָם, which signifies *to heal, make sound, robust*, &c., but from גָּבַה, *to fall, fall away, relax, become faint*, and so to be powerless as it regards every thing in the present state. We have examples of similar derivation in גִּבְיָם, from

גָּבַה, גִּבְיָם, from גָּבַה. Comp. رَفَع, *com-*

mode quieteque vixit, and رَفَا, *quietavit*,

quietum reddidit. In reference to the turmoils and annoyances of this life, as well as to its active concerns, there is a total cessation at death. See Job iii. 13, 17.—עֲשִׂירֵי-אֶזְרָא, lit. *the he-goats of the earth*, but used metaphorically of leaders, kings, or princes. Comp. Zech. x. 3. The LXX., Syr., Vulg., Arab., resolve the figure, and render *rulers, princes*. The Targ. appears to have read עֲשִׂירֵי, or עֲשִׂירֵי, “*the rich*

of the earth,” mistaking ר for ר.—In this verse the state of the dead is represented as thrown into great agitation, on its being announced that the mighty king of Babylon is about to enter. Personages of the same rank, as the fittest to conduct the ceremony of his reception, and the most likely to sympathise with him, are selected to present themselves, and address him on the occasion. They rise from their thrones of state on which they had been sitting—perpetuating in mock majesty the pageant which they had exhibited while on earth ; (just as Ezekiel describes the departed warriors with their weapons of war and their swords laid under their head in Sheol, chap. xxxii. 27 ;) but instead of condoling with him, they merely give utterance to the few words contained in the 10th verse, which rather aggravate his downfall, by reminding him of his deprivation of power and pomp, and his reduction to a state of equality with themselves, many of whom he had subdued or slain.

10. נָקָה, Arab. عَنِي, *voluit, intendit aliquid dictis suis ; protulit, respondit ;* like ἀποκρίνεσθαι, in the LXX. and N. T., usually signifies *to answer, or respond*, but also *to commence speaking* ; and preceding the verb נָקָה, it increases its force. Gesenius considers the latter acceptance to be more recent Hebrew. It occurs, however, Job iii. 2, the antiquity of which book has lately been ably vindicated by Dr. Lee ; and is also found, Deut. xxi. 7, xxvi. 5. Comp. Zech. i. 10, iii. 4, iv. 11, 12.—There is uncommon beauty in the brevity of this address. It is precisely such as might be expected from those by whom it is delivered. To extend it, so as to make it comprehend one or more of the following verses, or, as some have done, the

- 11 Thy pomp is brought down to Sheol,
And the sounding of thy harps;
Under thee is spread putridity,
And the worms are thy covering.
- 12 How thou art fallen from heaven,
Illustrious Son of the Morning!

whole of the remaining part of the Mashal, would quite spoil the effect.

11. The Jews here continue their taunting Mashal.—שָׂאֵל, for שָׂאֵלָה, the local ה being omitted. Instead of כִּנְפֵּךְ, sixty-five MSS., originally one more, and now two, twelve printed editions, some of them the earliest, with the LXX., Syr., Arab., and Vulg., read כִּנְפֵּךְ in the singular; but as there appears to be a studied accordance between הִתְחַפֵּךְ and כִּנְפֵּךְ, the true reading is more probably that of the Textus Receptus. The latter half of the verse clearly shews, that the Hebrews were accustomed to consider the grave as forming part of Sheol. Instead, however, of the royal body being embalmed, or inwrapped with splendid sepulchral attire, and placed in a magnificent mausoleum, it was to become a mass of putridity and worms. What is thus briefly anticipated, is expressly and fully stated ver. 19.

12. הַיֵּל בֶּרֶשֶׁת הַבֹּקֶר, *Illustrious Son of the Morning!* The form הַיֵּל occurring Ezek. xxi. 17, and Zech. xi. 2, (הַיֵּלִי), as the Hiph. Imper. of יָלַל, *to howl, lament*, some take it in the same acceptance here, and render *lament, Son of the Morning*, a sense not in itself to be rejected. Thus Aq., the Syr., and Jerome in his Commentary, though in his version this father has *Lucifer*, as that which is to be preferred. To this rendering, however, the structure of the verse is decidedly opposed; the parallelism requiring הַיֵּל בֶּרֶשֶׁת הַבֹּקֶר to describe the person before his having fallen from heaven, just as עֶלְיָיִם describes him previous to his having been felled to the ground. Any Imperative interjected would spoil the beauty, and impair the force of the language. We must, therefore, with the LXX., Targ., Jerome, Saadiah, Abenezra, Jarchi, Kimchi, Vitringa, Leo Juda, the Jewish Spanish, Lowth,

Gesenius, Rosenmüller, and Hitzig, refer הַיֵּל to the root הָלַל, *to shine*; and consider it as a verbal noun, formed with *Teéré* and *Yod*, instead of הָלַל, the regular Piel form, and so designed to be intensive in signification.

The Arabic هلال, which is derived

from هَل, *to shine, be resplendent*, and designates the new moon, may be compared for the sake of illustration. Hitzig is of opinion that הַיֵּל was used exclusively for the *Morning-star*; LXX.

ὁ ἑωσφόρος; Hexap. Syr. כוכב

כוכב الصبح; Arab. Pol. كوكب الصبح

المشرق. This star the Rabbins also

call כוכב בנהא, and the Arabs زهرة, *the*

Shining Star, or the Shiner. Comp. ὁ ἀστήρ ὁ λαμπρὸς ὁ πρωϊνός, Rev. xxii. 16, and φωσφόρος, 2 Pet. i. 19.—The idiomatic בֶּרֶשֶׁת הַבֹּקֶר, *son of the morning*, denoting that which belongs to, or appears at that time, the LXX. render ὁ πρωϊ ἀνατέλλων. The application of this passage to Satan, and to the fall of the apostate angels, is one of those gross perversions of Sacred Writ which so extensively obtain, and which are to be traced to a proneness to seek for more in any given passage than it really contains, a disposition to be influenced by sound rather than by sense, and an implicit faith in received interpretations. “Quum,” says Calvin, “temere arripiuntur Scripturæ loci, nec attenditur contextus, hos errores passim oboriri mirum non est.” Comm. *in loc.* The scope and connexion shew that none but the king of Babylon is meant. In the figurative language of the Hebrews, כוכב, *a star*, like كوكب with the Arabs, signifies an illustrious prince or king.

How thou art felled to the ground,
That didst discomfit the nations !

13 Thou saidst in thine heart, I will scale the heavens ;

Above the stars of God I will raise my throne ;

Yea, I will sit on the mount of the assembly, in the recesses of
the north ;

14 I will ascend above the heights of the clouds ;

See Numb. xxiv. 17 ; and comp., for this acceptance, Rev. ii. 28, and xxii. 16. The monarch here referred to, having outshone all other kings in royal splendour, is compared to the harbinger of day, whose brilliancy surpasses that of the surrounding stars. Falling from heaven denotes a sudden political overthrow—a removal from the position of high and conspicuous dignity formerly occupied. Comp. Rev. vi. 13, viii. 10.

In the latter half of the verse the metaphor is changed, and that of a tall majestic tree is introduced, which, on *being felled*, lies prostrate on the ground. Comp. Ezek. xxxi. and Dan. iv. 10—15. —הוֹשֵׁה הָעָם Hitzig renders, *Who didst extend thy branches over the people*—a sense which would admirably agree with the metaphor of a tree affording shelter to all who are under its branches ; but this interpretation cannot be philologically sustained. The Jewish interpretation of *casting lots* over the nations is equally untenable. הָשָׁה, Arab. خلس,

rapuit, abripuit, signifies *to throw down, lay or spread on the ground, &c.* ; hence *to overthrow or discomfit an enemy*. Followed by הָשָׁה, it indicates the state of subjection in which the prostrate nations were held by the Babylonian sway, or the triumphant manner in which that sway had been established and maintained. Comp. Exod. xvii. 13, only הָשָׁה is there properly omitted, the verb being employed by Moses to express a simple victory, and not continued mastery.

13, 14. In order to aggravate the downfall of the Babylonian monarch, the Jews, not content with depicting the elevated political position which he had occupied, proceed to describe

the pride and arrogance of his heart, which had led him to aspire to an equality with the Deity himself. By most interpreters the language is taken figuratively in application to the Jewish state, with its principal officers, the temple, and its Lord : but, how suitable soever such expressions might be in the mouth of a Jew, or of one intimately acquainted with Hebrew modes of speech, they seem quite inappropriate if used in the same sense by the king of Babylon. Before this triumphant ode is supposed to be sung, that monarch had not only purposed to go up against Jerusalem, but had actually carried his purpose into effect, dethroning the king, subverting the temple, and carrying the people away into captivity. The obvious bearing of the language, however, implies, that the proud and haughty purposes couched in it had not been attained, and were, indeed, such as to be utterly unattainable. We are, therefore, compelled to relinquish the common interpretation, which has been supported by none more ably than by Vitringa, and adopt that which was first obscurely hinted at by the LXX., was rendered more definite by Theodoret, and has been more fully brought out by Michaelis in his Supplem. ad Lexx. Heb. No. 1009, and by Rosenmüller, Gesenius, and Hitzig, in their commentaries on the place ; viz. that the monarch of Babylon gives utterance to sentiments founded on the representations of Asiatic mythology. While the Greeks had their *Olympus*, and the Hindoos their *Meru*, the

ancient Persians had their *Elburs*, *البرز*, or *Elborj*, a name still given

I will make myself like the Most High.

to the highest mountain in the Caucasian range, which is upwards of 16,000 feet above the level of the Black Sea. According to the Bunde-shéh, one of the books of the Parsees, this mountain rose, by the will of Ormuzd, when the world was created, during the first two hundred years, to *the starry heavens*; during the next two, to the sphere of the moon; during the third two, to that of the sun; and during the fourth two, to the region of primeval light. Here is *the throne of Ormuzd, the congregation of the living, the pure region of light, where there is neither enemy, darkness, nor death.* Thither, it is said, *the enemy dares not ascend as the dominating lord, for there walks the great king, the Sun, who is appointed Amshaspand over all things, &c.*

The Babylonians, being much addicted to the cultivation of astronomy, could not but have been familiar with those mythological fables which were mixed up with the cosmogonies of the ancients; and doubtless the monarchs who maintained at their courts those who were skilled in such matters, Dan. ii. 2, 10, 27, v. 7, must have likewise been more or less acquainted with them. It was, therefore, perfectly natural for them, when arrogantly affecting divine honours, to form the purpose of scaling the Caucasus; and, rising above the region of the clouds and stars, of taking possession of the throne of Deity, which they imagined to be on the summit of its highest mountain.—כוכביאל, *stars of God*, the Genitive of cause; stars which God hath made: as ארזיאל, cedars which God hath planted, *i.e.* of natural growth, Ps. lxxx. 11; הריאל, mountains which God hath made, Ps. xxxvi. 7. אל, from אלו, *to be strong, powerful*, is used in poetry and sublime prophetic style in the same way as אלהים; but never in prose, except it be followed either by a pronominal suffix, an adjective, or some qualifying epithet. According to Sanchoniathon, *El* or *Il* was the name by which the Phœnicians designated Saturn; and Damasc. apud Photium informs us, that they and the *Syrians* called him

El, Bel, and Bolathon. Gesen. Thes. *in voc.* It might, therefore, be appropriately used by the king of Babylon.—רִכְבוֹת, *the mount of assembly*, is Alborj, considered as the place where the *living, i.e. the blessed, are congregated.*—רִצְצֵי-רִצְצֵי, *the recesses, or the remote regions of the North*; LXX. τὰ ὄρη τὰ ὑψηλά τὰ πρὸς Βορρᾶν, which Theodoret explains, ὅρος δὲ ὑψηλὸν εἶναι λέγεται βορράθεν Ἀσσυρίων καὶ Μήδων, ἀπὸ τούτων τὰ Σκυθικά διορίζον ἔθνη, πάντων τῶν κατὰ τὴν οἰκουμένην ὄρων ὑψηλότατον; language which, in such connexion, can only apply to the mountains of the Caucasus. רִצְצֵי signifies *the thigh or haunch*, and figuratively *the hinder, innermost, remotest parts* of any thing. As thus used of inanimate objects, it is almost always in the dual, as in the present instance. Comp. for the geographical use of the term, Judg. xix. 1, 18; Isa. xxxvii. 24; Jer. vi. 22, xxv. 32; and for the application of other members of the human body in a geographical sense, the words רִצְצֵי, רִצְצֵי, רִצְצֵי, &c.—רִצְצֵי-רִצְצֵי. The Dagesh in ר is compensative for the ה of the Hithpael Conjug., in which the verb is aptly put to express the self-sufficient pride of the ambitious monarch. רִצְצֵי, *the Highest, Most High*, is another of those Divine names common to the Hebrews, Syrians, and Phœnicians. Thus Sanchoniathon in Euseb., Κατὰ τούτους γίνεται τὶς Ἑλίου καλούμενος ὕψιστος. The name is sometimes used by itself in Hebrew; but more commonly it is coupled with אלהים, אלהים, and יהוה. The designation אלהים occurs thrice in the brief notice of Melchizedek, Gen. xiv. 17—23. The term being here employed in the singular, and not in the plural as in the *Alonim valonoth*, the highest gods and goddesses of Plautus, Pœn. v. 1. 1, does not imply that the king of Babylon was a monotheist. In all the modifications of Polytheism, one god has been regarded as superior to the rest. Not satisfied with making himself equal to any of the inferior deities, his ambition led him to aspire after an equality with the Supreme. Compare as parallels, Ezek. xxviii. 2; 2 Thess. ii. 4.

- 15 But thou art brought down to Sheol,
To the recesses of the pit.
- 16 Those that see thee shall gaze at thee,
They shall view thee attentively, [and say :]
Is this the man that made the earth to tremble ?
That shook the kingdoms ?
- 17 That made the world a wilderness,
And laid waste its cities,
And sent not his prisoners home ?
- 18 All the kings of the nations, all of them,
Lie in state, each in his own sepulchre ;

15. Here שָׁאֹל contrasts with the different phrases employed in the preceding verse to express the highest elevation, just as יִרְחַרְבוּר does with יִרְחַצְצֵן. Comp. Matt. xi. 23. יִרְחַרְבוּר means *the deepest recesses of Sheol*, into which the king is represented as having been precipitated.

16. He is now exhibited as an object of astonishment. Spectators crowd around him ; and, after contemplating his prostrate condition, add to his misery by adverting in pointed terms to his former power over the nations of the earth.—At the Athnach, נֹאמַר, is understood, but could not with any propriety have been expressed in the text. פְּנֵה is not much in use, but signifies, in Hiphil, *to inspect narrowly, to look at any object with intense interest*. The Hithpa. יִתְבַּחֵי is also peculiarly emphatic. It signifies, *to consider and reconsider* ; and implies that the persons spoken of had some difficulty in persuading themselves that the degraded object before them could really be the king of Babylon.

17. The pronom. suffix in עָרִי, and אֶסְרִי, belongs to different antecedents : the former to כָּל, and the latter to the king, understood. The local ה in בָּתֵּה, shews that the word is to be taken in the sense of *homewards*, and does not refer to a prison, as our translators, after Jerome and others, have supposed. Thus, however, Coverdale, *which let not his prisoners go home*. לא פָּחַד בָּתֵּה is strongly elliptical. In full the sentence would be לא פָּחַד בָּתֵּה אֶת־שָׁאֹל וְאֶת־שִׁלְחָם בָּתֵּה. It has ever been

regarded as indicating the utmost cruelty, to refuse the exchange or return of prisoners taken in war.

18, 19. A fresh contrast, affording another cutting ground of insult to degraded majesty. In accordance to the Oriental custom of erecting splendid mausoleums for kings and other great men, in the sides of which were subordinate apartments or cells fitted for the reception of the dead bodies, and of depositing them in these apartments, after the previous funeral solemnities had been completed, all the other kings of the earth are represented as occupying in silent state the chambers allotted to them ; whereas to the king of Babylon the rites of sepulture are denied ; no royal mausoleum receives his dead body ; nor is it committed to a common grave, but is left to putrefy on the ground. For an illustration of the sepulchres of the ancients, see note on chap. xxii. 16.—וְשִׁלְחָם בָּתֵּה does not imply that the king had been buried and afterwards thrown out of his sepulchre, that he might be exposed as here described. The כִּי is used absolutely, signifying *in a state of separation from, at a distance from, without, or destitute of*, and is quite independent of the verb. *Without thy grave*, means, without being deposited in the sepulchre which thou hadst prepared for thyself, or which was destined for thee. Comp. Jer. xxii. 19.—נֶצֶר נִקְחָה is a branch which has been cut down, and left to rot on the ground, and, in its corrupt state, is loathed by all who approach it.—

- 19 But thou art cast away, deprived of thy grave,
Like a detested branch;
Covered with the slain, the pierced by the sword,
Who go down to the stones of the pit;
Like a carcase, trodden under foot.
- 20 Thou shalt not be joined with them in burial,
Because thou hast destroyed thy country,
And slain thy people:
The race of evil doers shall never be named.
- 21 Prepare slaughter for his children,

לְנֶפֶשׁ our translators, with some others, consider to be a construct noun, and supply a פ before it; but it is the Pahl. Part. in construction, and refers to the dead body of the king lying in the mass of the slain, by whom it was covered.—קִטְּוֹנִי, the Part. in Pual of קָטַע, Arab. طعن, to pierce through,

thrust a sword into any one. It occurs only here, and Gen. xlv. 17, in which latter passage Parkhurst thinks it should be rendered *goad, egg on* by pricking the animals; but the Aramaic sense of *loading* seems preferable.—אֲבָנֵי הַבֵּית, the stones of the pit, the LXX. render ἄδον, Symm. θεμέλια λακκου, Vulg. fundamenta laci, Luth. den Steinhäufen der Hölle; whereas some explain the phrase to mean such heaps of stones as are raised over dead bodies in the open field. There can scarcely be a doubt that it refers to the *sarcophagi*, or *stone coffins*, in which persons of distinction were buried, and which, from their size, and their being placed in the chambers built in, or dug out of, the sides of the mausoleum, might, with the strictest propriety, be called its *stones*. See a representation of them in Calmet, 8vo. edit. art. *Sepulchre*. Splendid specimens are exhibited in the British Museum. Such *sarcophagi* have been found containing human skeletons, in the immense northerly mass of ruins near Babylon, called the *Mujelibé*. Rosenm. in Bib. Cab. vol. ii. p. 18. יֹרְדֵי הַבֵּית, those who go down to the pit, is in frequent use to denote mortal men generally, such as must soon descend into the grave: comp. יֹרְדֵי שְׂאוֹל, Job vii. 9; רָחַת שְׂחָתָה, Job xxxiii. 24;

but יֹרְדֵי אֲרָמֵי־בָבֶל describes a particular class of mortals—princes and nobles, for whom a more honourable sepulture was prepared. While the bodies of the slain courtiers and captains, with which that of the king of Babylon was covered, should be sought out, and after having been embalmed, placed, each in its sarcophagus, in the subterranean chambers, his would be left, no one being able to recognise it, from the mangled state to which it had been reduced, and the disfiguration it had undergone by being trampled upon by the multitude. קָנָץ מִיָּמָם connects closely with קָנָץ נֶחֱמָץ, only the prepositive פ is the *Caph veritatis*. This prophecy was minutely fulfilled. On entering the city, the army of Cyrus marched straight to the palace; and meeting the king, who was coming out sword in hand, they slew him, and put all who followed him to the sword; and, though Xenophon specially notices the permission given to bury the dead, he takes no notice whatever of the royal corpse. He only speaks of him as τὸν ἀνόσιον βασιλέα. *Cyropæd.* lib. vii. ch. v. 29, 32, 34.

20. Before quitting the subject, the Jews once more exult over the destitute condition of the fallen monarch, by reminding him that he should not participate in the rites of sepulture performed upon those who had been slain in his presence, and that no monument should perpetuate his memory, or that of his family. אֵל קְרָא לְעוֹלָם, shall not be called, named, read, implying that no inscription should tell where he lay.

21. The ode concludes with the denunciation of a curse on the children

- For the iniquity of their fathers ;
 That they may not rise, and possess the land,
 And fill the face of the world with cities.
- 22 For I will arise against them, saith Jehovah of Hosts ;
 And I will cut off from Babylon name and remnant,
 Progeny and offspring, saith Jehovah.
- 23 And I will make her the possession of the porcupine, and pools
 of water ;
 And will sweep her completely out with the besom of de-
 struction,
 Saith Jehovah of Hosts.

of the Babylonian king. They should reap the fruit of their ancestors' guilt : the dynasty would be entirely set aside by the Persian rule. To prevent the revival of an ancient dynasty, it has very often been the practice to make away with all who possessed hereditary claims to the throne.—**רָצוּ**, Hitzig takes to be a false reading for **רָצוּ**, *heaps, ruins*, the result of fresh wars ; but it is a mere conjecture. The LXX., Targ., Syr., Rosenmüller, and Gesenius, render it *enemies* ; but Aquila, Symm., Theod., Vulg., and Saadiah, have *cities*, which Kimchi considers to be the more natural of the two interpretations. Reference is had to the founding of new cities and colonies, which a revival of the ancient power might soon have enabled them to do.

22, 23. These two verses contain a solemn declaration on the part of Jehovah, that he would make an end not only of the royal family, but of the entire population, and convert the city into an uninhabitable marsh. The former took place on its capture by Cyrus ; the latter progressively in the course of ages. See chap. xiii. 1. —The nouns, **רָצוּ** וְרָצוּ, are accumulated for the sake of effect, in order to express the completeness of the extinction. The alliteration also deserves notice. For **רָצוּ**, Gesenius very properly compares the Ethiop.

ṛṛ: *genus, cognatio*. **ṛ**, the root from which **ṛ** is derived, occurs Ps. lxxii. 17, in connexion with **ṣ**, in the sense of being celebrated through the

medium of a numerous posterity.—

רָצוּ, Arab. **رَقْد**, Eth. **ṛṛ**: pronounced, according to Höst and Forskäl, *ganfud*: the porcupine, or the sea-urchin, which is said to abound about the mouths of the Euphrates.—**רָצוּ** וְרָצוּ, an exquisite finish to this unparalleled piece of prophetic composition. It is one of those instances in which the apparent meanness of the image is so compensated by the peculiar form of the expression, as to give it the character of the sublime. Twenty-two MSS., originally nine more, now by correction two, the Brixian, and another ancient edition, read **רָצוּ** in the plural : but the singular is decidedly preferable. What the words mean, Kimchi tells us the Rabbins could not make out till they heard an Arab female call to her companion, *Oskoli tatithan, watati baithan*, i.e. take the besom, and sweep the house. The Pilpel, or reduplicate form, both of the verb and the noun, gives great intensiveness to the meaning. Comp. **ṛṛ**, in Kosegarten's Annals of Taberist, i. p. 60. Ewald's Gramm. § 235. Eng. translation. As to the root, Gesenius hesitates between **רָצוּ** or **רָצוּ**, and **רָצוּ**. The latter he adopts in his Thesaurus ; but the former, of which he approves in his other Lexicons, and in his Commentary, seems preferable. It is approved by Winer and Lee. The LXX. render: *θήσω αὐτὴν πηλοῦ βάραθρον εἰς ἀλώ-λειαν* ; from which it appears, that they derived the words from **רָצוּ**.

- 24 Jehovah of Hosts hath sworn, saying,
Verily as I have thought, so shall it be,
And as I have purposed, so shall it stand.
- 25 To crush the Assyrian in my land,
And to trample him on my mountains;
Then shall his yoke depart from them,
And his burden be removed from their shoulder.
- 26 This is the purpose that is formed concerning all the earth,
And this is the hand that is stretched out over all the nations.
- 27 For Jehovah of Hosts hath purposed, and who can disannul it?
It is his hand that is stretched out, and who can turn it back?
- 28 In the year in which Ahaz the king died, this sentence was pronounced.

24—27. From his celebrated prediction respecting the more distant future, the prophet returns once more to the Assyrian invasion, the subject which most pressed upon his contemporaries, being the calamity with which they were immediately threatened. Jehovah now declares by the mouth of Isaiah, in plain and explicit, but peremptory and forcible language, that it was his unalterable purpose to overthrow that foreign power in the Holy Land. Lowth attempts to identify the Assyrian with the Babylonian foe; but though what he alleges is true, that in profane authors the names are interchangeable, yet the circumstance of the discomfiture taking place in Judæa, ver. 25, sufficiently proves that the Assyrians proper are those to whom the prophet refers. These three verses obviously connect in application with chapters x.—xii.; yet not as a fragment that has been torn off from them, since there is no place in that portion which it can claim as its position. It is an independent oracle, pronounced on occasion of the delivery of the prophecy concerning Babylon; and its actual position furnishes an additional argument in favour of the genuineness of that prophecy.

נִשְׁפָּט. The verb *to swear*, in Hebrew, is always used in the passive, in reference to the person who takes an

oath, which would seem to intimate *his being laid under the obligation* which such an act involves.—On אָסִיף, see note, chap. v. 9. Before הֵיאָרְקִים is an ellipsis of בָּ. The purposes of God are, like himself, immutable. See chap. xlvi. 10; Heb. vi. 17. For אֶרְצִי, *my land*, comp. ver. 2; Hos. ix. 3; and for הָרֵי, *my mountains*, Ezek. xxxviii. 21, with xxxix. 2, 4; Zech. xiv. 5. The mountains immediately about Jerusalem are specifically meant. See chap. xxxvi. 2. The latter half of ver. 25 is almost a verbal repetition of chap. x. 27: the meaning is the same.—In verses 26 and 27 it is declared that Jehovah's purpose to punish the enemies of his people was not restricted to the Assyrians, but had for its object every nation throughout the earth which might set itself to afflict or oppress them.

28. The section, from this verse to the end of the chapter, contains a distinct prophecy against the PHILISTINES. This people were not aborigines of the country which they occupied, but, as the name imports, (נִזְכָּרִים, *emigrants, strangers*, from נָזַח, Eth.

זָכָר: *to emigrate*; LXX. generally ἀλλόφυλοι,) foreigners, who, according to Amos ix. 7, Jer. xlvii. 4, came from the island of Caphtor, or Crete, hence called צִרְתִּים, *Cherethites*, or *Cretans*,

29 Let not any part of thee rejoice, O PHILISTIA !

Because the rod which smote thee is broken ;

Ezek. xxv. 16 ; Zeph. ii. 5 ; 1 Sam. xxx. 14, 16. Both those who remained upon the island, and those who emigrated, are stated, Gen. x. 14, to have descended from the Casluhim, an Egyptian colony. Having driven away the Avites, they took possession of the south-east coast of the Mediterranean, and had cities and kings as early as the days of Abraham. Though nominally subdued by Joshua, they had in the time of Samuel five small kingdoms or satrapies, and were first really brought into subjection by David, 2 Sam. viii. 1. They were, however, continually prone to revolt. In the reign of Jehoram, they, and their allies, the Arabs, made an incursion into Judah, and even plundered the royal palace ; but during the reign of Uzziah they were kept quiet, in consequence of his having demolished the walls of their principal cities, and built fortresses in different parts of their country, 2 Chron. xxvi. 6, 7. As a chastisement of the wicked Ahaz, they were permitted again to invade the land ; and they appear so to have gloried in the advantages they had gained, and in the prostrate condition of Jewish affairs, that the prophet was commissioned, a little before that king's death, to deliver this prophecy against them.

In our common version, the paragraph mark is placed at ver. 29, by which the present verse is made to assign the date of the preceding prophecy against Babylon ; but the circumstance that the announcement of a שִׁפְט, or *sentence*, is always made at the commencement of a prophecy, shews that it here belongs to what follows. Instead of אחז, *Ahaz*, Ken-nicott's Cod. 351, reads עוזי, *Uzziah*, whom several commentators suppose to be intended, on account of the yoke which he imposed upon the Philistines. It is, however, altogether destitute of critical support, and the hypothesis that he is specifically meant, cannot be sustained. That the prophecy was delivered before the death of Ahaz, see chap. vi. 1.

29. פְּלִשְׁתִּים is called by Josephus, Antiq. i. 6, 2, *Παλαιστίνη*, in strict application to the country occupied by the Philistines : but viii. 10, 3, he extends to the whole country of the Israelites the name of *Palestine*, by which it has been known to the present time.—By the “rod which smote” the Philistines, is meant the Jewish power, which had, as noticed above, punished them in the days of Uzziah, but was now broken in those of Ahaz, partly by the Syrians and Israelites, partly by the inroads of the Edomites and Philistines, and partly by Tiglath-pileser, 2 Chron. xxviii. To repress their joy at these disastrous events, the prophet tells them, in highly figurative language, that from the royal house of Judah, a prince should arise, who would prove more formidable and destructive to them than his predecessors. This prince was Hezekiah, who “smote the Philistines even unto Gaza, and the borders thereof, from the tower of the watchmen to the fenced city,” 2 Kings xviii. 8.—With respect to the figures employed, as Calvin well remarks, there is nothing ignominious in them, since all they are intended to convey, is the idea of the injury to be inflicted on the enemy. On עָרָה, see note on chap. xi. 7.—חֲרָהּ מִצִּיּוֹן, LXX. *ὄφεις περάμενοι*, is of more difficult interpretation. Michaelis in his Orient. Biblioth. v. 164, thinks it is only another name for the basilisk, just mentioned ; but his opinion is fancifully supported. That a species of serpent is meant, is clear from Numb. xxi. 6, 8, where we read of חֲרָהּ מִצִּיּוֹן, *fiery serpents*. They appear to have had this name given to them on account of their *vivid fiery colour*, being somewhat like the copper-coloured snake in appearance ; on which account, a serpent of copper or brass was set up, to which the bitten Israelites were to look, in order to be healed. Gott. Hein. von Schubert, in his Travels in the East, Zweit. Band. Seit. 406, Erlangen, 1839, describes a large serpent which he saw, and which the Arabs affirmed abounded

For out of the root of the serpent shall come forth a basilisk,
And his fruit shall be a flying serpent.

- 30 Then shall the first-born of the poor feed,
And the needy shall lie down in security ;
But I will kill thy root with famine,
And thy remnant shall be slain.

- 31 Howl, O gate ! cry aloud, O city !
O Philistia ! thou art entirely dissolved ;

in this region, as full of *fiery red spots* and undulating stripes, and, judging from the structure of its teeth, one of *the most poisonous* of its species. The most remarkable circumstance connected with those described here and chap. xxx. 6, is that of their *flying*: no serpents now in existence being known to naturalists to have wings, from which it is inferred that they never did exist. There can, however, be no doubt that some of the most respectable authorities among the ancients speak of winged or flying serpents, on occasions which would lead us to suppose that they are not treating of the fabulous, but of facts known to themselves and their contemporaries. See Herod. lib. ii. 75, iii. 107 ; Ælian, Hist. Animal. lib. ii. cap. 28 ; Joseph. Antiq. lib. ii. 10, 2 ; Cicero de Nat. Deor. i. 36 ; Mela, iii. 9 ; Amm. Marcellin. xxii. Some of these writers refer them to the great Arabian desert, as does Isaiah, chap. xxx. 6 ; and we must conclude either that a species is described which has become extinct, or that the kind is meant which Niebuhr mentions in his Description of Arabia, which, instead of descending from a tree, in order to ascend another, make a sudden spring from the one to the other, and on this account are called *flying serpents* by the modern Arabs. So much is certain, that by קִיפּוֹף, the prophet intended a serpent whose appearance was formidable, and its bite peculiarly nocuous. The whole passage is applied in the Targ. to the Messiah, which Rosenmüller approves !

30. In consequence of the effectual subjugation of the Philistines by Hezekiah, the very poorest of the inhabitants of Judah should live in

security: whereas, the power of the Philistines should be annihilated. As בְּכוֹרֵי דָלִים signifies figuratively what is the *chief* or *most eminent* in degree, בְּכוֹרֵי דָלִים, *the first-born of the poor*, means the very poorest. Comp. בְּכוֹרֵי קֶדֶר, *the first-born of death*, i.e. the most terrible death, Job xviii. 13. The Arabs call

fevers, بَنَاتِ الْمَيِّتَةِ, *the daughters of fate*, thereby meaning death, which somewhat approximates to this idiom. —שָׁרֵשׁ, *root*, in this verse, corresponds in meaning to the same word as occurring ver. 29 ; only it is there applied to the royal house of Judah ; whereas here it applies to that of the Philistines. The metaphor is taken from the vegetable kingdom.—יָרֵי is to be taken impersonally, and rendered passively.

31. Vitranga and Gesenius are of opinion, that an Assyrian invasion of Philistia is here predicted. There is no necessity, however, for abandoning the idea of the Jewish army marching against the Philistines under Hezekiah. Considering the geographical position of their country in relation to that of Judah, there is precisely the same propriety in describing the Jews as coming from the *North*, as there is in describing the Assyrians and Babylonians as coming from that quarter against Jerusalem. The prophet repeats with much effect, מִלְּפָנֶיךָ, which he had employed in the introduction of the prophecy, ver. 29. —By *smoke* are meant the clouds of dust resembling smoke, produced by the march of an army.

“Ac simul Æneas fumantes pulvere campos
Prospexit longè, Laurentiaque agmina
vidit.”—*Æneid*, lib. xi. 908.

For out of the North cometh a smoke,
And there is no straggler among his hosts.

32 What answer shall then be given to the messengers of the nations?

That Jehovah hath founded Zion,
And in her the afflicted of his people find refuge.

—וְאֵין בְּיָדוֹ בְּמוֹעֲדוֹ, *There shall be no straggler in his hosts.* בְּיָדוֹ, Arab. بَد, *to separate, be alone*, expresses, in the participle, one who is disjoined from others, a straggling soldier, one who from infirmity or weariness is obliged to quit the ranks and lag behind. בְּמוֹעֲדוֹ, being derived from מוֹעֵד, *to fix a place or time of meeting*, signifies such time, or the assembly then and there convened. In no other passage is the term applied to congregated hosts, but such seems clearly to be its meaning in this place. The suff. in מוֹעֲדוֹ refers to the נֶחֱדָשׁ, and שָׁרָף מִשְׁפָּחָה, ver. 29.

32. וְאֵין is taken collectively by the LXX., Aq., Symm., Theod., Targ., Syr., Saad.; and Kennicott's Cod. 145, reads וְאֵין, which is right as to the meaning. It was customary for foreign powers to send messengers to any state with which they were at peace, but which was carrying on war

in some other direction, to ascertain the success of its arms. In the true spirit of the theocracy, the reply to such ambassadors, in the present case, is, not that their arms were successful, but that Jehovah was the Founder of their state, and afforded them the surest ground of confidence. Gesenius and some others suppose Philistine ambassadors to be intended, but this seems less probable.—Instead of מְבַרְכִים, *messengers*, the LXX., and the other early Greek versions, read מְלָכִים, *kings*; מְלָכִים, however, better agrees with the former. The sentiment conveyed at the end of the verse is, in such connexion, quite compatible with trust in God: trusting in what God has done, or in what is his work, and sufficient for the ends which he designs by it, is virtually trusting in himself. Very different was the false confidence of the hypocritical Jews, Jer. vii. 4.

CHAPTERS XV. XVI.

THE SENTENCE OF MOAB.

These two chapters contain one connected prophecy against Moab. The Moabites, who were descended from Lot, occupied the region on the east of the Dead Sea and the river Jordan, which had originally been inhabited by the gigantic Emim. Previous, however, to the occupation of Canaan by the Israelites, they were driven southward over the Arnon, which river henceforth became their northern boundary. The Israelites spared them on their march from the Arabian desert; and, for some time, they appear to have lived on peaceable terms with each other; but in the days of the

Judges hostilities broke out, in consequence of which the Hebrew tribes beyond Jordan, and in the south of Palestine, were subjugated by the Moabites eighteen years, Judg. iii. 14. The latter were then expelled from the Hebrew territory; and were ultimately themselves brought into subjection by David; in which state they continued till they revolted along with the ten tribes, and attached themselves to the house of Israel. Soon after the death of Ahab, they refused the annual tribute, and succeeded in maintaining their independence till the time of the Babylonian invasion, when, in all probability, the prophecies contained in these chapters were fulfilled. See Jer. xlviii.; Joseph. Antiq. x. 9. 7. They were idolaters, and worshipped Chemosh and Baal-peor. Their idolatry was a mixture of sensuality and cruelty, Numb. xxv. 1, &c.; 2 Kings iii. 27.

Several recent German writers ascribe the prophecy to Jeremiah. This Gesenius considers to be utterly inadmissible; yet, unwilling to allow that it was written by Isaiah, he attributes it to some contemporary or earlier prophet. At the same time he is obliged to grant, that it can hardly be satisfactorily proved not to have been written by Isaiah. Comm. p. 509. Hitzig is of opinion that it is the prophecy of Jonah, mentioned 2 Kings xiv. 25.

The parallel portions of Jeremiah's prophecy (chap. xlviii.) are in part verbally the same with that contained in these chapters of Isaiah, and partly an altered and amplified edition of it.

The subjects of the prediction are: the sudden attack and destruction of the two principal cities of Moab, xv. 1; the universal distress and mourning which ensue, 2—5; and the destitute and fugitive condition to which the inhabitants of the country are reduced, 6—9. To procure admission, for safety, into Judah, they are exhorted to pay the tribute which had been withheld, xvi. 1; they then implore protection, assuring the Jews that their extending it to them would meet with its reward in the perpetuity of the kingdom, 2—5; on which the prophet reminds them of their former treacheries, and utters lamentations over them of the most pitiable description, 6—11. The prophecy concludes with a declaration of the fruitless application which the Moabites would make to their gods to deliver them, 12. The last two verses of the chapter contain a postscript, added, by some unknown hand, only three years before the accomplishment of the predictions took place.

1 ASSUREDLY in the night of assault Ar-Moab is destroyed;

1. There is nothing answering to אֵל in the LXX. and Syr., but this conjunction frequently occurs at the commencement of a prediction, in order to express the certainty of its fulfilment. See chap. xxv. 10. Calmet conjectured, that in אֵל the א has taken

the place of נ, so that the word may originally have read אֵלֵי, *entirely*; and this conjecture has been adopted by Boothroyd and Jenour. There is, however, no necessity for altering the text. אֵל is the less usual form of אֵלֵי, *night*, in construction with אֵלֵי, which

Assuredly in the night of assault Kir-Moab is destroyed.

2 They go up to the temple, and to Dibon, to the high places, to weep ;

Upon Nebo and upon Medeba, Moab howleth :

is a verbal noun, from the Infin. of Pual. The verb, in the intensive conjugations, conveys the idea of violent assault and destruction ; yet is less strong in signification than **נָדָה**, which denotes *utter extinction*. Döderlein and Dathe translate, *una nocte*, supposing the facility with which the destruction was effected to be meant.—On **נָדָה**, see chap. vi. 5.—**קִרְמֹאב**, *Ar-Moab*. Aq. and Symm. render **קִר**, by **πόλις**, which is its proper meaning ; but as it is never used, in the singular, of any city, but the metropolis of Moab, it is, with Theod., to be retained as a proper name. See Numb. xxi. 15 ; Deut. ii. 9 ; where it occurs without **מֹאב**. The Greeks gave it the name of *Ἀρεόπολις*, in which its original Hebrew designation appears, though they seem to have understood by the term *urbs Martis*. It was known by this name as late as the sixth century, and was then the seat of a bishop. It was also called, on account of its size, *Ῥαββαμ* and *Ῥαββαμάμα*, a corruption of **רַבַּח מֹאב**, to which correspond **الرَّبَّة**, *Rabbah*, and **ماب**, *Mab*, of the modern Arabs. It was situated at some distance to the south of the river Arnon. Its ruins were discovered by Seetzen, among which he found the remains of an ancient temple, consisting of portions of the wall and pillars.—**קִרְמֹאב**, *Kir-Moab*, was another Moabitish city, six or eight miles south of Ar, the same as **קִרְשָׁה**, chap. xvi. 11 ; Jer. xlviii. 31, 36 ; and **קִרְיָה**, chap. xvi. 7 ; 2 Kings iii. 25. It was, as the name imports, the *wall* or *fortress* of Moab ; LXX. **τὸ τεῖχος** ; situated in the south of the country, on a very steep, and, in many places, perpendicular limestone hill, at the commencement of a deep valley, called

Wady Karrah. It is now called **الكرك**,

Karrak, or *Kerek*, and was known by the same name to the Greek and Roman writers of the later age.

Comp. *Κάρακα*, 2 Macc. xii. 17 ; and *Χαρακῶβα*, in Ptolemy and Stephen of Byzant. It was a place of great strength, and was occupied with advantage during the Crusades. Abulfeda, in the fourteenth century, speaks of it as impregnable. It is distant from Ar-Moab about twenty miles ; and, when visited by Burckhardt in 1812, was inhabited by about four hundred Turkish, and one hundred and fifty Christian families.—The two principal cities being taken and destroyed, all further resistance on the part of the Moabites was hopeless ; on which account no mention is made of the destruction of any of the other cities.

2. This and the following verses describe the universal mourning to which the inhabitants of Moab abandoned themselves ; and here, as at chap. xvi. 12, their application to their idols for help is distinctly recognised.—After the Targ. and Syr., Lowth rejects the copulative **ו** in **וְיִבֶּן**, and connecting **בְּיַד־יְבִין**, so as to form one name, renders : “He goeth up to *Beth-dibon*.” As we are not at liberty, however, on such slender authority, to cancel the **ו**, and as the article in **יְבִין** forms an insuperable objection to such construction, this word must be taken by itself, as indicating the place whither the Moabites are said to have gone up. Nor can there be any doubt that it denotes the *chief temple*, or that of Chemosh ; the article distinguishing it as that which was eminent. It is called **מִקְדָּשׁ**, the *sanctuary* or *temple*, chap. xvi. 12. Comp. for such use of **בֵּית**, 1 Sam. v. 2, 5 ; Isa. xxxvii. 38. What corroborates this view, is the occurrence of **רָמֹת**, the *high places*, in the following clause ; which places of idolatrous worship were common in Moab and the surrounding countries. Thus Balak first took Balaam up to “the high places of Baal ;” then “to the top of Pisgah ;” and afterwards “to the top of Peor,” evidently on the

- On all their heads is baldness ;
 Every beard is cut off.
 3 In his streets they gird on sackcloth ;

principle of their being peculiarly acceptable as religious localities.—The nomin. to מֹאָב, is *Moab*, understood, or, the inhabitants taken collectively.—דִּיבּוֹן, *Dibon*, spelt דִּיבּוֹן, ver. 9, now called *Diban*, was a town situated at some distance to the north of the Arnon, in a magnificent plain, and close to two elevated hills, on which, in all probability, the בְּמֹתָה here mentioned had been constructed. It was built by the Gadites, Numb. xxxii. 34, hence called דִּיבּוֹן, Numb. xxxiii. 45, 46 ; it was afterwards assigned to the Reubenites, Josh. xiii. 17 ; but finally reverted to the Moabites. By a common figure, *Dibon* is here put for its inhabitants. The לִי in לְבָנִי expresses state or condition.—נֶבֶז, *Nebo*, was a mountain belonging to the chain of Abarim, near the northern extremity of the Dead Sea ; and מֵדֵבָה, *Medeba*, a conical hill, with a town of the same name built upon its crest, at a short distance to the south of Heshbon. Its present ruins are about two miles in circumference. The former mountain appears to have derived its name from the Babylonian idol of that name, see chap. xlv. 1, and most probably was the site of one of his temples.—Döderlein, Dathe, and Rosenmüller, render מֵדֵבָה, *de, propter*, and suppose the meaning to be, that Moab howled on account of the destruction of the cities so called ; but there seems rather to be a reference to the inhabitants of the northern plains having gone up to these places for religious purposes, where they mingled the most pitiable wailings with their rites. The entire structure of the verse favours this interpretation.—לֵלֵל, here and ver. 3, a peculiar punctuation of Hiphil, which has not yet been satisfactorily accounted for. The most probable reason is, that it is a contraction of לֵלֵל, occurring chap. lii. 5, in which the characteristic ה is retained. Comp. מֵדֵבָה, for מֵדֵבָה, 1 Sam. xvii. 47 ; מֵדֵבָה, for מֵדֵבָה, Ps. xxviii. 7. Comp. also מֵדֵבָה, Job xxiv. 21, and מֵדֵבָה, in Kal, Ps.

cxxxviii. 6 ; and see Gesen. Lehrs. pp. 388, 389, and Ewald's Heb. Gram. § 284, Eng. trans.—Instead of מֵדֵבָה, three of Kennicott's MSS. and two of De Rossi's, read מֵדֵבָה, but this is in all probability a correction from Jer. xlviii. 37. One of De Rossi's has מֵדֵבָה. The punctuation is otherwise irregular for מֵדֵבָה.—Before מֵדֵבָה, twenty-two MSS., originally seven more, and now one ; the Soncin. Ed. of the whole Bible, and also that of the Prophets ; and the Targ., Syr., and Vulg., supply מֵדֵבָה.—Instead of מֵדֵבָה, the reading מֵדֵבָה, which is that of Jer. xlviii. 37, is found in forty-nine MSS. and upwards of thirty printed editions : while in Jer., מֵדֵבָה is found in ten MSS., originally in six more, and apparently in another. The difference consists merely in the interchange of the similar letters מ and נ. In מֵדֵבָה, which signifies *to fell, cut down*, or *hew*, as a tree, there is something violent as applied to the beard ; whereas, מֵדֵבָה signifying *to scrape or shave off the hair*, is the more appropriate term : but as Gesenius remarks, the former seems to have been purposely selected by Isaiah, in order strongly to indicate the harsh and barbarous manner in which the operation would, under the peculiar circumstances, be performed, in opposition to slow and careful shaving. The LXX. and Saad. decidedly support the common reading. Cutting off the hair, and removing the beard, have been customary among most nations as tokens of mourning. Comp. Jer. xvi. 6 ; Amos viii. 10 ; Micah i. 16.

3. מֵדֵבָה, lit. *to bind a piece of sackcloth round the loins*, but used, in a more extended sense, for putting it on the body generally. מֵדֵבָה, a word found in most languages, signifying a coarse kind of cloth, commonly made of hair, and used for sacks, but also for garments, as indicative of humiliation, self-denial, and especially of deep mourning. It was worn on the death of any relative, or person of consequence, 2 Sam. iii. 31, and on occasion

On his house-tops and in his broad places they all howl;
They come down again weeping.

- 4 And Heshbon crieth out, and Elealeh;
As far as Jahaz their voice is heard;
Wherefore the warriors of Moab shriek;
His soul trembleth within him.

of public calamities, Esth. iv. 1. So great was to be the mourning in Moab, that it would be everywhere visible—on the flat roofs of the houses, and in the broad streets and open places of the cities, where the inhabitants would be collected, mutually to bewail the disastrous events.—There is in this verse, as in verses 5 and 8, a change of gender in the suffixes, which cannot well be expressed in a translation, except by making them neuters, or occasionally omitting them, when they are not essential to the sense. The *ו*, however, in *וְהִצְבֹּן*, clearly connects the word with *מוֹאָב*; while the *ה* may have a reference to the land, or to each particular city,—*זֶרַי* or *אַרְצָו* being understood. The idiom of our language being opposed to such changes of gender, it would be proper uniformly to employ the *feminine*, as we do when speaking of Britain, France, &c.; only, in such cases as the present, in which the names of countries are those of *male* ancestors, it would be obviously improper to adopt it.—*וְיִרְדָּה*, Le Clerc, Gesenius, and Hitzig, render, *flowing down in tears*; but as it is only of the eye that the Hebrews say, *וְיִדָּה*, *וְיִדָּה*, it lets down tears, Jer. ix. 17, xiii. 17, xiv. 17, it is better to regard the words as placed in opposition to *וְיִהְיֶה*, at the beginning of ver. 2. The inhabitants found no relief from their idols: no favourable oracle alleviated their distress.

4. *וְהִצְבֹּן*, Heshbon, the ancient residence of the Amoritish kings, Numb. xxi. 26. It was given successively to the Reubenites, the Gadites, and the Levites, but was taken by the Moabites after the removal of the ten tribes. Its remains, now called *حسبن*, Hushban, cover the side of a considerable insulated hill, at the distance of seven or eight miles to the north of Medeba.

Close by, there is an uncommonly fine tank,—doubtless one of the pools of Heshbon, Song vii. 4.—*אֶלְעָלֵה*, Elealeh, a town which also lay upon a hill, at the distance of a few miles from Heshbon, now called by the Arabs, *العَال*,

El-Aal.—*יָהָז*, Yahatz, Jahaz, also *יָהֲזָא*, *Yahtza*, LXX. *Ἰασσά*, Euseb. *Ἰεσσά*, appears to have lain on the confines of the desert, to the east of the two cities just described, and north of Bezer. See Deut. ii. 32; Josh. xxi. 36; 1 Chron. vi. 78 (Heb. 63). The form *יָהֲזָא* marks it as being at the extremity of the country.—*וְיִצְבֹּן מוֹאָב*, in Jer. xlviii. 41, *בְּנֵי מוֹאָב*, the heroes, or warriors of Moab. *וְיִצְבֹּן*, Arab. *خلص*, *bonus et*

exquisitus fuit, bene se habet; to be expert, ready, active: here the Pahul part. *ready for war, prepared, armed*; soldiers girded with the military belt, and otherwise fully accoutred. The LXX. have *ὀσφύς*, by which Lowth appears to have been misled to translate, *the very loins of Moab*; but elsewhere they render the word by *ἐνωπλισμένος, ὁπλίτης, πολεμιστής, μάχιμος*, &c. See

Gesen., Thesaur. p. 482. *וְיִצְבֹּן* occurs in Barhebraeus, in the same acceptation. Some derive the meaning from *וְיִצְבֹּן*, in the acceptation of *putting off garments*, &c.; and suppose that soldiers were so called, because they laid aside everything that would impede their activity in battle. The warriors of Moab retain the name, though no longer prepared for action.—There is a paronomasia in *וְיִצְבֹּן* and *וְיִצְבֹּן*. The former is the Hiph. fut. of *וְיִצְבֹּן*, to shout, make a loud noise; here, to utter a shriek of despair; the latter agrees with the Arab. *يَزَع يَزَع*, to tremble, to be in great agitation from fear. It occurs only here in this acceptation; but is

- 5 My heart crieth out for Moab;
 Her fugitives wander to Zoar—to Eglath-Shelishiyah—
 Yea, they go up the ascent of Luhith, weeping;
 In the way to Horonaim, they raise the cry of destruction.

elsewhere frequently used in the future, signifying *to be evil, sorrowful, vexed*, &c.

5. Before proceeding with his description of the universal lamentation, Isaiah gives expression to his compassionate feelings on the occasion. Comp. chap. xvi. 11, xxi. 3, 4, xxii. 4; Jer. xxiii. 9. Lowth renders, *The heart of Moab crieth within her*; but for the readings, לָב or לְבוֹ, there is no MSS. authority; and לְבוֹ is equally destitute of the same support.—לָב would most naturally be construed to mean, cry out to a person for help, as 1 Chron. v. 20; but לָב is frequently used in the sense of, *with regard to, on account of*, and must be so taken here.—For לְבוֹ, which is defective, upwards of sixty MSS., the Soncin. Bible and Prophets, the Brix. and Complut. texts, and that of the Basil Polyglott of Isaiah, read in full, לְבוֹ. As לְבוֹ signifies *a bar*, some render it thus in the present instance, and explain it of the *princes*, or *protectors* of Moab; but *fugitives* is a more appropriate acceptance in this place.—צָר, *Zoar*; Joseph. and Ptol. Ζωάρα, LXX. Σηγώρ, under which name it is mentioned in the time of the Crusades, was situated near the southern extremity of the Dead Sea, in the mouth of Wady Kerak, and beyond the frontier of Moab, in that direction. Its ruins are described by Irby and Mangles, *Travels*, p. 447. It was one of the five cities destined to be destroyed by fire and brimstone, Gen. xix. 22, 30. Comp. chap. xiv. 2.—לְבוֹ, or, as two of Kennicott's Codices, and one of De Rossi's read, לְבוֹ, has much perplexed interpreters. It occurs only here, and in the parallel passage, Jer. xlvi. 34, where the LXX. appear to have retained it as a proper name: Ἀγγελίαν Σαλασία. Here they render it, Δάμαλις γάρ ἐστι τριετής, *For she is a heifer of three years old*, and in some such rendering, the Targ., Syr., and Vulg., and most modern versions, con-

cur. Those expositors who adopt this translation supply the verb *to low or bellow*, and refer it either to the fugitives, or to the prophet. Hitzig refers it to Zoar, with which he considers it to be in apposition; and is of opinion that it received this name on account of its diminutive size. He accordingly translates, *the cow of the third rank!* The natural position of the words certainly requires us to regard them as forming a proper name—*Eglath Shelishiyah*, or *Eglah the third*; but, in all probability, so called to distinguish it from two other places named *Eglah*. Gesenius compares Νέκλα of Ptol., Ἀγαλλα of Joseph., and عجلون, *Ejelun*,

of Abulfeda. His objection to the last being situated beyond the northern limit of Moab has no weight, since it might have been the design of the prophet to describe the Moabites as fleeing both in a southerly and a northerly direction. Indeed, the fords of Arnon, and the waters of Nimrim, which lay still further north, are specifically mentioned, ver. 6, and xvi. 2.—Before לְבוֹ, repeat לָב, as ver. 8, or supply לָב, in which case, לָב will be understood.—לְבוֹ, *Luhith*, according to Eusebius and Jerome, between Areopolis and Zoar, where the region is mountainous, the phrase לְבוֹ, *the ascent of Luhith*, is quite appropriate. The article in לְבוֹ belongs properly to לְבוֹ, which required it, as a nominative absolute, to render it more definite, see Ewald's Gram. § 511.—Of לְבוֹ, *Horonaim*, we know nothing; but, from its signifying *two caverns*, it probably lay in the same region with Luhith, which abounds in caverns.—The anomalous form לְבוֹ is the fut. in Piel of the root לָב, *to wake up, raise*, instead of לָב, —the harsh consonant ל being resolved or softened into a vowel, see Ewald's Gram. § 237. Such suppression of a repeated consonant is very common in Aramaic. Gesenius thinks

- 6 Because the water of Nimrim is wasted ;
Because the grass is withered, the herbage is consumed.
The tender plant is no more.
- 7 Wherefore the remainder of what they have acquired, and their
store,
Are carried beyond the brook of the willows.
- 8 For the shout goeth round the borders of Moab ;
To Eglaim his wailing :

the original reading, נַעֲרָר, may first have been changed by mistake into נַעֲרָר, whence the defective נַעֲרָר. Hahn has received נַעֲרָר into the text.—The second נַעֲרָר is pleonastic, and is omitted by Jeremiah.

6. מִי נִמְרִים, *the waters of Nimrim*, in all probability the *Nahr Nimrin*, or *Wady Shoaib*, which flows into the Jordan, between the brooks Jazer and Jabbok. Near its source was the city called *Nimrah*, Numb. xxxii. 3, and *Beth-nimrah*, ver. 36 ; the Βεθναβρις of Eusebius. Gesenius compares the Arab.

نهر نمر, *clear, healthy, flowing water*,

and justly concludes, that the luxuriance of the meadows in the vicinity was owing to its fertilizing influence. On its desiccation by the enemy, comp. 2 Kings iii. 25, sterility must necessarily have ensued.—נַעֲרָר, *desolations*, in the abstract : nowhere else applied to water ; but as the verb נַעֲרָר signifies *to waste away or perish*, as the consequence of *making desolate*, the term is here used with effect. The conjunction ו repeated, introduces the causes of the flight described in the preceding verse. The naked accumulation and brevity of the concluding triplet is exquisite.

7. Before נַעֲרָר, supply נַעֲרָר.—נַחַל הַעֲרָבִים, has been variously rendered. The LXX., Syr., Saad., Döder., *the brook of the Arabs* ; the Vulg., with most modern versions, and approved by Gesenius and Winer, *the brook of the willows* ; Hitzig, *the brook of the plains* : but the word is never thus applied, except in the feminine. Some of the Rabbins, Le Clerc, Lowth, and Dathe, comparing Ps. cxxxvii. 2, suppose Babylon to be meant, and make the enemies of Moab the nominative to

נַעֲרָר, which seems forced. The river or brook intended, is most probably that of Zered, called وادي الاحسا,

Wady el-Ahsa, by Burckhardt, which he describes as dividing the district of Kerek from that of Djebal, and flowing into the Dead Sea near Zoar, at the commencement of the wide valley called *El-Ghor*. As it formed the proper boundary between Moab and Edom, it lay in the way of the inhabitants who fled southward, in order to take refuge in that country or in Judah. Whatever they could rescue, both of their flocks and herds, and of other moveable property, they conveyed across that river, beyond which they might hope the Babylonians would not proceed. נַעֲרָר, for which two MSS. and Vulg. read נַעֲרָר, has here the signification of *beyond*, with respect to place. In נַעֲרָר, the *Mem* is the original intensive form of the third person plural ; but as it was also used as the suffix, it came to be changed into *Nun*, and then commonly rejected.

8. A reason is here assigned for the removal : the cry of distress was not confined to one part of the country, but went round the entire boundary.—נַחַלִּים, *Eglaim*, and בְּאֵרֵי־לִים, *Beer-elim*, appear to have been situated the one to the south, and the other to the north, of the Moabitish territory. The former is doubtless the same as נַחַלִּים, *En-eghlaim*, Ezek. xlvii. 10, which must have lain at the southern termination of the Dead Sea, since Engeddi lay pretty far north on its western margin. The change of נ and ע is too frequent to create any difficulty. *Beer-elim* has, with some shew of reason, been referred to בְּאֵר, *Beer*, mentioned

And to Beer-Elim his lamentation.

- 9 Though the waters of Dimon are full of blood,
Yet will I bring additional evils upon Dimon;
Upon the escaped of Moab I will send a lion,
Even upon those who are left in the land.

CHAPTER XVI.

- 1 Send ye the lambs of the Ruler of the land,

Numb. xxi. 16, as one of the Hebrew stations to the north-east of Moab. Before *בְּצֵר אֵלִים*, subaud. *עַ*, as in ver. 5.—It is doubted whether the *ה* in *יְלִחָה* be the pron. suffix. The Mappik is wanting in fourteen of De Rossi's MSS., in the Soncin. Edit. of 1488, and two other printed editions. Aurivillius thinks the form is that of the intensive paragogic, as *שִׁעֲרָה*, Ps. iii. 3; *שִׁעֲרָה*, cxxv. 3; but it seems preferable to adopt the construction of the ancient versions, and refer it, as a suffix, to the land of Moab.—The repetition of *יְלִחָה* has a very different effect in Hebrew from that of the same word repeated in English; on which account I have employed a synonyme in the second instance.

9. Jehovah declares that fresh calamities awaited those who had made their escape. It is generally agreed, that by *דִּמּוֹן*, *Dimon*, the same place is meant which is called *דִּבּוֹן*, *Dibon*, ver. 2; but it would be unwarrantable, with Döderlein, to alter the text, as the present reading is supported by all the collated MSS. except two, and by the ancient Greek versions. Jerome mentions that the name was pronounced both ways in his time; and the frequent change of the B and M by the Arabs, in pronunciation, renders more than doubtful the conjecture of Vitringa, that the word was purposely written *דִּמּוֹן* in this place, in order to form a paronomasia with *דָּם* following. I should rather imagine it was produced by the occurrence of *בָּ* immediately before.—*וְקִשּׁוֹת*, Vulg. *additamenta*, i.e. *evils, calamities*, as the connexion sufficiently shews.—Supply *אֲשֶׁלָּה* before *לִפְנֵיהֶם*.—*A lion*, or collectively *lions*, is to be taken figuratively of powerful and destructive warriors. Döderlein is of opinion that

Alexander the Great is meant. The renderings of *בְּצֵרָה* and *אֲשֶׁלָּה*, by *Ἀπὸ λῆ* and *Ἀδάμα*, which we find in the LXX., and which Lowth adopts, cannot be defended. The position and connexion of the words evince that they cannot, with propriety, be thus construed.

CHAP. XVI. 1. Anticipating an application to the Hebrews on the part of Moab, the prophet, to bring the inhabitants of the latter country to a sense of their failure in fulfilling their former engagements, calls upon them to pay the tribute which was due. From 2 Kings iii. 4, 5, it appears that, till the death of Ahab, the king of Moab rendered to the king of Israel an annual tribute of a hundred thousand lambs, and a hundred thousand rams, with the wool. It is, in all probability, to some such tribute, which had been withheld, that reference is here made: *בָּ*, *lamb*, being used collectively for lambs. Comp. 2 Chron. xvii. 11, where we read of the Arabians sending large flocks to Jehoshaphat; and 2 Sam. viii. 2. On the slender authority of the Syrian version, and a couple of MSS., Lowth reads *בָּ*, *son*; and changing the tense of the verb, on that of the LXX. and Syr., renders, *I will send forth the son of the ruler of the land*. He is followed by Michaelis, Döderlein, Hensler, and, in part, by Dathe; but still, though *בָּ* has since been found in two or three additional MSS., it is not entitled to adoption. "The lambs of" means, the lambs *due to* the ruler of the land, i.e. of Judah. They were originally sent to the king of Israel; but Isaiah knew of only one legitimate king of the Hebrews, whose residence was, as here expressed, on Mount Zion.

By *בְּצֵרָה*, *Sela*, "the Rock," LXX.

From Sela into the desert,
To the mountain of the daughter of Zion.

2. For as a fugitive bird, banished from its nest,

So shall the daughters of Moab be at the fords of Arnon,
[saying,]

Πέτρα, it is now generally agreed, is meant the city of *Petra*, afterwards so celebrated, anciently the metropolis of Arabia Petrea, but in the possession of Moab at the time referred to by Isaiah. Its magnificent ruins have recently been discovered by Burckhardt, by whom, and by Legh, Irby, and Mangles, it has been described, but still more minutely by Laborde and Linant, whose work contains splendid engravings of the ruins. Dr. Robinson has also given a very minute and interesting account of it in his *Biblical Researches*, vol. ii. pp. 518—534. It is situated in the Wady Mousa—a valley with a stream, in the mountainous district called Djebel Shera, (Seir,) two long days' journey north-east of Akaba, and nearly the same distance from the southern extremity of the Dead Sea. Here, in an area enclosed by red sandstone rocks, are found mausoleums, temples, statues, colonnades, obelisks, a triumphal arch, an amphitheatre, &c., all of the most gigantic and imposing dimensions. The rocks on all sides are full of excavated sepulchres; and on every hand are marks of ancient magnificence. To no place could the name of *Sela*, or *Petra*, with greater propriety have been applied: the foundations and ruins of the houses are found on both sides of the brook which flows through the Wady, covering an area of nearly two miles in circumference. According to Burckhardt, every thing indicates that a large city once existed here. *Travels*, p. 437. Besides the present passage, it occurs. 2 Kings xiv. 7, and, not improbably, Isa. xlii. 11. It is mentioned, or partly described, by Diodorus Siculus, xix. 95; Strabo, xvi. 4, 21; Pliny, vi. 28 or 32, and freq. by Josephus. It also occurs in the Acts of Councils as the see of a bishop, but appears to have been in ruins before the time of the Crusades; since which period it remained

totally unnoticed till discovered by Burckhardt, on his route from Damascus to Egypt, in 1812.

The *ה* in *הַיַּרְדֵּן* being local, has by some been thought to present a difficulty, in regard to the application of the passage to the country between Petra and Jerusalem; but Strabo expressly states, that, beyond the mountainous enclosure in which the former city is situated, *the whole region is a desert, and particularly that towards Judaea*; ἔρημος ἡ πλείστη, καὶ μάλιστα ἡ πρὸς Ἰουδαίαν. *Ut sup.* Into and through this desert it was necessary to send the flocks before they could reach Jerusalem. Comp. 2 Kings iii. 8.

2. Before *וְ* supply *וְ*; thus connecting the word with *וְ* *יָרֵךְ*, and not taking *וְ* *יָרֵךְ* *וְ* by itself, which does not yield so good a sense; and the adverb *וְ* must be understood before *וְ* *יָרֵךְ*. It was most likely omitted on account of its agreement in sound with *וְ*, which occurs immediately before.—*בְּנוֹת מוֹאָב* means *the Moabitish females*, and not the towns or villages of Moab, as some interpret. In a geographical description of a country, and in connexion with the names of towns, *בְּנוֹת*, *daughters*, denote the suburban villages, or smaller towns dependent upon them; but never in connexion with the names of nations. See Judg. xi. 40; Gen. xxviii. 8; 2 Sam. i. 20. To render the case more affecting, the women are represented as having fled to the rightful boundary of the country, and applying to the Jews for protection.—*מִיַּרְדֵּן הַיַּרְדֵּן*, Michaelis improperly renders, *auf beiden Seiten des Arnons*, as if the Moabitish females had taken their station on both sides of the river. The formative *וְ* conveys here, as usual, the idea of the locality in which the action expressed by the verb takes place, from which the substantive is derived; *i.e.* *the passages, or fording places*; and the

- 3 Furnish counsel ; give decision ;
 Yield thy shade, like that of night at mid-day ;
 Conceal the outcasts ;
 Betray not the fugitives.

connexion shews, that only the southern bank of the Arnon is meant. This river takes its rise in the mountains of Arabia Deserta, and flows in a westerly direction into the Dead Sea. Its banks are described by Seetzen and Burckhardt as consisting of precipitous and barren rocks, which give it a most romantic appearance. It formed the northern boundary of Moab ; and at present, under the name of *Wady Mujeb*, it divides the province of Belka from that of Karrak.—The ל in לַיְרִיב marks the dative of possession, and is to be resolved by supplying אֲנִי before it. Comp. 1 Sam. xiv. 16 ; Job xii. 6, 8.—At the close of the verse, לַיְרִיב, *saying*, is omitted. See on chap. iii. 6.

3. This and the two following verses are usually considered to be a hortatory address to the Moabites, in reference to their conduct towards those Jews who might take refuge with them during intervening periods of calamity. Such exegesis is gone into at large by Vitringa. It was also formerly adopted by Rosenmüller, but he has abandoned it in the last edition of his Commentary for that first suggested by Theodoret, which is advocated by Lowth, Michaelis, Döderlein, Dathe, Gesenius, and Hitzig ; *viz.* that the passage contains an application, on the part of the Moabites, to the Jews for shelter and protection. This interpretation alone gives consistency to the passage. The principal objection to it is drawn from the term נִדְּחֵי, ver. 4, which, according to the punctuation and accent, must be rendered, “*My outcasts*,”—a phrase which can only properly apply to the Jews. Agreeably, however, to the construction found in the LXX., Targ., and Syr., the word is to be connected with the following, thus, נִדְּחֵי מוֹאָב, *the outcasts of Moab*. Gesenius, who, with the other authorities just mentioned, adopts this construction, compares a similar instance of erroneous division

by the punctators, Gen. xlix. 26, where

we read הָיָה לִי הַיָּד, instead of הָיָה לִי הַיָּד.

Coverdale has, *the persecuted Moabites*.

The phrase הָיָה לִי הַיָּד, *furnish or bring counsel*, implies that the Moabites could no longer contrive any means of escape, on which account, in their last extremity, they apply to the Jews for advice. Comp. 2 Sam. xvi. 20.—הָיָה לִי הַיָּד is a *ἄπας λεγ.* Hitzig, in accordance with the primary idea of the root הָלַל, *to divide*, renders, *exercise intervention*, and explains the phrase of the interposition of the Jews between the Moabites and their enemies ; but though this interpretation may seem at first view to be borne out by the connexion, it is totally inadmissible, on the ground of the intimate relation in which הָיָה לִי הַיָּד stands to הָיָה לִי הַיָּד, of the leading idea conveyed by which, it is only a more emphatic mode of expression. The term is properly judicial ; and as the decisions of a judge are commonly the result of wisdom and discernment, and so to be depended on, the Moabitish fugitives wished to have a decision on which they might rely, advice which they might safely follow.—“שִׁירִי בְּלַיְלָה” Though בְּלַיְלָה is placed before הָיָה, it is to be construed with what follows. The protection yielded by the Jews to the suppliants would be as the coolness of night, if it could be enjoyed during the intensity of meridian heat. War and persecution are, in Scripture, frequently compared to fire or heat. No emphasis is to be sought for in הָיָה ; it is merely in this and similar cases a synonyme for הָיָה.—Instead of הָיָה לִי הַיָּד and הָיָה לִי הַיָּד, the Keri reads, הָיָה לִי הַיָּד and הָיָה לִי הַיָּד in the fem. singular, which is the gender and number of the other verbs in the verse. Though at first view they might seem to be a correction of some editor or copyist, for the purpose of producing uniformity ; yet, as they are respectably supported, there is reason to believe

- 4 Let the outcasts of Moab dwell with thee;
 Be to them a shelter from the destroyer:
 For the oppressors shall fail,
 And the destruction shall be finished,
 And those who trod us down consumed from the land.
- 5 Thus shall the throne be established in mercy,
 And there shall sit thereon in truth, in the tabernacle of David,
 A Judge, who will attend to justice,
 And be prompt in equity.
- 6 We have heard of the haughtiness of Moab—he is very
 haughty—
 His haughtiness and his pride and his insolence:
 False are his pretensions.

they exhibit the original reading. **וְיָשָׁבוּ**, found in nine MSS., and originally in two more, and the reading of the Complut. Bible, has the suffrages of the LXX., Targ., Syr., Vulg., and Arab.; **וְיָשָׁבוּ** is the reading of fifty-five MSS., and originally of one more; the ancient, and a number of subsequent editions, and is borne out by the LXX., Syr., Targ., and Vulg. The sense is the same according to both readings.

4. For **וְיָשָׁבוּ**, see on the preceding verse.—The rest of the verse anticipates the destruction of the Babylonian invader, and the return of the Moabites to their own land, here called **הָאֶרֶץ**. **וְיָשָׁבוּ** is the part. of **יָשָׁב**, to press, oppress. Comp. **וְיָשָׁב**, Prov. xxx. 33.—**וְיָשָׁב** is a particip. noun collective, and so agreeing with **וְיָשָׁבוּ** in the plural.

5. The **ו** at the beginning of the sentence is inferential, and introduces the apodosis to the appeal made in the two preceding verses. "Render us the protection we solicit, and your doing so will, in consequence, turn to your own benefit; the exercise of kindness will secure the prosperity and perpetuity of the Davidic throne, and the happiness of all the subjects of the Jewish state." The fugitives urge this consequence as an inducement to the Jews to afford them shelter.—**וְיָשָׁבוּ** is the same as **וְיָשָׁבוּ**, Amos ix. 11, and **וְיָשָׁבוּ**, Isa. vii. 2, 13.—That **וְיָשָׁב**, kindness, is used of human clemency, as well as of the Divine,

requires no proof. Comp. 2 Sam. x. 2; Hos. vi. 6; Micah vi. 8. The retributive influence of its exercise upon the throne is taught by Solomon, Prov. xx. 28. Though **וְיָשָׁב** and **וְיָשָׁב** frequently occur in connexion with each other, and both terms are employed in the present verse, and the one may have been suggested by the other, yet they are too far apart to admit of the usual construction. **וְיָשָׁב**, truth, is to be construed along with **וְיָשָׁב**, and is expressive of *perpetuity*. Comp. **וְיָשָׁבוּ** and **וְיָשָׁבוּ**, Deut. xxviii. 59.—**וְיָשָׁב**, in such connexion, signifies to be assiduous in application, to be occupied with, attend to, any thing.—**וְיָשָׁב** is to be quick or ready in matters of equity, prompt in giving a righteous decision.

6. This verse contains the grounds of the refusal which the Moabites should meet with from the Jews: the proud rebellious spirit which the nation of Moab had cherished, and the hollowness of its pretensions, with respect to its future relation to the Jewish state.—Four different forms of the same word are here employed, the more emphatically to express the overbearing pride of the Moabites. With the use of the adopted French word *hauteur*, it may be imitated thus: "We have heard of the haughtiness of Moab; (he is very haughty;) his high-mindedness, and his hauteur, and his insolence."—**וְיָשָׁב** is not here a particle of comparison,

- 7 Therefore Moab may howl for Moab,
The whole of it may howl;
For the ruins of Kir-Hareseth ye may moan,
Wholly afflicted.
- 8 For the fields of Heshbon are withered;
As for the vine of Sibmah,

but a participial adjective, signifying *firm, right, true*: יָסֵד, *unstable, untrue, false*. בָּדִים, *mere talk, pretensions, boastings*, from בָּדָה, *to talk idly, babble*, Arab.

בָּדָה or בָּדוּ, *to originate, produce something new*, and by an easy transition, *to speak falsely, feignedly*, &c. Comp. Job xi. 3; and for parallels, Jer. xlviii. 29; Zeph. ii. 8—10.

7. כִּי־כֵן, *therefore*, i.e. on account of the refusal of the Jews to give an asylum to the Moabites, the latter would abandon themselves to renewed lamentation. קִרְהַרְשֵׁת. *Kir-hareseth*, another name for *Kir-Moab*, chap. xv. 1, and written, קִרְהֶרֶשׁ, *Kir-heres*, ver. 11. It is mentioned 2 Kings iii. 25; and, from its being there stated, that the Hebrews “left the stones thereof,” when they subdued it, it is clear that קֶרֶשׁ is adopted into the name on account of the baked bricks with which the wall was built. The word otherwise signifies an earthen vessel, or fragments of the same.—אֲשֵׁי־יְסֵד, *foundations*, is changed, Jer. xlviii. 31, into אֲנָשִׁי, *men*, which Lowth, Dathe, and Boothroyd, adopt. The LXX., too, have τοῖς κατοικοῦσι; but it is evident that the difference of reading is to be traced to the derivation of אֲשֵׁי־יְסֵד, from אֵשׁ, and its being considered as a reduplicate form of אֲשֵׁי־יְסֵד, for which was substituted the more common form אֲנָשִׁי. As, however, there is no various reading in the text of Isaiah, the laws of criticism require that we endeavour to ascertain the meaning of the word; and, if it can be ascertained, to translate and interpret it accordingly. Now it so happens, that the Syriac version, in preserving, in a great measure, the form of the original term, has likewise preserved its signification. [ܐܬܝܢܐܢܐ],

to which corresponds the Chald. אֲשֵׁי־יְסֵד,

Ezra iv. 12, v. 16, and the Heb. אֲשֵׁי־יְסֵד, Jer. l. 15, signifies *foundations*, and thus harmonizes with the Arab.

اساس, *fundamentum structurae*, &c. Gol. اس, in the 2d conj.

signifies, *to make firm, found*, &c. To this interpretation Rosenmüller returns in his last edition, and it is adopted by Winer, Gesenius, and Hitzig. The meaning of the prophet, therefore, is, that the Moabites would specially mourn on account of the destruction of their principal fortress,—nothing being left but the *foundations*, or *ruins*.—אֲדָרְכָם is to be referred, not to אֲשֵׁי־יְסֵד, immediately preceding,—the verb נָקָה=נָקָה, *to smite, beat down*, being inapplicable to *foundations*,—but to the Moabites, the nominative to the verb קָרַע. The particle אֲדָרְכָם, before adjectives, signifies, *only, wholly, entirely*, as Deut. xvi. 15.

8. יִי introduces a statement which contains additional reasons for the lamentation.—אֲקַל־שָׂרְמִיָה, a fem. plural construed with a mascul. sing. verb; forming one of those instances in which, as Ewald expresses it, the sense predominates over the external grammatical form. Comp. Hab. iii. 17. שָׂרְמִיָה occurs only in the plural, and but seldom. It is not found in any of the cognate dialects; but the connexions in which it is used sufficiently vouch for the meaning of *fields*, occupied either with *grain* or *vines*. That the latter are here intended, is clear from what follows.—שִׁבְמָה, *Sibmah*, according to Jerome, was only half a Roman mile distant from Heshbon, and is mentioned on account of the superior excellence of its grapes. Seetzen found the vine still cultivated in those parts.—As the verb הָיָה is unquestionably used metaphorically in reference to intoxication, chap.

The lords of the nations have broken down its noble branches ;
They reached unto Jazer ; they strayed into the desert ;
Its tendrils spread themselves out,
They passed over to the sea.

9 Therefore I will weep with the weeping of Jazer for the vine of
Sibmah ;

I will make thee wet with my tears, O Heshbon and Elealeh ;
For upon thy summer and thy harvest falleth the battle-shout.

10 Joy and exultation are taken away from the fruitful field ;

xxviii. 1; Prov. xxiii. 35; Lowth, Jenour, and others, suppose it to be employed in the same acceptation here, and render, "*overpowered*," or "*made drunk*, the lords of the nations;" but such a construction cannot be justified from the context, which requires something to be expressed in this clause, to correspond to the withering of the fields in the preceding. The word properly signifies, *to beat or strike with a hammer*; hence *הִכִּיתָ*, a hammer; and well expresses in this place the havoc made by the Babylonians, who were at the time, *בְּצֵל גִּיּוֹם*, the holders of all but universal empire.

—The rest of the verse describes in highly poetic language the luxuriant growth of the vines. In order to their propagation, they needed no props, but stretched spontaneously in the direction of Jazer and the Arabian desert, towards the east, and in that of the Dead Sea, towards the west. *יָזֶר*, Jazer, is placed by Eusebius ten Roman miles westward of Philadelphia, the ancient capital of the Ammonites, and fifteen from Heshbon. Its remains are supposed to be those mentioned by Seetzen, under the name of

صير, *Ssir*. The *יָם*, sea, spoken of, is by some interpreted of a lake or sea in the vicinity of Jazer; but as there is no appearance of any in that region, it seems preferable to refer it to the Dead Sea, the only water which, in such connexion, deserves the name. It is true, the reading in Jer. xlvi. 32 is, *יָם יָזֶר*, *they pass over the sea*; *to the sea Jazer*, &c.; but there is reason to believe the second *יָם* is an interpolation. It is omitted in two of Kennicott's MSS., and was not read by

the LXX.—The phrase *יָם יָזֶר* does not mean that the vines actually shot across the sea; that scions were conveyed thither for plantation; or that the wine was transported thither for use; but simply indicates that they passed on to it as their limit. That *יָזֶר* may signify, *to pass over an intervening space*, before reaching what is pointed out by the following accusative, is clear, from chap. xxxi. 9; Jer. ii. 10; Amos vi. 2; and that such must be the meaning here, is equally clear, from the use of the adverb *יָזֶר* in the preceding line. The LXX., understanding the word in this sense, render: *διέβησαν γὰρ πρὸς τὴν θάλασσαν*.

9. *The weeping of Jazer*, means the great distress of the inhabitants of that city, on account of the destruction of the vines by which they were plentifully supplied with grapes and wine. It is not unlikely that their means of subsistence were chiefly derived from this source.—*יָזֶר* is the Piel of *יָרָה*, *to drink, satiate*; by transposition, for *יָרָה*, *to saturate with moisture*.—*יָזֶר* is used in two different senses in this and the following verse. Here it signifies *the victorious shout of the enemy*; but in ver. 10, *the joyful shout or acclamation of the vintagers treading the grapes*. The former had taken the place of the latter. Rosenmüller compares the Arab. *هه*, which is chiefly used of the noise made by the sea upon the shore; hence *هه*, *thunder*. Lowth's emendation of *יָזֶר* and *יָזֶר* into *יָזֶר* and *יָזֶר* cannot be sustained.

10. *יָזֶר*, see chap. x. 18. *יָזֶר*, not from *יָזֶר*, but the Pael of *יָזֶר*, which in

And in the vineyard is no joyful cry, no shouting ;
 The treader treadeth not the wine in the vats ;
 The vintage-shout I have made to 'cease.

11 Therefore my bowels shall sound like a harp for Moab ;
 My inward parts for Kir-Hares.

12 And it shall come to pass that though Moab present himself,
 Though he weary himself upon the high place,
 And enter into his sanctuary to pray,
 Yet he shall not prevail.

13 This is the word which Jehovah spake concerning Moab of

14 . old ; but now Jehovah speaketh, saying,
 Within three years, as the years of a hireling,
 The nobility of Moab shall be diminished,
 With the whole of the great multitude ;

Hiphil, Palel, and Hithpalel, is employed in the sense of *shouting, making a loud or joyful noise*. On נָא, see chap. v. 2. In Wilkinson's *Ancient Egyptians*, vol. ii. p. 152, and Rosellini's *Monuments of Egypt*, are representations of persons treading out the grapes. Some six or seven, holding by as many ropes suspended from a common hook in the ceiling, stamp in the press or upper trough, and thus press out the juice, which flows into the troughs below.

11. Comp. Jer. iv. 19, xxxi. 20. In Hebrew, נָא is often used in cases in which we should say, *breast, bosom*, &c.; but it is quite the language of nature.

12. Gesenius observes a paronomasia in נָא, and נָא,—the simple variation in sound being produced by the different liquids נ and ל. In the combination, however, of the two terms, there is nothing of that drawing with which he charges the construction; for, as he himself shews, the former is the appropriate word by which to express the appearance of men before their God for the purpose of worship, &c.; and the latter expresses the fruitless fatigue and trouble to which idolaters submit in worshipping a deity from which no aid can be obtained. Comp. 1 Kings xviii. 26, &c. For the same reason, we must reject Secker's conjecture, that נָא is an interpolation.

13, 14. That these verses refer to two distinct prophecies cannot be disputed. The only difficulty respects the time of their delivery. Either the words are those of Isaiah, in which case he specifies two different periods at which he received oracular announcements to deliver against Moab, or, as Hitzig supposes, a prophecy delivered by some more ancient prophet, which Isaiah quotes, and then adds the definite specification of time with respect to its fulfilment; or they are those of a later prophet, whom the Lord employed to repeat the words of Isaiah three years before the completion of the prophecy. That the latter is the more probable hypothesis, appears from the use of the word נָא, *from that time*, which never stands absolutely, as here, except to denote *anciently, at some remote former time*. Considering, indeed, the long period during which Isaiah prophesied, it is quite possible that he may have received the two predictions, with a long interval between; but the expression would be more appropriate in the mouth of a prophet who flourished upwards of a hundred years after his death. Besides, we know of no invasion of Moab, or destruction of its cities, in the time of Isaiah; and the appropriation of his prophecy by Jeremiah to what was still future at the time the latter prophet wrote, affords convincing proof that the

And the remnant shall be very small and powerless.

same events are predicted by both. It may, therefore, be concluded, that the words were added, by Divine inspiration, through the instrumentality of some prophet who lived within three years of the Babylonian invasion. — *שְׁנֵי שָׁנִים*, *the years of an hireling*, denote the *certain, fixed, or definite time* in

which the hired labourer is to perform his work, and beyond which it will not be protracted.—*כְּבוֹד*, which commonly signifies *glory*, is here, as contrasted with *רַבִּיחַ*, *the multitude*, to be taken in the sense of *nobility, or honourable men*. Comp. chap. v. 14.

CHAPTER XVII.

THE SENTENCE OF DAMASCUS.

Chapters xvii. and xviii. form another connected prophecy, but contain matter relating to several nations. The whole is entitled, “The Sentence of Damascus,” because it commences with denunciations against that power, 1—3; but the fate of Ephraim is almost insensibly mixed up with it, on account of the confederacy which existed between them, 3—6. The beneficial effects of the Divine judgments upon the remaining Israelites are described, 7, 8; and then, 9—11, a more affecting description is given of these judgments, and their cause expressly stated. We have next, 12—14, an exhibition of the Assyrian army rushing forward against Jerusalem, and its sudden and miraculous destruction. To this wonderful intervention of Jehovah for the deliverance of his people, the attention of the nations, and especially of Egypt and Ethiopia, is summoned, xviii. 1—3; a highly wrought metaphorical description of the discomfiture of Sennacherib, with whom the Ethiopians were at war, is then presented, 4—6; and the section concludes with a prediction of presents which that people would, in consequence, forward to Jerusalem, in honour of the true God, 7.

The different parts of the prophecy cohere both in point of subjects and chronology. The destruction of Damascus was effected by Tiglath-pileser, B. C. 736, who immediately thereon invaded the kingdom of Israel, and carried away many of the inhabitants into Media and Assyria. The punishment of the latter kingdom was still further inflicted by the Assyrian power, under Shalmaneser, B. C. 722; and within twenty years afterwards, Sennacherib undertook his celebrated expedition against Tirhakah, king of Ethiopia, and Hezekiah, king of Judah, when, as here predicted, his army was completely overthrown by the miraculous power of Jehovah, and he returned to Nineveh. See chap. xxxvii. 36, 37.

1 BEHOLD, Damascus shall be removed from being a city;

1. *דַּמָּשֶׁק*, in the Books of Chronicles now commonly *الشام*, DAMASCUS, the *דַּמָּשֶׁק*, Syr. *ܕܡܫܩ*, Arab. *دمشق*, metropolis of Western Aramæa, or

And shall become a heap of ruins.

- 2 The cities of Aroer shall be deserted;

They shall be for flocks,

Which shall lie down, and none shall alarm them.

- 3 And the fortress shall cease from Ephraim,

And the kingdom from Damascus and the rest of Syria;

As the glory of the children of Israel shall they be,

Saith Jehovah of Hosts.

Syria. It was a city in the days of Abraham, Gen. xiv. 15, xv. 2. Its kings, after the time of Solomon, were frequently engaged in hostilities with the Jewish and Israelitish monarchs; and at length, in the reign of Pekah, entered into a confederacy with that usurper against Judah. It suffered most severely during the invasion of Tiglath-pileser, by whom the population were removed beyond the river Kur, in the north of Media. After this, its fates have been various, in the time of the Greeks, Romans, Arabians, Saracens, Crusaders, and Turks, by whom it has been successively conquered. It is now in the hands of the Egyptians, and is the capital of a pashalic of the same name. It is situated on the Chrysorrhoeas, now called Barady, in a large and beautiful plain, at the foot of Antilibanus, and is one of the most opulent cities of hither Asia. The population amounts to upwards of 100,000.—*הָעִיר*, before the participle *מוֹרָה*, indicates futurity; see chap. vii. 14; Gen. i. 5; 2 Sam. xx. 21; Jer. xxvii. 16, xxxviii. 22.—*מִהָיְתָה עִיר*=*מִהָיְתָה עִיר*, *from being a city*, i.e. so as not to be what it had been; but on the contrary, *הָעִיר*, *a heap*. This latter word, which occurs only here, is equivalent to *עָרָה*, *a heap of ruins*, and both are derived from *עָרָה*, *to overthrow, destroy*. The peculiar form *הָעִיר* is purposely chosen, to make it correspond to *הָעִיר*, and so to produce a paronomasia.

2. *עִירֵי צִיּוֹן* the LXX. render *αἱ πόλεις αἰῶνα*, as if their copy had read *עִירֵי צִיּוֹן*. This rendering Lowth adopts, on the grounds, that neither of the two cities called Aroer, in the tribe of Gad, and on the Arnon, can have anything to do with Damascus; and that “the cities of Aroer,” if Aroer is itself a

city, makes no good sense. It is clear, however, from 1 Kings xxii. 3, and 2 Kings x. 33, that the Syrians of Damascus smote the Israelites in the whole of the mountainous tract between the Arnon and Bashan; and they may have been in possession of the principal towns at the time Isaiah prophesied. But it is not necessary to connect what is contained in this verse with Damascus. It rather refers to the removal of the Israelites who occupied the country beyond the Jordan by Tiglath-pileser, recorded 2 Kings xv. 29; where, it is obvious, Gilead is to be taken in its most extensive sense, as comprehending all the territory just mentioned. This depopulation the prophet foretells, after having predicted the destruction of Damascus, and then proceeds, in the third verse, to combine the two confederate states in the same overthrow. The phrase *עִירֵי צִיּוֹן*, *the cities of Aroer*, is just as intelligible as *הָעִירֵי צִיּוֹן*, *Heshbon and all her cities*, Josh. xiii. 17; reference being had in both cases to other towns in the vicinity connected with, or dependent upon them.

3. By the fortress of Ephraim, some understand Damascus, on account of the aid which that city afforded to the ten tribes; but the juxta-position in which it stands with the kingdom of Damascus, immediately following, shews that Samaria and other fortified places must be meant. Comp. Hos. x. 14.—The most natural division of the verse is that made by the Masorites, and adopted in our common version, by placing the Athnach under *אֶרֶם*. This of course renders altogether nugatory the conjecture of Houbigant, which Lowth follows, by which *עִירֵי צִיּוֹן* is

- 4 And it shall come to pass in that day :
 The glory of Jacob shall be brought low ;
 And the fatness of his flesh become lean.
- 5 And it shall be as when a harvest-man gathereth the standing
 corn,
 And reapeth the ears with his arm ;
 It shall even be as the gleaning of ears,
 In the valley of Rephaim.
- 6 For gleanings shall be left in it, as in the olive-harvest ;
 Two or three berries on the top of a high tree ;
 Four or five on the branches of one that is fruitful ;
 Saith Jehovah, the God of Israel.

to be changed into שָׁמַיִם. "The *glory* of the children of Israel" means, not their glory in the plenitude of its possession, but in its diminished and reduced state, as described in the following verse. Both kingdoms were to share the same fate.

4. יַעֲקֹב, *Jacob*, is here used in a restricted sense, in application to the ten tribes. Comp. Hos. xii. 2; Micah i. 5. For the rest of the verse, compare chap. x. 16; only, in the present case, the metaphor is not to be confined to the captains of the Israelitish army, but comprehends the rich and prosperous portion of the community.

5. הַקְצִיר, *harvest*, may stand for אִישׁ הַקְצִיר, *a harvestman*, or it may be taken as a noun adjective with the same signification, like קָצִיר, קָצִיר, &c. Before אִישׁ supply הַ. Comp. רִנָּה, Ps. lxxiii. 2. The different actions of the reaper and gleaner are designed to convey the idea of total consumption. Such metaphorical allusions to the harvest, in reference to the destruction of the inhabitants of a country, are frequent in Scripture.—*The valley of Rephaim* lay to the south-west of Jerusalem, but near it, on the confines of Judah and Benjamin. It was about fifteen stadia in extent, and of great fertility. Its name appears to have been derived from its having been originally occupied by a section of the ancient Canaanitish giants. Comp. Josh. xv. 8; 2 Sam. v. 18, 22, xxiii. 13.

6. In order still farther to set forth the extent of the devastation, but yet

to intimate, that, in the sparing mercy of God, some few of the inhabitants should be left, the prophet borrows an image from the olive-harvest.—בִּנְיָן refers to יַעֲקֹב, ver. 4.—עֵלִיּוֹת, *gleanings*, from עָלָה, *to do any thing a second time*,

to do it thoroughly; Arab. عَل, *bibendum dedit secundâ vice, post priorem haustum*, 2d Conj.; *bibit iterum iterumque, et ita carpsit fructus*, Gol. For the enallage generis, see chap. xvi. 8.—נִקְרָה וְיָהּ, lit. *the beating of the olive-tree*, in allusion to the mode of reaping the olives, by beating the branches with a stick, and thus causing the berries to fall off. In such a process, it often happens that a few are left unobserved by the reapers. Comp. Deut. xxiv. 20; Isa. xxvii. 12, where קָצִיר is employed to denote the same action.—בְּרִיָּה, *berries generally*, here *olives* or *olive-berries*. Chald. בְּרִיָּה; Arab. جرجر,

faba, but used here by Saadias for olives. It seems properly to be an intensive form of בָּרָה, *a small corn, bean, berry, or grain*.—עֲמִיר, *a towering branch*; LXX. ἐπ' ἄκρου μετεώρου; Vulg. *in summitate rami*. The etymology of the word is best illustrated by reference to the Arab. امير, *Emir, dux,*

princeps, one who is at the head of others.—The ה in קָצִירָה may be the suffix anticipative of בָּרָה, *more Aramaico*; or the words ought to be divided and read thus: קָצִירָה הַבָּרָה. Before בָּרָה is an ellipsis of עֵץ or יָבֵט.

- 7 In that day shall a man have regard to his Maker,
And his eyes shall look to the Holy One of Israel :
8 And he shall not have regard to the altars, the work of his hands,
Nor look to the things which his fingers have made—

7, 8. Under the pressure of calamity, the remnant of the people would be brought to a conviction of the folly of idolatry, and abandon its rites for the worship and service of the true God.—שָׁחָה, Ger. *schauen*, among other significations, denotes *to look to any one for help*.—The ׀ in וְהִשְׁתַּחֲוִיָּהוּ is to be rendered distributively: *either—or*. Comp. Exod. xxi. 17. These two words describe the principal objects of Phœnician and Syrian idolatry, as artificial representatives of their prototypes in the planetary system: the one class of images representing *Baal*, or the Sun; and the other, *Astarte*, the Moon, or Venus. אֲשֶׁרֶת, of which אֲשֶׁרֶת is the mas. plur. (אֲשֶׁרֶת or אֲשֶׁרֶת, being understood), has most commonly been rendered *groves*; and, from the fact that groves were anciently chosen for purposes of religious, and especially of idolatrous worship, it has generally been maintained by expositors that such are here meant. It has, however, been shewn by various authors, and especially, of late, by Gesenius, that this signification will not suit many of the passages in which the term occurs; and that, in others, the idea of a grove is next to absurd. There is nothing in the word itself, etymologically considered, or in any of its cognates, that would suggest such an idea. Nor is the acceptation *temple* or *shrine*, one whit better supported. Though commonly rendered *ἄλσος* by the LXX., whence, through the Vulg., the signification of grove has crept into the modern versions, yet they have rendered אֲשֶׁרֶת by Ἀστάρτη, 2 Chron. xv. 16; Ἀστάρται, xxiv. 18. Aq. and Symm. have also more than once translated it in the same way; and even the Vulg. itself has *Astaroth* for אֲשֶׁרֶת, the fem. plur. form, Judg. iii. 7. To the interpretation which would assign *Astarte* as the meaning, it may be objected, that this goddess is called אֲשֶׁרֶת, *Ashtoreth*, in Scripture, and her images, אֲשֶׁרֶת, *Ashtoreth*;

Ashtareth; but it is no unusual thing in mythology for gods to have more than one name, all of which, however, are significative of some peculiar quality or operation. With respect to אֲשֶׁרֶת, it is now a settled point, that it corresponds to the Persic ستاره, and the

Zabian Syriac [ܐܣܬܪܬ], and signifies *the*

Star, i. e. by way of eminence, in a religious point of view. אֲשֶׁרֶת, on the other hand, signifies *fortune, happiness*, or the *goddess* by whom they were conferred. This the Phœnicians and Syrians considered to be Venus, or the female generative principle, the companion and spouse of Baal, or the sun: though, according to Lucian, *De Dea Syr.* 4, and Herodian, *V. vi.* 10, the Moon had this honour ascribed to her. The late Dr. Münster was of opinion, that originally the Moon was worshipped under the name of *Astarte*, but that, in process of time, it came to be transferred by the licentious Syrians to Venus. The word thus agrees with the Heb. אֲשֶׁרֶת, אֲשֶׁרֶת, *happiness*, and the verb אָשַׁר, *to go forward, prosper, be happy, &c.* The worship of this goddess was destructive of female virtue, and otherwise consisted of many licentious rites. Her image had the form of a woman, with the head and horns of a bull, to which there is an evident allusion in the very ancient name, *Ashtoreth-Karnaim*, i. e. the two-horned *Ashtoreth*, Gen. xiv. 5. From the frequent references made to this worship in the Old Testament, it is clear that the Hebrews, especially the ten tribes, whose territory bordered on Phœnicia and Syria, were, at times, much addicted to it.—וְהִשְׁתַּחֲוִיָּהוּ, the other term here employed, is derived from הָיָה, *to be hot*; hence וְהִשְׁתַּחֲוִיָּהוּ, *the solar heat*, Ps. xix. 7, and the *Sun* himself, Job xxx. 28; Isa. xxiv. 23, xxx. 26. That images or statues erected for the worship of the Sun are meant, is placed beyond all doubt by Gesenius,

The images of Astarte, or the pillars of the Sun.

9 In that day his fortified cities shall be

Like what is left of the thickets and the tall forests,

Which were left before the children of Israel :

Yea, each of them shall be desolate.

in his recent work on Phœnician literature. On a stone found in Malta, is the Punic inscription, לבעל חמני אבן, *To Baal Hamán, a stone*. Another reads : רבחנו הלה ולבעל לארנו בעל חמני אש נר נר גר עברמלקר, *To our Lady Tholath, and our Lord Baal Hamán, a man vows to the goddess of fortune—the writer—Ben Ebed-milkar*; and so others that might be quoted. These two inscriptions not only contain the word of our text, and that in connexion with *Baal*, but the latter has likewise *Astaroth* and *Gad*, both denoting *Fortune* in an idolatrous sense. See Isa. lxx. 11, where צר is improperly rendered *troop* in the common translation. According to Spencer, ii. 25, the most ancient images of the Sun erected by the Egyptians, Syrians, and Phœnicians, were conical or pyramidal in shape, resembling a rising flame. Δίθος δὲ τίς ἐστὶ μέγιστος, κάτωθεν περιφερής, λήγων εἰς ὀξύτητα κωνοειδὲς αὐτῷ σχῆμα μέλανα τε ἢ χροία. Herodian. V. iii. 10. Besides the present instance, צר and חמני are combined, chap. xxvii. 9, and in connexion with צר, 2 Chron. xxxiv. 4, 7.

9. The suffix in צר, refers to Jacob, ver. 4. The rest of the verse involves no small difficulty. The ancient translators, as well as the moderns, have been perplexed by it. Aq. renders יהושע וְאֶמִיר, *testa et Emir*; Symm. *syba et Amir*; Theod. *Ars*, or *Hores et Amir*. The LXX. reversing the order of the words : οἱ Ἀμορραῖοι καὶ οἱ Εὐδαῖοι, i. e. *the Amorites and the Hivites*, which is adopted by both the Lowths, Michaelis, Struensee, Koppe, Dathe, Eichhorn, and Boothroyd. This rendering is, however, decidedly and justly rejected by Döderlein, Gesenius, and Hitzig, as having no foundation in the Hebrew text. The Syr., Saad., and Hitzig, consider the words to be the names of places; yet as ירוש clearly appears, from Ezek. xxxi. 3; 1 Sam. xxiii. 15,

16; 2 Chron. xxvii. 4, to signify *a dense wood, thicket*, or such like; comp.

Chald. חורש, Sam. חורש, *wood*; and as צר occurs, ver. 6, in the sense of *a tall tree*, it is most natural to assign to it the same signification in this place: so that, regarded as collective nouns, the former will denote such woods as consist of low trees or shrubs, the intertwisting branches of which form thickets; and the latter, forests of tall and stately trees, as cedars, pines, &c. There is at least more consistency in this interpretation than in that of Gesenius, who considers the latter word to signify the summit of a mountain.—צר, lit. *which they left*; but as there is no antecedent, it is better to render the verb passively, as Job vii. 3, xxxii. 15. See Gesen. Lehrgeb. p. 798; Luke xii. 20. At the same time, there seems no reason to doubt, that reference is had to the native Canaanites who were compelled to abandon their country on its occupation by the Hebrews; so that צר צר forms a *constructio prægnaus*,—"which they left, (when they fled,) before the children of Israel;" or, passively, "which were left," when they, i. e. *the Canaanites*, fled before, &c. The allusion is to the woods and forests, which covered a great part of the country, at the time the Israelites took possession of it, but which had afterwards, with few exceptions, been cut down. So it should be with the fortified cities of Israel.—המה, the fem. sing., though construed with צר, the plur. mas., because the subjects spoken of are inanimate. Such construction of the plural, technically called the *pluralis inhumanus*, is predominant in Arabic. Other Hebrew instances occur, Ps. xxxvii. 31; Job xiv. 19, xxxix. 14. See Gesen. Lehrgeb. p. 719.

- 10 Because thou hast forgotten the God of thy salvation,
And hast not remembered the Rock of thy strength;
Therefore thou mayest plant pleasant plants,
And set a foreign shoot.
- 11 In the day when thou plantest it, thou mayest hedge it in;
And in the morning, what thou hast set may blossom;
But the harvest shall flee away,
In the day of pain and desperate grief.
- 12 Ho! the noise of many peoples,
They make a noise like the noise of seas;
The roaring of nations,
Like the roaring of mighty waters, they roar.
- 13 As for the nations, like the roaring of many waters they may
roar,
But he shall rebuke them, and they shall flee far away;

10. In מִצְּדָק there is a reference to מִצְּדָק, ver. 9. If the Israelites had served Jehovah, they would have found in him that defence which none of their fortified cities could yield them; but having forsaken him, they had nothing to expect but disappointment and misery.—The fem. gender is here introduced, and continued to the end of the following verse, which closes the section. צֶמַח, of common gender, is understood.—צֶמַח, *Rock*, is frequently employed metaphorically as a Divine name. See Deut. xxxii. 4, 15, 18, 30, 31; Isa. xxvi. 4; 1 Cor. x. 4. The antithesis between the true God, and the “pleasant plants” and “foreign shoots,” clearly shews, that by the latter are meant the idols which the Israelites had imported from Phœnicia and Syria, and the sinful alliances and gratifications connected with their worship. זָרַע, is a collective.—זָרַע, *to sow*, is here, as chap. xl. 24, used for *planting*.

11. מִצְּדָק, the Pilpel of צָדַק, the same as שָׂדֶךְ, *to hedge, surround with a hedge*, Arab. تاج, *coronatus, et re aliqua, tanquam corona, cinctus fuit*. The derivation from צָדַק cannot be sustained.—זָרַע in the sense of *sapling* or *scion*. Comp. on זָרַע, ver. 10.—נִי is the Benon. participle of נָיַח, *to flee away*,

vanish, and strikingly expresses the complete disappearance of all the advantages which the Israelites expected from their idolatrous connexions. Instead of these, they were to reap pain and sorrow of the severest description.—נִי. The close connexion in which this word stands with צָדַק, shews that it is not to be taken in the sense of *possession*, from נָיַח, but is a participle noun fem. in Niph. from נָיַח, *to be sick, in pain, &c.*, only the Hateph-Patach must be changed into Sheva. Thus נִי, Jer. xiv. 17, xxx. 12, and two of the Erfurt Codices, have the same punctuation in this place. In this way, too, the Syr. and Saad. construe the passage. Gesenius, following the LXX., Aq., Symm., and Vulg., renders, *day of possession*.

12, 13. With the former of these verses commences a new subject, which is prosecuted to the end of chap. xviii. Having brought to a close what he had to deliver respecting the punishment of Syria and Ephraim by the Babylonians, the prophet makes a sudden transition to the invasion of Judæa by the army of Sennacherib; and while he describes in strong language its terrific approach, he predicts its sudden and complete overthrow.—הוּי, *ho!* an exclamation here used to call attention to the Assyrian army.

They shall even be chased like the chaff of the mountains before the wind,

And like the whirling stubble before the hurricane.

14 At the time of evening, behold terror !

Before morning, they are no more !

This is the portion of them that spoil us ;

And the lot of them that plunder us.

The repetition of the same terms gives pathos to the passage. It is true, the first five words of ver. 13 are wanting in seven MSS., originally in another, and in the Syr., which has excited the suspicion, that as they are nearly identical with the last member of the preceding verse, they have been repeated by some inadvertent transcriber. Be this as it may, the text, as it stands in the printed editions, agrees with that from which the LXX. translated ; and the repetition is found in all the other versions, the Syr. alone excepted. On the supposition of its genuineness, Gesenius finds in it a climactic rhythm, a species of Hebrew poetry, according to which, a subsequent verse resumes and repeats the closing words of the preceding. The comparison of the tumultuous noise of an army to the roaring of the sea, which Isaiah had already employed, chap. v. 30, is frequently used in the Psalms and the prophets.—The reference in the suff. ¹³ and the corresponding singular of

the verbs ¹³ and ¹⁴, is to Sennacherib understood.—The “chaff of the mountains,” is the chaff carried off by a sudden and violent gust of wind from the threshing-floor, which was usually situated on some hill or elevated place. —¹³, from ¹³, to roll, forcibly expresses the rolling accumulations of stubble, dust, &c. which are borne upwards into the air, during a hurricane. No metaphor could more aptly describe the sudden destruction of the hostile army. See my Biblical Researches, p. 395.

14. A strong antithesis. Comp. Ps. xxx. 5. The verse concludes with a shout of exultation over the downfall of the enemy, which strikingly expresses the feelings of the inhabitants of Jerusalem on the morning of their deliverance. See chap. xxxvii. 36. The ¹ before ¹³, which fifteen MSS. and two of the early editions exhibit, though countenanced by the LXX., Syr., Targ., and Vulg., can scarcely be considered genuine.

CHAPTER XVIII.

While considerable obscurity hangs over certain parts of this prophecy, it nevertheless presents several points which serve as distinct landmarks for the guidance of the interpreter. That it is not a separate or disjointed portion of the book, may be maintained on three grounds: First, it is not introduced as a distinct prophecy, which is the case with all the other prophetic oracles contained in chaps. xiii.—xxiii. Secondly, it is not denunciatory of judgment upon the nation to which it refers, which is likewise the case with those oracles. And, thirdly, vers. 4—6 are so obviously parallel with chap. xvii. 13, 14, that they can only with propriety be viewed as

Which art beyond the rivers of Cush ;

2 Which sendest ambassadors by sea,

Symm. οὐαὶ γῆς ὁ ἥχος περρωτός; and must explain the words, either of the rustling noise made by the wings of locusts, which greatly abound in Egypt, or of that made by the arms of soldiers when engaged in battle. To the former of these interpretations, which is that of Hiller, Michaelis, and others, it must be objected, that it would not afford any characteristic description either of Egypt or Ethiopia, since locusts abound fully as much in other countries of the East. The latter, which is ably supported by Gesenius, is alone entitled to adoption. צִצִּיּוֹם we have already found to be used in application to an army, chap. viii. 8; and the reduplicate form of צִצִּיּוֹם, which nowhere occurs in the acceptation of shadow, onomatopoeically expresses the idea of *tinkling, clanging, or rustling*, and is used, Job xl. 31, of the *fish-spear* or *harpoon*, and in the plural, צִצִּיּוֹת, to denote *cymbals*, 2 Sam. vi. 5; Ps. cl. 5.

Comp. the Arab. صول, *sonuit cum tinnitu*

ferrum, and صلول, *cum tonitru quodam*

sonuit; hence صلول, *tintinnabulum*.

To no country could the words at the time more aptly apply than to Ethiopia. Its armies were exceedingly numerous. If, as there is reason to believe, Zerah, mentioned 2 Chron. xiv. 9 (Heb. 8), was king of the African Ethiopians, that people was able to bring into the field, in the reign of Asa, not fewer than a million of men, "a huge host with very many chariots and horsemen," 2 Chron. xiv. 8. And Tirhakah was so celebrated as a mighty conqueror, that Megasthenes mentions his having advanced as far as the Pillars of Hercules, and classes him along with Sesostris and Nebuchadnezzar. Strabo, xv. 1. 6. מִצְרַיִם—יְבֵרֵי כֹשׁ, *beyond the rivers of Cush*. Comp. Zeph. iii. 10. Vitrina and others, among whom Hitzig, ineffectually attempt to give to מִצְרַיִם the sense, *on this side of*. It always signifies what lies *beyond* some sea, river, &c. which is supposed to be between

it and the person speaking. Comp. Deut. xxx. 13, and for צָרָר, Judg. xi. 18; Jer. xxv. 22. Hence צָרָר, and צָרָר, uniformly signify the *opposite*, i. e. the *east side* of the Jordan and the Euphrates, when used by a writer or speaker living to the west of these rivers. The instances in which it marks the countries to the west of them, either contain some qualifying term, or place the speaker on the east side. That by כּוּשׁ, *Cush*, according to

the Phonetic alphabet, **Ḫṣw**, we are here to understand what is commonly called *Ethiopia*, now known by the name of Abyssinia, and neither the Arabian Cush, nor that which lay towards the Caspian Sea, is generally agreed. It was situated on the west side of the Red Sea, and comprised the regions above Syene, including Nubia and Kordofan. It was at times subject to the Pharaohs; at other times, Upper Egypt was subject to its monarchs. The latter was the case when Isaiah wrote. A dynasty consisting of the three kings, already mentioned, reigned over Ethiopia, and Pathros or the Thebaid, for the space of forty or forty-four years, till the latter was recovered under Psammeticus.—"The rivers of Cush," are the three principal streams, anciently denominated the *Astaboras*, the *Astapus*, and the *Astosabas*, Strabo, xvii. i. 2, and Pliny, and now known by the names of the *Tacazze*, the *Mareb*, and the *Bahr-el-Abiad*. The *Astaboras* and the *Astapus* surrounded the large island, or rather peninsula, Meroë, on which was built the celebrated city of the same name. These rivers, flowing through the northern parts of Ethiopia, are here appropriately called by its name; while the country itself, lying for the most part to the south of them, and enclosed by them on the north, is with equal propriety said to lie *beyond* them.

2. A further description of Ethiopia. The masc. of the Partic. שָׂרָץ agrees so far with שָׂרָץ, ver. 1, that it borrows from it the idea of people,

- 3 All ye inhabitants of the world,
 Even ye that dwell on the earth :
 When the standard is raised on the mountains, look ye !
 And when the trumpet is sounded, hear ye !
- 4 For thus hath Jehovah said to me :
 I will sit calmly and look on in my dwelling-place ;
 It may be like the serene heat in sun-shine,
 Like a cloud of dew in the heat of harvest ;
- 5 But before the harvest, when the blossom is gone,
 And the flower has become a ripening fruit,
 He shall cut off the twigs with pruning-hooks,
 And the shoots he shall remove by cutting them off.

sected by a vast number of minor streams, whereby its fertility is greatly promoted. See the Travels of Bruce, Rüppel, &c.

3, 4. Though the following message was specially to be sent to the Ethiopians, it was to be published far and wide. All the nations are, therefore, summoned to attend to the position of the Assyrian army around Jerusalem. The siege is just about to commence, when the prophet receives the revelation, that how threatening soever the aspect of things may appear, Jehovah is not affected by it, but views, in imperturbable majesty, the puny attempt of the enemy of his people. As it regards the Babylonians, everything is promising: their plan is ripened, as the fruit is by intense sunshine and the copious dews of night, and they are on the very point of carrying it into effect, when Jehovah interposes and frustrates it.—The *ו* before *חם* and *נ* expresses similitude, and is not to be taken as a particle of time in this place. The reference in the substantive verb understood, is not to Jehovah, but to the prosperous appearance of the Babylonians.—*וירי*, Vitranga, Lowth, Döderlein, and recently, Boettcher, render *herbs*, and others, after the Rabbins, *rain*; but it is to be taken, as Hab. iii. 4, of the *shining of the Sun*. Thus the versions, with the exception of the Syriac, if *וירי*

be not a mistake for *וירי*.—Ten

MSS., originally three more, and now three, the LXX., Syr., and Vulg., read *וירי* *ביום קציר*, *in the day of harvest*, instead of *ביום קציר*, *while there is*, or, *in the heat of harvest*. The common reading is more appropriate.

5. *ו* is here adversative. *ביום* does not express the perfection of the blossom, but its ceasing to exist. Comp. Ezek. xlvii. 12. *בפר* properly signifies *unripe*, or *sour grapes*; in the dialects it is used more extensively of all unripe fruit, on account of its acidity. *נ* is the subject of the proposition; but owing to the transposition, *וירי* follows in gender the mas. of the preceding predicate, instead of being put in the fem. to agree with *נ*. Independently of this, however, the verb. may be in the mas., as occurring before the noun. Ewald, p. 352. There is, therefore, no necessity, with Lowth, to regard the *ו* in *נ* to be the pron. affix.—*וירי*, at the pause for *וירי*, from *וירי*, a *παρὰ λεγ.* but evidently allied to the Arab. *قَطَعَ*, to cut off; and placed abso-

lutely, without a copulative, after the manner of the Syriac. The signification is given by the LXX. *ἀποκόψει*.—The prophet compares the hostile army to a vineyard or orchard nearly ready to be reaped, but all at once made completely desolate. The warriors of Sennacherib were not permitted to engage in battle, and thus, in the figurative language of prophecy, to be reaped, but were miraculously cut off.

- 6 They shall be left together for the ravenous bird of the mountains,
 And for the wild beast of the earth;
 The ravenous bird shall summer on them,
 And every wild beast of the earth shall winter on them.
- 7 At that time a present shall be brought to Jehovah of Hosts,
 From the people drawn out and plucked;
 Even from the people terrible from the first and onward;
 The nation powerful and victorious,
 Whose country the rivers divide,
 To the place of the name of Jehovah of Hosts,
 Mount Zion.

6. In this verse the figure is dropped, and instead of the fruit spoken of becoming food for the ravenous animals, the dead bodies of the enemy are to be their repast. *בְּהֵמָה* properly signifies any tame animal, but in the more elevated style, *בְּהֵמָה הָאֲרָצִית* is equivalent to *בְּהֵמָה הָאֲרָצִית*, a wild beast. Comp. Deut. xxviii. 26. Its occurrence in connexion with *צִיד*, a bird of prey, shews that such is its meaning here. The distribution in the two latter lines of the verse is not to be understood as limiting the ravenous birds to the period of summer, and the wild beasts to that of winter: it is only a poetical division of the whole year. They were to feast upon them both summer and winter. The verbs *קָצַר* and *חָרַף* are denominatives from *קָצַר*, summer, and *חָרַף*, winter. *וְכָל* is to be taken collectively of

the carcases of the slain.

7. The prophet now foreshews what would be the result of communicating to the Ethiopians, information respecting the miraculous destruction of the Assyrians. That a literal present is here meant, there seems no reason to doubt; see 2 Chron. xxxii. 23; though it is also highly probable that the impression produced upon that people, on the present occasion, paved the way for the introduction of revealed religion among them at a subsequent period, when sacrifices of a nobler character were offered to the Lord.—The language is almost identical with that employed in the description, ver. 2. The prefixing of *וְכָל* evinces, that there is an ellipsis of *פ* before *צִיד*, in the preceding line. Its being wanting in six MSS. has little weight.

CHAPTER XIX.

THE SENTENCE OF EGYPT.

This chapter, which is directed against Egypt, contains a prediction of the anarchy and confusion which existed in that country, during, and after, the dodecarchy, 1—3; the cruelties of Cambyzes, 4; great physical and civil calamities which followed, 5—10; the infatuation of the Egyptian policy,

11—17; the spread of the knowledge and worship of the true God, by means of the Jews resident in Egypt, and its deliverance by Alexander the Great, 18—22; and the universal religious intercourse which was brought about in the East, in the time of the Seleucidae, the Ptolemies, and the Romans, 23—25.

EGYPT, stretching from the Mediterranean Sea on the north, to Ethiopia on the south, with the Red Sea on the east, and the Lybian desert on the west, and intersected by the Nile throughout the whole of its length, was one of the most celebrated countries in the ancient world. According to the genealogical table, Gen. x., it was peopled after the deluge by *Mizraim*, one of the sons of Ham; hence the names, מִצְרַיִם and מצ, which latter, in the Coptic and Sahidic dialects, **ΧΗΜΙ** and **ΚΗΜΕ**, *Chemi*, *Cheme*, i. e. the land of *Ham*, is that still given to the country by the natives. This name was also appropriated to one of the great gods of Egypt, who was regarded as the generative principle, and was particularly worshipped at *Chemnis*, or Panopolis. The word *Mizraim* does not occur in hieroglyphics, so far as has yet been discovered. See Wilkinson, Second Series, vol. i. p. 261. The early history of Egypt is greatly involved in the obscurity of fable; but the discoveries which continue to be made by learned men, who are devoting their time to the study of its antiquities, are successively bringing to light a variety of particulars, which furnish us with certain data relative to its epochs and some of its most notable events. It appears to have been originally subject to a sacerdotal government, during which period, most of its magnificent temples were constructed. To this succeeded the monarchy of the Pharaohs, the first of whom reigned in the time of Abraham; and the last, Hophra, in that of Jeremiah,—subject to a partial interruption, from the period of the Ethiopian conquest, till the accession of Psammetichus. Since his reign, Egypt has been successively conquered and governed by the Persians, Greeks, Romans, Arabs, and Turks, and is at present virtually an independent state. The Egyptians had, at a very early period, made great progress in the arts, as the elegance and delicacy of their sculptured monuments evince, some of which are ascertained to be more than 3,500 years old. Their scientific acquirements were more limited, owing chiefly to their gross superstitions, in which, and in the idolatrous rites and practices connected with them, they exceeded all the other nations of antiquity. They worshipped not only the sun and moon, and other great objects of nature, but animals, reptiles, and vegetables, such as leeks, onions, &c. Notwithstanding the oppression which their ancestors suffered in Egypt, the Jews appear all along to have had strong leanings towards that country; and being accustomed to apply to it for assistance, when attacked by any foreign enemy, they transferred to it that confidence which was due to Jehovah alone. Hence the numerous threatenings pronounced against them on account of their alliances with it; and hence the denunciations contained in the present chapter, which were intended to teach them, that, instead of affording them any aid, Egypt would itself be reduced and oppressed. For lengthened accounts of Egypt, and its dynasties, see Vitring and Gesenius.

- 1 BEHOLD! Jehovah shall ride on a swift cloud,
And shall come to Egypt;
And the idols of Egypt shall be moved at his presence,
And the heart of Egypt shall melt within her.
- 2 I will also arm the Egyptians against the Egyptians,
And they shall fight each against his brother,
And each against his neighbour;
City against city,
Kingdom against kingdom.
- 3 The spirit of Egypt also shall fail within her,
And I will destroy her counsel;
Yea, they may apply to the idols and the necromancers,
And to the diviners and the wizards:

1. It is common in Scripture to represent any great calamity, or the infliction of a remarkable judgment, under the idea of the coming of the Lord, Ps. l. 3; Isa. xxvi. 21; John xxi. 23; Jam. v. 8; and to express the awful majesty in which he appears on such occasions, he is said to come in, with, or upon the clouds, Dan. vii. 13; Matt. xxiv. 30; Rev. i. 7. Here, as in Ps. xviii. 9, 10, he is represented as riding upon them; while the swiftness with which the calamity was coming upon Egypt is expressed by "a light cloud"—such moving with great velocity before the wind.—By a striking prosopopeia, the gods of Egypt, such as Jupiter Ammon, Osiris, Isis, Typhon, Kneph, Pthah, Khem, Satè, Maut, Neith, Bubastis, &c., characterised, nevertheless, as *אֱלִילִים*, *non-entities*, are introduced as shaking with fear at the approach of Jehovah. The "melting of the heart" means *loss of courage, confidence*, &c., Deut. xx. 8; Josh. v. 1. Egypt is here spoken of under the idea of a person.

2. For the meaning of *מַלְכוּתָא*, see chap. ix. 10.—*מַלְכוּתָא בְּמַלְכוּתָא*, *kingdom against kingdom*. This seems distinctly to refer to the intestine broils which took place at the time of the dodecarchy, or the rule of the twelve princes who possessed themselves of the government, after Sethos, the sacerdotal usurper. Their rule was designed to be united; but they soon had mutual feuds, which led to a civil

war, on the flight of Psammetichus, one of their number, by whom Greek and Carian mercenaries were introduced into the country, and the other princes put down. Both Herodotus and Diodorus Siculus call these princes *βασιλεις*, *kings*; and it is to their jurisdiction, and not to the ancient division of the country into thirty-six *nomes*, or provinces, as the LXX. give it, that the prophet refers when he speaks of *kingdoms*.

3. On the appearance in Egypt of the foreign troops, panoplied in brass, which Psammetichus introduced, the eleven princes and their counsellors were confounded, and had no resource left but to apply to their gods.—*רוּחַ* and *עֵצָה* are here synonymous: both denoting *counsel or purpose*.—*אֱדוּמִים*, *necromancers*, from *אָדָם*, Arab. *أد*, *murmur edidit*, to speak in a low murmuring voice, resembling the noise made by a new saddle from the motion of a camel, and that made by the camel itself when fatigued and hungry. See Gol. Castel. and Freytag. The reference is to the suppressed and hollow tones in which the idolatrous impostors imitated the supposed voice of the gods. Comp. for the other terms, chap. viii. 19. The Egyptians have in all ages been distinguished for the practice of the arts of divination, and are still greatly addicted to it. They had their celebrated oracle of Jupiter Ammon, in Thebes; and that of Latona, at Butos;

- 4 But I will deliver the Egyptians into the hand of a cruel lord,
And a fierce king shall rule them,
Saith the Lord Jehovah of Hosts.
- 5 The water also shall fail from the sea,
And the river shall be wasted and dried up.

and attached to every temple were priests, who pretended to give the responses of the gods.

4. ^{פָּרַע} Syr. ^{ܦܪܥ} Arab. ^{سکر} ^{سکر}, is only used in Niphal and Piel, but is evidently equivalent to ^{הִשְׁקִיעַ} ^{הִשְׁקִיעַ}, *to shut up in the power of any one*. In this connexion it implies not a mere defeat, or partial subjugation, on the part of the Egyptians, but the complete establishment of a foreign rule. — ^{אֲדֹמִים} ^{אֲדֹמִים}, some interpreters, after the LXX., Syr., Vulg., and ^{אֲדֹמִים}, the reading of one MS., render in the plural, *hard masters*; but ^{אֲדֹמִים} is used intensively when only one person is meant, Gen. xlii. 30, 33; 2 Kings ii. 3, 5, 16; and the corresponding ^{כָּלָךְ} ^{כָּלָךְ} shews that it must be so taken here; which, indeed, the singular number of the adjective absolutely requires. Gesenius adopts the opinion of Grotius and others, that Psammetichus is intended. By his own shewing, however, there was nothing in the conduct of that monarch deserving the character of cruel or tyrannical. He appears, on the contrary, to have pursued a liberal policy, and to have been a benefactor to the country; and though 240,000 Egyptian troops revolted and emigrated to Ethiopia, this appears to have originated solely in their being piqued at his retaining foreign soldiers in his service, and not in any acts of oppression towards them, or the inhabitants at large. The character rather attaches to Cambyzes, who, on the conquest of Egypt, B.C. 525, gave vent, in a variety of ways, to his mad and ferocious disposition, practised unheard-of cruelties, destroyed the temples and public buildings, violated the sanctuaries of the dead, took or destroyed private property, ordered the priests to be severely whipped for worshipping Apis; and such of the Egyptians as were found in Memphis engaging in

this worship, he commanded to be slain. Prideaux, pt. i. b. iii. That this conqueror is intended in the prophecy is rendered more probable by the circumstance, that it was he who completely subverted the throne of the Pharaohs—so that Egypt was then reduced to a mere province of the Persian empire, and never afterwards regained its ancient independence. Others are of opinion that, by the “fierce king,” Ochus is meant, whose barbarities exceeded even those of Cambyzes; but the parallelism requires us to apply it to the same person who is called a “cruel lord.” The enormities of Ochus were merely a renewal of those committed by Cambyzes.

5. To aggravate the calamitous condition of the subjugated Egyptians, they were to be visited by a failure in the periodical inundation of the Nile, on which the prosperity of the country mainly depended. This celebrated river, which has its springs in the mountains of Abyssinia, and enters Egypt at the villages of El-Kalabshe and Teffa, a little to the south of Syene, rises annually in the months of June and July; in August it overflows its banks, and by the beginning of September reaches its highest elevation, which is from twenty to twenty-three feet above the usual level. In Lower Egypt the rise is not so high, owing to the inundation spreading more widely over the low country. Numerous canals are dug to receive the water, from which it is conveyed to irrigate the land. On the subsiding of the water, a quantity of mud, which it has brought along with it and deposited, is left, which greatly adds to the fertility of the soil. On this mud-covered soil the cultivator casts the seed, and the corn soon springs up and ripens, in consequence of the extreme heat of the sun. During the inundation the country assumes the appearance of a sea,

- 6 The streams also shall become putrid ;
 The canals of Egypt shall be emptied and dried up ;
 The reed and the rush shall wither.
- 7 The meadows by the river, by the edge of the river,
 And all the produce of the river,
 Shall be dried up, driven away, and be no more.
- 8 And the fishermen shall mourn :

studded with small islands, on which cities, rising grounds, &c. present themselves to the view. Hence the propriety of the term יָם, *sea*, as applied to the Nile in this verse, and in the Arab. بحر النيل, *the Sea Nile*,

and by way of eminence, البحر, *the Sea*. Comp. Nah. iii. 8; Herod ii. 97; Plin. Nat. Hist. xxxv. 11; and Diod. Sic. i. 12, who tells us, Οἱ γὰρ Αἰγύπτιοι νομίζουσιν Ὀκεανὸν εἶναι τὸν παρ' αὐτοῖς ποταμὸν Νεῖλον. In the following line it is called נָהָר, absolutely, which is peculiar to this place; that term being elsewhere exclusively appropriated, when thus used, to the Euphrates.—נָשָׂה, *to destroy* by causing *to fail, to dry up*. In נָהָר and נָשָׂה there is manifestly a gradation: the former signifying rather the failure of the water; the latter, complete desiccation. The desiccation of the Nile is destructive of the agricultural interest in Egypt, and of all that is dependent on it.

6, 7. A most graphic description of the physical consequences that would immediately follow from the failure of the water. הָאֵימָה is either a double form, compounded of the Chaldee preformant א in Aphel, and the Hebrew ה in Hiphil; or, it is an accommodation to the forms הָאֵימָה, הָאֵימָה, in which the א with a Segol is placed before a sibilant in a mixed syllable. See Hitzig. Travellers greatly complain of the foul and putrid state of the water which remains in the streams or canals after the Nile has subsided, the foetid effluvium of which is most destructive.—אֵיִם, the plural of אֵי, ἄπο, ἔπο, the native word for river. It here denotes the branches

or minor divisions of the Nile.—כְּזִיז, which our translators have rendered *defence*, is the singular of כְּזִיזִים, and seems employed specially to denote *Lower Egypt*, just as the dual is expressive of the two divisions of the country into *Upper* and *Lower*—a distinction recognised in the title “Lord of the two regions,” which was assumed by every monarch of the country at the time of his coronation, and represented by the *pshent*, or double crown, which was placed upon his head on the occasion. The Arabs give to Egypt the corresponding name مصر in the sing.; and Ibn Batuta states, that, in his time, Cairo was called مصر *Misr*.—עֵרָה, from עָרָה, *to be naked*, the woodless and uncultivated but verdant spots on the banks of the river, which were used for meadows or pasturage. כִּרְמֵי יָאֵר, lit. *the seed of the river*, but יָרֵעַ is also used for the *crop* which is produced from the seed, Job xxxix. 12; Isa. xxiii. 3. LXX. τὸ σπειρόμενον διὰ τοῦ ποταμοῦ.

8. In this, and the two following verses, the prophet introduces those classes of the inhabitants whose occupations were more immediately connected with the river. The Nile was anciently much celebrated for the multitude, variety, and excellence of its fish. Numb. xi. 5; Herod. ii. 93; Strabo, xvii. 2. 4; Diod. Sic. i. 36, 40; Wilkinson's Ancient Egyptians, vol. iii. p. 63—68. That it is equally so still may be seen from the travels of Sonnini, pp. 407—417, 474—478. Fishermen must, therefore, have formed a numerous class among the inhabitants.—On the ground that nets are not now used by the fishermen of Egypt, it has been maintained by some, that by כְּזִיזִים is meant a twiggen

Yea, all that cast the hook into the river shall lament;
And those that spread nets upon the surface of the waters shall
languish.

9 And the flax-dressers shall be confounded,
And the weavers of linen.

10 Her pillars also are broken down,

or wicker trap, but against such interpretation, the use of פָּרַשׁ, *to spread, to spread out*, as well as עִי־נִי־פִים, is an insuperable objection. Besides, the ancient use of the net is seen in the representation of one on a monument at Thebes, in Wilkinson, *ut sup.* vol. iii. p. 55.—For instances of the nomen regens being separated from its genitive, as in מִשְׁלֵי־בִיִּי־הָהָה, see Gen. vii. 6; Job xv. 10; Isa. lii. 14. The same mode of construction occurs in the Arabic poetry and formulas of swearing. Gesen. Lehrgeb. p. 675.

9. עֲבָדֵי קִשְׁתִּים שְׂרִיקוּהוּ, LXX. τὸ λίνον τὸ σχιστόν: Hexap. Syr. כִּלְכִּלָּהּ בְּחִיָּהּ; Symm. τὸ λίνον τὸ κτενιστόν: lit. *the workers of combed flax*; but the meaning is, not that they were employed in manufacturing it after it was combed, but in *hatcheling* or *combing* it. See, for an account of this process, Pliny, xix. 1; Wilkinson, vol. iii. p. 139. The former branch of labour belonged to the אֲרָמִים הָרִי, *the weavers of linen cloth*. רִי, which occurs only in this antiquated form, like שִׁי, is derived from קָרַי, *to be or become white*;

Arab. حَبِير, *white silk*; Eth. ሐረር: *white cotton*; LXX. τοὺς ἐργαζομένους τῇ βύσσον. Both flax and cotton abounded in Egypt; and the manufacturing of linen and cotton cloths afforded support to many thousands of its inhabitants. They are still among its most valuable productions. In the year 1835, more than 100,000 bales of cotton, each weighing upwards of an hundred-weight, were shipped at Alexandria. In ancient times, linen was worn by the people generally as shirts; and, according to Herod. ii. 37, the priests were not permitted to wear any thing else: at least when they performed the sacred rites. The exportation of linen yarn, and fine linen cloth, is mentioned 1 Kings x.

28; Ezek. xxvii. 7. See also Wilkinson, *ut sup.* vol. iii. pp. 113—127, where an interesting account will be found of the Egyptian linen, especially that forming the bandages of the mummies.—Those engaged in preparing and manufacturing these materials are here mentioned along with the fishermen, on account of their hatcheling and bleaching on the banks of the Nile and its canals.

10. שְׁתֹּתֶיהָ קִדְמָאִים. Those who wish to see the numerous and conflicting interpretations which have been given of this verse, may consult Rosenmüller, *in loc.* 2d edit. That of Gesenius is at once simple and satisfactory: viz. that the two grand divisions of society in the East, the upper and lower classes, are meant; the former metaphorically called *pillars*, or *supporters* of the state, and the latter characterised as *labouring for hire*. שְׁתֹּתֶיהָ occurs only once besides, Ps. xi. 3, where, after Aquila, our translators render it *foundations*. It is obviously derived from שָׂת, *to place, set, lay*; and may either refer to *pillars* or *foundations*, though the use of קִדְמָאִים immediately following, renders the former the more probable. Comp. ارکان دولت, *the pillars of state*, in use among the Persians. The leading men in the country being intended, the participle is of the mas. gen. though the noun is fem. קִדְמָאִים, *beaten, broken*, is doubly appropriate. It corresponds literally to the idea of *broken pillars*, but, in agreement with the figurative sense in which that term is here used, it signifies *broken in spirit*.—The meaning of שְׁתֹּתֶיהָ given in the translation is secured by Prov. xi. 18, which should be rendered,

“As for the wicked, he worketh for deceitful wages;
But he who soweth righteousness, for a sure reward.”

And all the hired labourers are grieved in mind.

11 Surely the princes of Zoan are fools;

As for the sage counsellors of Pharaoh, their counsel is become stupid:

How then can ye say to Pharaoh,

Zúthov, barley-wine, the rendering of the LXX., has the support of three only of De Rossi's MSS., which read שֶׁכֶר. — The interpretation just given evinces that the antithetic מְרַחֵם is to be understood of persons and not of *θεσμοὺς, laws*, as Symm. has it, or any neuter subject whatever. — מְרַחֵם so evidently corresponds to מְרַחֵם in the sense of *grieved in spirit, broken-hearted*, that it is strange any other construction could have been put upon the phrase; much more, that it should have been rendered fish-ponds, &c. מַרְאֵשׁ, indeed, signifies a marsh, a pool of stagnant water, or a pool generally; but never in connexion as here with מְרַחֵם. The adjective is evidently cognate both with it, and with מַרְאֵשׁ, *to stand still, be stagnant, astounded, grieved*, &c. Comp. the Arab. *أَجَم*,

fastidivit, nauseum concepit; *أَجَم*, *ager animi*; Chald. מַרְאֵשׁ, *tristatus est, in angore fuit*; and see Lee on Job xxx. 25, where מְרַחֵם has the same meaning.

11. Having, in the preceding verse, specified the magnates of Egypt generally, Isaiah now turns to the courtiers in particular; and in this, and the two following verses, exposes the folly of their counsels, and the destructive character of their influence. מְרַחֵם, in Egypt, *YANH*, or *YANI*, signifying *low, inferior*, Gr. *Távis*, Arab. *صَال*,

Zoan, or *Tanis*, one of the principal cities of Lower Egypt, and a royal residence of the Pharaohs. It was of great antiquity, as the notice Numb. xiii. 22 implies; and was the scene of the miracles performed by Moses, Ps. lxxviii. 12, 43. Its sculptured monuments testify to its existence in the age of Rameses the Great, *i.e.* 3190 years ago. Wilkinson's *Manners and Customs of the Ancient Egyptians*, vol. i. pp. 5, 6. A difference of opinion

has obtained respecting its exact situation; but it is now generally agreed that it lay on the east of that branch of the Nile, which takes its name from it, at the N.W. of Tahpanhes, and at no great distance from the sea of Menzaleh. Extensive ruins are still visible around the spot, and several obelisks and other monuments of former magnificence have been found among them. See Gesenius, *in loc.* and Wilkinson, *ut sup.* — The construction of two nouns with the genitive following, as in מְרַחֵם יִצְחָק, is not without example. See Judg. v. 29. — In the latter half of the verse, notice is taken of the claims which the counsellors of Pharaoh laid to ancestral wisdom and royal descent. Each of them is introduced as boasting: "I am the son of sages; the son of ancient kings." Such construction is more suited to the connexion than that which represents them as putting the words into the mouth of the monarch. The boast was quite accordant with the notions and usages which existed among the ancient Egyptians. Their kings were partly chosen from the order of the priests; and, as there were different dynasties, the descendants of such kings as had been set aside, surrounding the person of the monarch in the capacity of counsellors, or forming a sacred college, would naturally be proud of their parentage, and the lessons of wisdom which had been handed down to them from antiquity. Herodotus tells us, that the priests whom he consulted affirmed, that from the first king to Sethos, the priest of Vulcan, there had been *three hundred and forty-one* high-priests and kings; and, conducting him into a spacious temple, they shewed him colossal statues of these priests; each during his life having placed there a statue of himself. Herod. ii. 141; Plut. de Isid. et Osir. p. 452, edit. Wittenb. The preten-

I am the son of sages, the son of ancient kings?

12 Where now are thy sages;

Let them now shew thee, if they know,

What Jehovah of Hosts hath purposed concerning Egypt.

13 The princes of Zoan are infatuated;

The princes of Noph are deceived;

The corner-stones of her tribes

Have caused Egypt to err.

sions of the ancient Egyptians, like those of the Chinese, to extreme antiquity, are well known: of their wise men and their wisdom, mention is made Exod. vii. 11; 1 Kings iv. 30; Acts vii. 22; whence it appears to have been proverbial; and one of their kings, Bocchoris the Saité, obtained, by way of pre-eminent distinction, the surname of "The Wise." They were deeply skilled in astronomy, geometry, architecture, philosophy, mythology, metaphysics, astrology.—The name פַּרֹה, *Pharaoh*, in

Coptic οὐρο, *king*, and, with the

article, ποϣρο or φοϣρο, *the king*,

was common to all the kings of Egypt down to the time of the Persian conquest. Comp. the Arab. فرع, *id*

quod summum est, hence *princeps*, and the Heb. פַּרֹה, Judg. v. 2; and see Robinson on this passage, Bib. Rep. vol. i. pp. 579—581. In the present day, *Ibn Pharaon*, "son of a Pharaoh," is a great term of reproach among the Egyptians. Wilkinson, *ut sup.* 53. This writer, in his Second Series, vol. i. pp. 287, 288, derives the name from *Re* or *Ra*, "Sun;" with the definite article, *Pi*, *Pire*, *Phrè*, *Phrah*, *Pharaoh*; and affirms that this regal title was probably owing to the idea, that, as the sun was the chief of the heavenly bodies, he was a fit emblem of the king who was the ruler of all on earth.

12. Comp. ch. xli. 22, 23; xliv. 7.

13. הֵן, Hos. ix. 6, הֵן, Copt. ⲙⲉϣⲣⲓ and ⲙⲉⲉⲙⲉϣⲣⲓ, Arab. مَنق, LXX. and Class. Gr. authors, Μέμφις, *Memphis*,

the second capital and celebrated necropolis of Egypt. In hieroglyphics it is written *Men-nofri*, followed by a pyramid. Wilkinson, *ut sup.* vol. i. p. 175. According to Plutarch, *Isid et Osir.* p. 472, edit. Wittenb., the name signifies ὄππος ἀγαθόν, *the haven of the good*, in reference to their being buried there; which derivation is in the main justified by Jablonsky, *Opusc.* ii. p. 131, and Champollion, *l'Egypt sous les Pharaons*, tome i. p. 363. An immense number of mummies have been discovered in and around the spot where it stood, many of them between two and three thousand years old, so that there is a singular propriety in the declaration, Hos. ix. 6, מֵן מֵמְפִיִּם, *Memphis shall bury them*. It was situated near the present village of Moniat-Rahinet, four or five miles south-east of Old Cairo, on the opposite bank of the Nile, and appears to have occupied the whole space between the pyramids of Gizeh and those of Sacarah. According to Josephus, it was founded by Menes, the first of the Egyptian kings, upwards of thirteen hundred years before the time of Solomon. A colossus, and fragments of several statues, bearing the name of Rameses the Great, are still met with among the ruins; but otherwise every vestige of its former grandeur has completely disappeared. It continued to be a royal residence till the times of the Ptolemies, when it began to fall into decay. In the twelfth century, Edrisi describes its ruins as extending nine miles in every direction, but even then containing works of the most stupendous character. Among others he mentions a monolithic temple of granite, thirteen feet and a half high, twelve long, and seven broad, entirely

- 14 Jehovah hath poured into the midst of her a perverse spirit,
 So that Egypt is made to err in all her works,
 As a drunkard staggereth in his vomit.
- 15 And Egypt shall have no work,
 That the head or the tail, the branch or the rush may
 perform.
- 16 In that day the Egyptians shall be as women ;

covered within and without with inscriptions ; and statues of great beauty and dimensions, one of which was forty-five feet high, and consisting of a single block of red granite.—The ך prefixed to יִהְיֶה, though supported by the ancient versions, with the exception of the Targ. and Vulg., is omitted in one hundred and six MSS., fourteen early printed editions, and upwards of twenty more. It is evident from its use, Judg. xx. 2, Ps. cxviii. 22, and other passages, that יִהְיֶה, which properly signifies a *corner* or *corner-stone*, from its prominence and utility in supporting the united walls of an edifice, is here employed metaphorically to denote a *prince* or *chief*. Rosenmüller and others aptly compare the Arab. ركن, which Saadiah uses in this place, as occurring in the phrases ركن الدولة, *the pillar of the empire* ; ركن الدين, *the pillar of religion*, though it also primarily signifies *angulus*. The frequent occurrence of collective nouns in Hebrew, shews that יִהְיֶה is properly pointed, and is not to be changed into יִהְיֶה, the plural punctuation.—What the יִהְיֶה of Egypt is designed to describe is not quite certain. The most probable opinion is, that the inhabitants of the different nomes or prefectures are meant into which the nation was divided.

14. The proper signification of יִהְיֶה is to *mix*, but, as the mixing of liquids was effected by *pouring* one kind into a vessel containing that with which it was to be mingled, it is so to be taken in the present figurative use of the term.—יִהְיֶה, from יָהָה, עָוִי, *to bend, make crooked*, stands for עָוִי, *perversities*: the gemination, as usual, indicating intensity of signification. The

doctrine taught in this verse is the same as that found in chap. xxix. 10 ; Exod. iv. 2† ; Rom. ix. 18, xi. 7, 8 ; which is not to be understood as asserting any positive or direct infusion of evil on the part of God,—such an idea being totally repugnant to the holiness of his character,—but his punitively withholding the exertion of certain influences, by which men might have been restrained ; or, his so ordering things in his providence, that they, as free agents, shall take occasion from them to do what is wrong. Since all intelligence and wisdom is referred to him as its source, however it may be acquired and improved by its possessors, there is no violence in ascribing its withdrawal to his displeasure. It is very common in Scripture to speak of God's actually doing what he permits, or for the voluntary perpetration of which, on the part of man, he merely furnishes occasions in the holy procedure of his moral government. See 2 Sam. xii. 11, xxiv. 1, and comp. the remarks on Isa. vi. 10.—The conjunction ׀ in יִהְיֶה marks the event ; and the third plural of Hiph. is used as freq. with a singular passive signification.—The comparison at the end of the verse is quite in keeping with the use of יִהְיֶה, in the sense of pouring in intoxicating ingredients. Comp. chap. xxviii. 7, 8.

15. The ׀ in יִהְיֶה forms the dative of possession. A total stagnation of business would be the result of the infatuated counsels of Egypt. For the metaphors, see remarks on chap. ix. 13, 14.

16, 17. These verses describe the dispirited condition of the inhabitants, and their inability to resist the least powerful of their external foes. The mere rumour that the Jews, who

- For they shall tremble and fear,
 At the shaking of the hand of Jehovah of Hosts,
 Which he shall shake at them.
- 17 And the land of Judah shall be a terror to Egypt;
 Every one to whom it is mentioned shall be afraid,
 Because of the purpose of Jehovah of Hosts,
 Which he hath purposed against them.
- 18 In that day there shall be five cities in the land of Egypt,

were accustomed to look to Egypt for succour, were preparing an expedition, would be sufficient to strike terror into every bosom. The reference is to a period subsequent to the restoration from Babylon, when the Jewish power had again begun to increase, under the protection of the Persian monarchs. By the shaking of the hand of the Lord is meant the approach of Cambyzes towards Egypt. **מִצְרַיִם** is here used for *the Egyptians*, but is taken collectively, as the gender and number both of the verbs and pronouns shew.—**הָיָה** occurs only in this place. Schultens, Michaelis, Dathe, and others, derive the word from the

Arab. **حَفَا**, *confugit, refugit*; and suppose the prophet to mean, that Judæa would, under such circumstances, be

מִצְרַיִם, *a refuge*, for the Egyptians.

Other conjectures have been offered. There seems no substantial reason why **הָיָה** should not be considered as the Chald. orthography of **הָיָה**, which is found in seven of Kennicott's Codices, three of De Rossi's, and three printed editions. Comp. **כָּרָה** for **כָּרָה**, Ruth. i. 20; **קָרָה** for **קָרָה**, Ezek. xxvii. 31; **שָׁרָה** for **שָׁרָה**, Ps. cxxvii. 2. Gesenius regards it as derived from **הָיָה** (as **הָיָה**, to describe a circle,) to move round and round; hence to reel or stagger, and consequently applicable, according to the use of that verb in Ps. cvii. 27, to the emotion of *amazement, bewilderment, fear, consternation, terror*. Thus the LXX., Aq., Theod., Targ., Syr., and Vulg.—**יָסַד** is improperly separated from the **מִצְרַיִם** following, by the Athnach, which perplexes the entire sentence, and has led to the combination **יָסַד מִצְרַיִם**, contrary to the usage of the language.

18. For the latitude with which the phrase **בְּיָמֵי הָרָמָה** is used, see chap. iv. 2. The prophet had in his eye the period which commenced with the Persian conquest of Egypt, and comprehended the subsequent condition of that country.—*Five*, is supposed by Clarius, Preb. Lowth, Rosenmüller, and others, to be a definite number used for an indefinite; and Gesenius adduces a number of passages in proof, but not one of them is to the point. Le Clerc, Bp. Newton, and Hitzig, take the term literally, and are of opinion, that *Heliopolis, Leontopolis, Migdol, Daphne, and Memphis*, are meant. See Jer. xlv. 1.—**לִפְתֵּי קָנָן**, *the lip*, i.e. the language, of *Canaan*, or, the language spoken in the land of Canaan—there being an ellipsis of **אֶרֶץ** before **קָנָן**, as in Exod. xv. 15. That by this designation the Hebrew language is meant, with special reference to its having been that spoken by the original inhabitants of Canaan, is agreed on all hands. It has, however, been questioned whether the prophet is to be understood as asserting that this language would actually be spoken by the inhabitants of the afore-mentioned cities; or whether the term *lip* is not rather to be taken figuratively of *confession* or *profession*, and the whole phrase to mean the public avowal of true religion. In support of the latter view, an appeal has been made to Zeph. iii. 9, where the Lord promises to turn to the people **לִפְתֵּי בִרְרָה**, *a pure lip*; and to the latter half of this verse, in which *swearing to Jehovah* appears to be parallel. It is not improbable, however, that the reference is to the Hebrew language as employed in the public worship of Jehovah, which the Jews instituted in Egypt; and as the native proselytes joined in

Speaking the language of Canaan,
And swearing to Jehovah of Hosts ;

such worship, they might not improperly be said to speak the language in which it was performed. Even after the introduction of the Greek into that country, and that of the Greek version among the Jews, the law continued to be publicly read in the original, just as it is in all the synagogues at the present day. Nor must it be forgotten that the emigration of Jews from Palestine to Egypt was so great under the Ptolemies, and the privileges conceded to them by these monarchs were so numerous, that the prevalence of Hebrew for a time, in certain cities of which they may have formed the principal part of the population, is by no means inconceivable. Could we rely on the account of Aristæas, it would seem that not fewer than 198,000 Jewish captives were released by Ptolemy Philadelphus, so that the number of Jews resident in Egypt must have been very great.—*To swear to Jehovah*, means to profess allegiance to him, publicly to protest and avow that He alone is the object of adoration and religious obedience. Comp. chap. xlv. 23; Rom. xiv. 11.—*For יְרֵךְ הַחֵם, the City of Destruction*, which several of De Rossi's Codices express by יְרֵךְ הַחֵם, sixteen MSS., and several printed editions, read יְרֵךְ הַחֵם, *the City of the Sun*, which is supported by the renderings of the Complutensian edition of the LXX., Symm., Vulg., Arab., Saad., the Talmud, and other Jewish testimonies. Whether Aq. and Theod. also so read, is uncertain. The Targ. unites both readings. The present is one of the only two passages in the Hebrew Bible in which Eichhorn is inclined to admit that the Jews have been guilty of wilful corruption; and certainly there is ground to suspect that it has been tampered with, in support of party prejudice. We learn from Josephus and other Jewish authorities, that Onias, son of the high-priest Onias III., whose right it was to have succeeded to the office, finding that the high-priesthood was transferred by Antiochus to another family, fled into

Egypt, where he so effectually recommended himself by his talents to Ptolemy Philometor, and his queen Cleopatra, that, in the year B.C. 149, he was appointed commander-in-chief of the army; and soon after, he and Dositheus, one of his countrymen, had committed to them the entire administration of the government. Availing himself of his popularity, Onias persuaded the king to grant him permission to build a temple for the religious services of the numerous Jews resident in Egypt, and actually constructed one on the site of an ancient temple of Bubastis, or Isis, at the city of Leontopolis, in the Helio-politan nome, of which he was governor. This erection corresponded, in miniature, to the temple at Jerusalem. Onias himself became high-priest; other lineal priests and Levites were appointed; and the whole service was conducted strictly according to the Mosaic ritual. The temple continued to be thus used till the time of the emperor Vespasian, who ordered it to be shut up and finally destroyed, on account of the attempts of the Egyptian Jews to throw off the Roman yoke. Joseph. Antiq. lib. iii. cap. iii. § 1—3, xx. x. § 1. Con. Apion. lib. ii. cap. v. Wolfii Biblioth. Hebr. tom. iv. p. 353. Talmud. Joma, 4. Maimon. Menachoth, 6.

To justify this undertaking, Onias appealed to the 19th verse of this chapter, by which the scruples of many of his brethren were removed; but it would seem that strong prejudices continued to be excited and fostered against it, most likely by Palestinian Jews; for the text of the LXX., if not originally, yet very early exhibited the reading, πόλις Ἀσεδέκ, i.e. יְרֵךְ הַחֵם, *the City of Righteousness*:—a reading copied in the Hexaplar Syriac, ܡܢ ܝܪܝܚ ܗܚܝܡ, which inserts in the margin the readings of Aq., Symm., and Theod., but takes no notice of the Complutensian Ἀχέρες, so that it cannot have existed in the MSS. consulted by Origen. So violent

One of them shall be called THE CITY OF THE SUN.

19 In that day there shall be an altar to Jehovah,

a departure from the Hebrew text, on the part of the Alexandrian Jews, could only have been provoked by something similar on that of their brethren in Palestine, who, finding the use to which they applied the text, in all probability changed *הָהָרִים* into *הַהָרִים*, and thus characterised Heliopolis, the city of the *Sun*, as that of *destruction*, to which they wished it might be devoted. What warrants this conclusion, in addition to this circumstance, and the support it derives from the authorities above quoted, which sustain *הָהָרִים*, is the total irrelevance of the common reading in such a context. Were the prophet still denouncing judgments against the Egyptians, there would be some propriety in his giving to one of its cities the name of "the city of *destruction*," but he is speaking of the establishment of the worship of the true God, in application to which nothing would be more out of place.

Other interpretations have been proposed, as that of Iken, in his 16th Dissert. Philol. Theol., who derives the word from the Arab. *هَرس*, *a strong voracious Lion*, and accordingly renders the words *Leontopolis*; in which he is followed by Michaelis, Döderlein, and Dathe. But to this Rosenmüller justly objects, that there is no such name of the lion in Hebrew, though the language has a number of names by which to designate that animal. The same objection lies against the translation of Gesenius, "the city of *deliverance*," deriving the noun from the Arab. *حرس*, *servavit, custodivit*. Hitzig is decidedly in favour of *Heliopolis*, though his opinion that *הָרִים* signifies the *orb* or *disk* of the sun, from *הָרִים*, Arab. *خرش*, *to scrape, &c.*, is altogether fanciful. The word is otherwise clearly used in Hebrew to denote the sun, Judges viii. 13, xiv. 18; Job ix. 7. In this opinion, which is that adopted by Vitringa, Lowth, and Jenour, I fully concur, as best satisfy-

ing all the claims of the text. I will only add that Coverdale renders, "And Heliopolis shall be one of them." The native name of Heliopolis was *לון*, Heb. *לֵן*, *On*: afterwards, *בֵּית שֶׁמֶשׁ*, *Beth-Shemesh*, i. e. the house, or temple of the Sun; Jer. xliii. 13, which one of Kennicott's MSS. exhibits in this place. It stood a few miles to the north of Memphis, about the site of the present village of Matarieh; and was celebrated for the beautiful temple of the sun, and the numerous obelisks which were erected around it. Leontopolis, where the Jewish temple was built, stood some miles still farther north, and its ruins are now known by the name of *Telloudieh*, i. e. *تل يهودي*, *The Jews' heap*;

where, no doubt, monuments and inscriptions will yet be found, illustrative of the Jewish history.

The specification of Heliopolis, as one of the five cities in which the worship of the true God should be performed, seems to have been occasioned by its being, at the time the prophet wrote, one of the principal seats of Egyptian idolatry.

19. Commentators generally take the "altar" and "pillar" here spoken of in a figurative sense, and some, as Gesenius, regard them as collective nouns, intimating that spiritual worship would be rendered to Jehovah throughout the land of Egypt. Since, however, the prophecy has respect to a period prior to the introduction of the Gospel economy, we are not at liberty to interpret the terms otherwise than literally; and as, during the period referred to, myriads of Jews were resident in Egypt, and worshipped the God of their fathers, there seems no valid reason why we should not consider the altar to be that erected by Onias at Leontopolis. It may, indeed, be objected that such a prediction would sanction the violation of the Mosaic statute, which ordained that sacrifices should nowhere be offered except at the place which God should

- In the midst of the land of Egypt,
 And a pillar at its boundary to Jehovah ;
 20 And it shall be for a sign and a witness
 For Jehovah of Hosts in the land of Egypt ;
 Because they cried to Jehovah on account of the oppressors,

choose, Deut. xii. 5—14: but it must be recollected that this enactment had an exclusive reference to Palestine, to the circumstances of the Israelites as exposed to idolatry in that country, and to the theocracy as established among them there. Had they been at liberty to sacrifice *privately*, i.e. each at his own altar, it would infallibly have led to idolatrous practices, as the event proved, in the numerous instances in which they transgressed the commandment. None of these reasons apply to the Egyptian Jews. The theocracy was drawing to its close. Few, comparatively, of the Jews in Egypt could repair to Jerusalem at the appointed festivals. No encouragement was given to private sacrifice. The establishment at Leontopolis was exclusive; and Onias, who would have succeeded to the priesthood at Jerusalem, if he had not been unjustly deprived of it, had alone the right to officiate in holy things, and not Alcimus, who only exercised the office of high-priest in virtue of his having been invested with it by Antiochus. Joseph. Antiq. lib. xii. cap. 9, § 7. In justification of his conduct, he might have pleaded the example of the prophet Elijah, who, notwithstanding the prohibition given to the Hebrews generally, did, upon an extraordinary occasion, offer sacrifice on Mount Carmel, 1 Kings xviii. 30—38. Nor does it appear that this central worship in Egypt had the smallest influence in leading the Jews to practise idolatry, but the contrary. It tended to wean them from an undue attachment to Jerusalem, as “the place where men ought to worship,” as well as to attract the surrounding idolaters to the service of Jehovah; and as both temples were destroyed, under the same Roman emperor, within a few months of each other, and no provision was made in the Hebrew Scriptures for any future erection of the kind, it

was demonstrated to the Jews, that henceforth, neither at Jerusalem nor elsewhere, were men exclusively to worship the Father, but that *in every place* incense should be offered to his name, and a pure offering, Mal. i. 11.

The *מצבה*, *pillar*, appears to have been a commemorative obelisk. It was customary, from the most ancient times, to set up a cippus, or pillar, on remarkable occasions. See Gen. xxviii. 18, xxxi. 45, xxxv. 14; 1 Sam. vii. 12; Exod. xxiv. 4; in the last of which passages the term *מצבה* occurs, as here, in connexion with *מזבח*, *an altar*; whence it may be inferred, that the monument to be erected in Egypt was designed to induce those who beheld it to worship that God to whom it was dedicated, and whose glorious name was, in all probability, inscribed upon it. Egypt abounded in such obelisks, some of which were of immense size; and many of them remain at the present day. It is to those at Heliopolis, which were dedicated to the sun, that Jeremiah refers, and the destruction of which he predicts, chap. xliii. 13. The situation of this pillar is stated to be at the boundary of Egypt; but whether Tahpanhes, or Pelusium, as the northern frontier, or Syene as the southern, be meant, cannot be determined.

20. Whatever might be the private views of the Jews in the erection of the altar and the pillar, it was the design of Jehovah that they should furnish a visible testimony to the Egyptians of his existence and character. They would be reminded by them of his gracious interposition in behalf of his worshippers in the days of Hezekiah and Cyrus, and of what he had done for their own country in delivering them from the galling yoke of the Persians. That the deliverer here predicted was Alexander the Great, there can be little doubt. After that monarch had been at Jerusalem, he

- And he sent them a saviour, and a defender, and delivered them.
- 21 And Jehovah shall make himself known to the Egyptians,
And the Egyptians shall know Jehovah in that day,
And shall serve him with sacrifice and oblation ;
They shall also make a vow to Jehovah, and perform it.
- 22 Jehovah shall indeed long smite the Egyptians,
But he will heal them ;
For they shall turn to Jehovah,
And he will be propitious to them, and will heal them.
- 23 In that day there shall be a highway from Egypt to Assyria ;
So that the Assyrians shall come to Egypt, and the Egyptians
to Assyria ;

proceeded to Egypt, where he was hailed with the greatest joy by the inhabitants. Their nobles went as far as Pelusium to do him homage ; and their Persian oppressors were forced to surrender without striking a blow. —ך is the Ben. partic. of ר, *to contend, defend, or maintain the cause of another* ; and is not to be confounded with the adjective ר, *great*, &c.

21, 22. נ. For the reflexive signification of Niphal, see Gesen. Lehrgeb. p. 238. The means which Jehovah employed for the purpose of revealing himself to the Egyptians, appear to have been the residence of so many Jews among them, the severe national calamities to which they were subjected, and the deliverances which he wrought for them. The conversion of multitudes to the Jewish faith, under the Ptolemies, in a great measure paved the way for the introduction of the gospel into Egypt ; and, in part, accounts for its very rapid and extensive spread in that country.—In עָרִי there is an ellipsis of ך before the nouns. Exod. x. 26, which Gesenius adduces to prove that עָרִי signifies *to offer*, evinces, on the contrary, that it is used in the acceptation of *serving or worshipping*. נָתַן—נָתַן. A finite verb repeated in the infin. indicates the continuation of the action. See 1 Sam. vi. 12 ; 1 Kings xx. 37. Gesen. Lehrgeb. p. 779. The doctrine here taught is, that when God has purposes of mercy towards a sinful people, he will continue to visit them with calamities till they are humbled, and thus

brought into a fit state for appreciating the value of his mercies. Comp. Job v. 17—19 ; Hos. v. 15, vi. 1, 2 ; Isa. lvii. 15—19.

23. By עַרְבֵי, in this and the following verse, is not meant *Assyria Proper*, i. e. the countries on the east of the Tigris, nor Babylonia, but *Syria*, which is only an abridgement of the former name, and specifically that country, as forming the kingdom of the Seleucidæ, from B.C. 245 to B.C. 64 ; and afterwards a proconsular Roman province. Subsequent to the time of Alexander a freer intercourse obtained between the Egyptians, and the countries towards the Euphrates ; and the Jews being transported thither as colonists, as for instance by Seleucus Nicanor, Joseph. Antiq. lib. xvi. cap. 10. § 8, and afterwards forming a great part of the population of Antioch, the capital of Syria, the knowledge of the true God was widely propagated in those regions, and many proselytes were made to the Jewish faith. About a century before the birth of Christ, that faith was embraced by the kings of the Homerite Arabians, and, somewhat later, by the princes of Adiabene. So great was the abandonment of paganism at Damascus, that the great proportion of the female sex were converts to Judaism. Giesler's Church Hist. vol. i. p. 31.—וְעַרְבֵי מִצְרָיִם וְעַרְבֵי מִצְרָיִם, Hitzig, after some others, strangely renders, "but the Egyptians shall be in servitude to the Assyrians ;" since it is clear from the whole scope of the passage, as well as from the use of עָרִי

- And the Egyptians shall worship with the Assyrians.
- 24 In that day shall Israel be the third
In reference to Egypt and Assyria;
A blessing in the midst of the earth.
- 25 Whom Jehovah of Hosts shall bless, saying,
Blessed be Egypt, my people,
And Assyria, the work of my hands,
And Israel, mine inheritance.

in a religious sense, ver. 21, it is the worship and service of Jehovah that is meant. For the use of *אִם*, in the signification of *with, in company with*, see Gesen. Heb. Lex. *אִם*, ii. 2.

24, 25. These verses have a special reference to the times of the Hasmonean dynasty, which lasted one hundred and twenty-six years. During this period most of the remarkable occurrences took place in Egypt and Syria which have been noticed above; and it was in Palestine, Egypt, and Syria, that the earliest and most flourishing Christian churches were planted. The former were, by the providence of God, rendered eminently

subservient to the accomplishment of the prediction.—In *יְהוָה יִשְׂרָאֵל* is a blending of the genders: the mas. being first used on account of the name *יִשְׂרָאֵל* having been that of the patriarch Jacob; but afterwards the fem. inasmuch as it was that of the nation. See on chap. xv. 3. The *י* in *יְהוָה* is to be taken collectively in reference to Israel, Egypt, and Syria, mentioned in the preceding verse. While the two latter are recognised in terms which are elsewhere appropriated to the Hebrews, the latter are still distinguished as *the peculiar possession* of Jehovah. Salvation was of the Jews.

CHAPTER XX.

This brief section of the book belongs to a period somewhere between the seventh and fourteenth year of Hezekiah, when the Assyrians were advancing for the first time to attack the Egyptians and Ethiopians. Sargon is, indeed, supposed by many to be only another name for Sennacherib, who, according to Jerome, had not fewer than seven names; and they think that the circumstances here described took place in connexion with the expedition sent by that monarch against Jerusalem; but the event of his expedition presents an insuperable objection to this hypothesis. It cannot be denied that Tartan is said to have been sent by Sennacherib against Jerusalem, 2 Kings xviii. 17; see on Isa. xxxvi. 1, 2. Yet it is quite possible that he may have been employed on that occasion, in consequence of the success of a former expedition against Egypt. I agree, therefore, with Gesenius,

Rosenmüller, Maurer, and Hitzig, in the opinion that Sargon occupied the Assyrian throne during a short period between the reigns of Shalmaneser and Sennacherib, and that Tartan served as general under both kings. The name *Sargon*, written *Sarkan*, has recently been discovered on the Assyrian monument at Khorasabad, and is the name of the king who built the palace there.

As usual, the Jews, hearing of the approach of the Assyrian army, cherished the hope that it would be met and vanquished by the Egyptians. To convince them of the vanity of such hope, Isaiah is commissioned to exhibit, by striking symbolical actions, the disastrous fate of those in whom they trusted, 1—4; and to announce the shame and consternation which the disappointment would occasion, 5, 6.

- 1 IN the year in which Tartan came to Ashdod, (when Sargon the king of Assyria sent him,) and fought against Ashdod and took
- 2 it; at that time Jehovah spake by Isaiah the son of Amoz, saying: Go and loose the sackcloth from thy loins, and take the shoes off thy feet; and he did so, walking naked and bare-

1. אַשְׁדּוֹד, LXX. Ἀζωτος, *Ashdod*, was one of the five principal cities of the Philistines, Josh. xiii. 3; 1 Sam. vi. 17; the seat of the worship of Dagon, 1 Sam. v. 5; and from its being strongly fortified, and lying near the frontiers of Egypt, was reckoned one of the keys to that country on the north. It was situated a little inland from the coast, about fifty miles north of Gaza, and at the same distance to the west of Jerusalem. It was frequently attacked, and sustained a siege on the part of Psammetichus which lasted twenty-nine years—the longest recorded on the page of history. It is at present an inconsiderable village, known by the name of اشدود, *Esdud*.

2. נָא denotes here, as usual, *instrumentality*, and is not to be rendered, *coram*, *in conspectu*, as Gesenius and others propose.

یَبْدِي فَلان, of the Koran, Sur. ii. 256, which has been adduced in illustration, is aside from the point. The communication was, indeed, in the first instance made to Isaiah, LXX. πρὸς Ἠσαΐαν: but the phrase has relation to the whole chapter, and not merely to the command

contained in this verse.—From a comparison of this passage with 2 Kings i. 8; Zech. xiii. 4; and Matt. iii. 4; it appears that the Hebrew prophets wore a mantle, or cloak, of hair-cloth, as a badge of office, most probably designed to indicate indifference to worldly refinement and indulgence; and there is every reason to suppose that Isaiah was thus arrayed, in conformity with such custom, and not in token of any particular mourning.—נָא, *naked*. Some interpreters, both Jewish and Christian, taking this term in its strictest acceptation, suppose that the scene must have been merely allegorical, or, that it was presented in prophetic vision, and that no real actions on the part of the prophet are described; but such a construction obviously does violence to the narrative; since, if he had not acted in the manner enjoined, he could not have been “a sign and a wonder” to his countrymen. It is, therefore, to be understood literally, to the extent which the context requires, viz. *without the mantle of sackcloth*, &c. which the prophet usually wore. That the Hebrews and other nations were accustomed to speak of persons as naked

3 foot. And Jehovah said, As my servant Isaiah walketh naked
and barefoot three years, a sign and a type in reference to Egypt
4 and Cush; so shall the king of Assyria lead the captives of
Egypt and the exiles of Cush, young men and old, naked and
5 barefoot, with their seat uncovered, the shame of Egypt. And
they shall be afraid and ashamed of Cush their expectation, and
6 of Egypt their boast. And the inhabitants of this coast shall
say in that day: Behold! thus it is with our expectation to
which we have fled for help, that we might be delivered from
the king of Assyria: How then shall we escape?

when only partially disrobed, see 1 Sam. xix. 24; 2 Sam. vi. 20; John xxi. 7; Cicero ad Fam. x. 32; Sueton. Nero. li.; Seneca de Venef. v. 13; Ælian, V. H. 6, 11. 13, 37. At the same time, the language employed in ver. 4 shows that the prophet must have been denuded to the utmost extent which public decency allowed.—Instead of רַגְלֵי, twenty-nine MSS., five others originally, some of the earliest and best editions, the LXX., Arab., Syr., and Vulg., read רַגְלֵךְ in the plural.

3. Every attempt which has been made to shew that Isaiah did not appear in this symbolical state for the space of three years has proved abortive—being contradictory of the plain statement of the text. It is not, however, necessary to suppose that he went about *every day* in this state, but that when he did appear in public he was thus undressed. The period specified was that which was to elapse before the actual capture of the Egyptians. During the whole of that time the Jews had their attention prophetically directed to the certainty of the event. The Hebrew accentuation, the various reading of the LXX., and the conjecture of Lowth, that שֶׁשׁ יָמִים, *three days*, may originally have been in the text, are to be traced to a desire to relieve it of what, after all, is no serious difficulty. For the meaning of שֶׁשׁ יָמִים, see chap viii. 17, 18; and comp. Jer. xliii. 8, 9; Ezek. xii. 3—7, 11, xxiv. 17, 22—24.

4. Ancient history is silent respecting the victories gained by the Assyrians

on this occasion; but it is doubtless the same event referred to, Nahum iii. 8—10, when No-Ammon, or Thebes, the residence of the Ethiopian kings of Egypt, was taken, and its inhabitants carried into captivity. The close connexion between Egypt and Ethiopia at this time, shews that the African and not the Arabian Cush is meant.—חֲשִׁפְיָא, is generally considered to be an antiquated plural construct, as חֲשִׁפְיָא, Gen. xlix. 26, נָקְדוּ מִנְּךָ, Isa. xvi. 4, the Tzere having been changed into Patach, for the sake of euphony. Several codices, however, read חֲשִׁפְיָא. On the royal tombs at Thebes are representations of captives led away in triumph, either in a state of complete nudity, or with a small scarf suspended round their loins, and hanging down in front.

5. תִּפְאָרָה and תִּפְאָרָה are used for the *object* of expectation and boasting,—an idiom very common in Scripture.

6. יָם, which signifies *isle, sea-coast, maritime country*, is here to be taken in a more extended acceptation, as comprehending the whole of Palestine,—so called from its bordering on the Mediterranean. It is derived from

لَبِى, *se recepit commorandi vel quiescendi ergo, diversatus fuit*: IV. in hospitium recepit. مَابِ, *mansio, sedes commor-*

tionis. The only hope of the inhabitants of Palestine being frustrated by the reduction of Egypt, they had no power to which they might apply for defence against the returning army of the Assyrians. אֲנִי, after נִפְלֵט, is emphatic. How then shall *we* escape?

CHAPTER XXI. 1—10.

THE SENTENCE OF THE DESERT OF THE SEA.

This chapter contains three prophetic oracles, of which the first respects the conquest of Babylon by the Medes and Persians, and occupies the first ten verses. It is full of scenic representation, and is justly characterised by Lowth as singular for its brevity and force; for the variety and rapidity of the movements; and for the strength and energy of colouring with which the action and event are painted. Under the image of a portentous storm, the prophet announces the approach of the army of Cyrus, calls upon the warriors to advance, and pathetically describes the consternation which their unexpected attack would produce, 1—4. The king of Babylon and his princes are then described as indulging in festive security; but, by a sudden transition, the Persians are summoned to arms, 5. The advance of the enemy, and the issue of the attack, are then appropriately depicted, 6—9; and the vision closes with an animated address to the Jewish captives, calling their attention to what was designed to effect their deliverance, 10.

1 As hurricanes sweeping through the south,
It cometh from the desert,
From the terrible land.

1. סִדְדֵּי הַיָּם, *the Desert of the Sea*, a very appropriate designation of the country about Babylon, especially towards the south, which was one unbroken extensive plain, consisting either of sterile sandy regions, or of open fields of pasturage for flocks. Previous to the construction of dams by Semiramis, the periodical inundation of the Euphrates caused the whole country to assume the appearance of a vast sheet of water, on which account it was called *a sea*. Herod. i. 184. Abydenus says expressly: λέγεται δὲ πάντα μὲν ἐξ ἀρχῆς ὕδωρ εἶναι, ΘΑΛΑΣΣΑΝ καλεομένην. Euseb. Præp. Evang. ix. 41, p. 457, ed. Paris, 1628. Comp. Jer. li. 13, 36. It is, however, not impossible that there may be a reference to the artificial *sea*, or lake, to the west of Babylon, forty square miles in size, into which the water of the Euphrates was turned, and kept, as in a common reservoir,

for the purpose of irrigating the lands in the vicinity.—The great Arabian desert lying to the *south* both of Babylon and Palestine, the most destructive storms come from that direction. They sweep along with tremendous fury, carrying tents into the air, and devastating whatever cannot resist their violence. They are properly called סִדְדֵּי, *sweepers*, from סָדַד, *to carry entirely away, destroy*; Arab. ساف, Conj. viii. *perire fecit, exterminavit*. Comp. Job i. 19, xxxvii. 9; Zech. ix. 14.—The ל in לִיָּהוּ marks the gerund.—The nomin. to סָדַד, is the Medo-Persian army, understood, though not expressed. It is said to come from *the desert*, i.e. the vast region lying to the north and east of Babylon, and which is called אֶרֶץ נִדְבָה, *a terrible land*, because it was mostly uncultivated, and the residence of wild beasts. Comp. Deut. i. 19.

- 2 A grievous vision was shewn to me,
The plunderer plundering, and the destroyer destroying ;
Go up, O Elam ! Besiege, O Media !
All sighing I have made to cease.
- 3 Therefore my loins are full of writhing ;
Pangs have seized me, as the pangs of a woman in labour :
I am convulsed, I cannot hear ;
I am troubled, I cannot see.
- 4 My heart is bewildered,
Horror hath suddenly seized me ;

2. The fem. חַוִּית is construed with an adjective and verb in the mas. on account of the tremendous character of the subject to which it refers.—חַוִּית not only signifies *to act perfidiously*, but also, *to commit violence, pillage, spoil*, &c.; LXX. ἀθετεῖ: Syr. ܠܚܝܬܐ, *perverse egit, injuriam intulit*. Targ. ܠܚܝܬܐ, *to oppress, plunder*. Comp. Hab. ii. 5. Lowth's change of the Ben. into Pah. participles is critically unwarranted, and violates the claims of the connexion.—The enemy is seen by the prophet, engaged in the work of destruction, to effect which he is encouraged by an express command from Jehovah; and the result is abruptly, but expressively, announced,—the termination of the sufferings and sorrows of those whom Babylon had oppressed. According to the Masoretes, the ח in חַוִּית is *Raphe*, i.e. it is to be pronounced soft, without the Mappik, which is found in several MSS. and printed editions, and is, therefore, not to be regarded as a pronominal suffix. It is, indeed, not unusual to introduce an implied reference, especially in animated and abrupt style; but it seems preferable to consider the ח as paragogic and emphatic, and so expressing still more forcibly the extent of the sighing which Babylon had occasioned, but which was now to cease. See Ps. iii. 3. Thus Jarchi and Rosenmüller.

3, 4. In these verses the prophet personifies Babylon, and represents her as giving expression to extreme agitation and terror, occasioned by the

unexpected appearance of the enemy. חַוִּית is intensive, and signifies *great writhing, or writhing pain*, from ח, *to twist, writhe*. Comp. חַוִּית, חַוִּית, &c.—כִּי in כִּי and כִּי expresses negation.—חַוִּית חַוִּית, lit. *the twilight of my pleasure*; but חַוִּית, which signifies either the evening or the morning twilight, is also used for the darkness of night that intervenes between them. See chap. v. 11, lix. 10. What the prophet means is the night which the Babylonians had devoted to pleasure, when Belshazzar made a great feast to a thousand of his nobles, and drank wine out of the sacred cups which had been taken from the temple at Jerusalem, Dan. v. Of the festival celebrated on this occasion, express mention is made by Herodotus, lib. i. 191: ἀλλὰ τυχεῖν σφί ἐοῦσαν ὀρτήν, χορεύειν τε τοῦτον τὸν χρόνον, καὶ ἐν εὐπαθείῃσι εἶναι, ἐς ὃ δὴ καὶ τὸ κάρτα ἐπίθοντο: “but they happened to be celebrating a festival, and were dancing and indulging in pleasure, when they learned what had happened.” And Xenophon states in his Cyropædia, vii. 7: Ὁ δὲ Κύρος, ἐπειδὴ ἐορτήν τοιαύτην ἐν Βαβυλώνι ἤκουσεν εἶναι, ἐν ᾗ πάντες Βαβυλώνιοι ὄλην τὴν νύκτα πίνουσι καὶ κωμάζουσιν: that “Cyrus, when he heard that they were celebrating a festival at Babylon, in which all the Babylonians drank and revelled the whole night,” proceeded to take measures for the immediate capture of the city.—כִּי is used impersonally, and is equivalent to the substantive verb חַוִּית, followed by ל.—Before חַוִּית, subaud. חַוִּית, repeated from the preceding clause. Comp. Dan. v. 6, 9.

- The night of my pleasure
Is to me become one of terror.
- 5 The table is arranged ;
The watch is set ;
They eat, they drink :—
Arise, ye princes ; anoint the shield.
- 6 For thus hath the Lord said to me :
Go, station a watchman ;
What he seeth, let him declare.
- 7 And he saw troops of horse by pairs,

5. חָפֶז, צָפָה, אָכַל, and הָיָה, are historical Infinitives, and vividly portray the security and avidity with which the Babylonians were enjoying the feast. The position of חָפֶז הָיָה between חָפֶז and הָיָה is beautifully select. When the tables had all been prepared, and the king and his guests were about to sit down to the banquet, the precaution was taken to see that the guards were placed at their posts. The coincidence between this circumstance, noticed by Isaiah, and the words addressed to Cyrus by those who were around Gobrias, one of his generals, is also remarkable,—*ὡς ἐν κόμφῳ δοκεῖ γὰρ ἡ πόλις πάντα εἶναι τῇδε τῇ νυκτί. φυλακῇ μέντοι πρὸ τῶν πυλῶν ἐντενχόμεθα· ἔστι γὰρ αἰὲς τεταγμένη*: “the city seems tonight to be in a general revel, but *we shall meet with a guard at the gates, for there is always one set there.*” *Cyropæd. ut sup.* Other interpretations of חָפֶז הָיָה have been attempted, but have failed. See Gesenius and Hitzig. The words are not found in the LXX. The Hexap. has, after an asterisk, *σκοπεύουσιν τὴν σκοπιάν*, but there is no corresponding translation in the Hexap. Syriac. The Peshito Syr., Targ., and Vulg., render according to the usual signification of *watching, looking out.*—According to Gesenius, the last clause of the verse contains a call from the watch to the princes of Babylon to rise from the tables at which they were feasting, and hasten to the defence of the city; but the words are more probably addressed in vision by the prophet to the commanders of the Medes and Persians,

calling upon them to seize the favourable moment of attack. Comp. Jer. li. 11, 12; and the words of Cyrus: *ἄγετε, λαμβάνετε ὄπλα*. The זָרָה, *shield*, was the chief defence of the ancient warrior. In length it was about half his height, and generally double its own breadth. It was most commonly covered with bull's hide, (hence *ἀσπίδας βοείας*, *Iliad*, v. 452,) having the hair outwards, sometimes strengthened by one or more rims of metal, and studded with nails or metal pins. Sometimes it was suspended by a thong upon the side, and sometimes held by a handle. Wilkinson's *Ancient Egyptians*, vol. i. p. 298. It was customary to smear the shields over with oil, to render them smooth, so that the weapons of the enemy might slide off them, and also to prevent them from being injured by rain. This was done before engaging in battle, which accounts for the command on the present occasion. Comp. 2 Sam. i. 21.

6. Isaiah is here ordered to do, what would naturally be done under such circumstances by one anxious to know the result. The whole is transacted in vision. A watchman is stationed; the army of Cyrus is presented to his view; he gives the alarm by describing its appearance; and finally announces the fall of Babylon, ver. 7—9.

7. רָכָב, and צָבָה, as well as חֲמוֹר and קָלָה, are here nouns of multitude. As רָכָב also signifies *a chariot*, most interpreters so render it in the present instance, and some, with Michaelis, suppose the war-chariots, armed with scythes,

Troops of asses, troops of camels;
And listened with the utmost attention.

to be meant, which were first introduced among the Persians by Cyrus. Since, however, it does not appear that asses and camels were employed in the East to draw chariots, or waggons of any description, the term cannot be so taken, at least in the connexion in which it here stands with these animals; and it is scarcely to be imagined that it would be used in such close proximity, in two different acceptations. רכב, the verb from which it is derived, like the Arab. ركب,

signifies *to ride*, either on an animal or in a vehicle, so that the noun may equally denote *riders*, and the *animals* on, or the *vehicles* in, which they rode. Comp. 2 Sam. viii. 4, x. 18. It must here be understood as signifying *troops riding* on horses.—רכבים signifies both *horsemen* and *horses*, especially such as were used for riding: the parallel use of *camels* and *asses* shews that the word is to be taken in the latter sense. רכב properly denotes a *yoke*, from רכב, *to bind, fasten*; but as the yoke was employed for the purpose of binding two animals together, it easily came to signify a couple of animals thus bound, and then a pair or couple indefinitely, without reference to the primary signification of the term. The prophet employs it to describe the Persian cavalry advancing in *double ranks*:—a circumstance specially noticed by Xenophon: ‘Ὡς δὲ τὸ τοῦ ποταμοῦ οὕτως ἐπορεύοντο, παρηγγύησεν ὁ Κύρος, Πέρσαις χιλιάρχοις καὶ πεζῶν καὶ ἵππέων, Εἰς ΔΥ’Ο ἀγόντας τὴν χιλιοστὴν παρέιναι πρὸς αὐτόν, κ.τ.λ. Cyropæd. vii. 5, 8. That Cyrus should have a strong body of horsemen might be anticipated, from the use of cavalry by the Egyptians and other nations of antiquity; but it would seem that they were first used by the Persians, in his wars in Western Asia. How strange soever it may appear, at first sight, to us westerns, that *asses* should be employed in offensive warfare, it is certain that the inhabitants of Carmania, a province of Persia, thus used them: Χρῶνται δ’ ὄνοις οἱ πολλοὶ καὶ

πρὸς πόλεμον, σπάνει τῶν ἵππων. ὄνον τε θύουσι τῷ Ἀρει, ὕνπερ σέβονται θεῶν μόνον, καὶ εἰσι πολεμισταί. “Even in war they mostly use asses, owing to the lack of horses; and they also offer them in sacrifice to Mars, whom alone of all the gods they worship; being a most warlike people.” Strabo, lib. xv. cap. 2. These animals were not only useful in conveying the soldiers forward to the point where they gave battle to the enemy on foot, but were also employed for the purpose of scaring his horses. Thus Herodotus relates, that, in the expedition of Darius against the Scythians, the insolence of the asses so terrified the Scythian horses, that they were panic-struck by their braying, and, pricking their ears, turned about; having never before heard the sound, or seen the form of these animals—a circumstance which, in some degree, affected the fortune of the war, lib. iv. cap. 29. According to Xenophon, a similar stratagem was used by Cyrus with the *camels*, in the decisive battle which he gained against Cræsus, which proves that he also had them in his army, conformably to the prediction in the text. Cyropæd. vii. 1, § 14, 22. Since, however, it was anciently customary for the Bactrians, Parthians, Africans, and other nations of the East, to attack the enemy on the backs of camels or dromedaries, as it has been since, and is at this day in Arabia, there is reason to believe that the like formed part of the military operations of Cyrus in his war with the Babylonians. See Diod. Sic. ii. 54, iii. 44; Liv. xxxvii. 40; Strabo, xvi. 3; Herod. vii. 86; Pollux, x. 8; Herodian, iv. 15; Gesenius, *in loc.*; Michaelis, *Laws of Moses*, vol. ii. p. 499.

In the present case, as in numberless others, by abandoning the literal interpretation for one that is symbolical and purely imaginary, the evidence which the passage affords in support of the truth of Scripture is entirely lost. Regarding רכבים as denoting *horsemen*, Estius, Tirinus, Sanctius, Menochius, Prebend. Lowth, and

- 8 And he cried out like a lion :
 On the watch-tower I stood, my lord !
 Continually by day ;
 And at my post of observation,
 I was stationed whole nights.
- 9 And behold ! this came :
 Troops of men, horse by pairs.
 And he further said :
 Babylon is fallen, is fallen !
 And all the graven images of her gods he hath smashed to the
 ground !
- 10 O my threshing, and the corn of my floor !

others, suppose the two to be symbolical of Cyrus and Darius; while some are of opinion that the ass and the camel are symbolical of the Medes and Persians !

8. Want of attention to the usage of the language has led many to interpret *לִיֹּן*, a lion, of Darius; but there is obviously an ellipsis of *כִּי*, as, like, before the word, as *לִיֹּן*, for *כִּי־לִיֹּן*, Ps. xi. 1; *לִיֹּן*, for *כִּי־לִיֹּן*, Isa. xxii. 23; *לִיֹּן*, for *כִּי־לִיֹּן*, li. 12, *et freq.* Comp. Rev. x. 3. Lowth's conjecture, that we should read *לִיֹּן*, which is adopted by Michaelis, Dathe, and Döderlein, is altogether gratuitous.—The punctists, supposing Jehovah to be addressed by the watchman, read *לִיֹּן*, but as, according to ver. 6, the watchman was placed at his post by Isaiah, the word should be pointed *לִיֹּן*, and rendered *sir*, or *my lord*, as in our common version.

9. In the phrase *וַיִּבְרָא* seems to be couched the sudden and unexpected approach of the Persian army—a circumstance specially noticed by Herodotus: *νῦν δὲ ἐξ ἀπροσδοκήτου σφὶ παρέστησαν οἱ Πέρσαι*; "But the Persians came upon them quite unexpectedly," lib. i. 191.—Here *וַיִּבְרָא*, which was omitted ver. 7, is supplied, and the other two particulars there mentioned are left out, being understood.—*וַיִּבְרָא*, lit. *to answer*, is used idiomatically to express the continuance or prosecution of the discourse. Comp. Gen. xviii. 27, and *ἀποκρίνομαι*, in the Hellenistic Greek of the N. T., Matt. xi. 25, xxii. 1; only, in the pre-

sent instance, there is, as it were, a perceptible pause on the part of the watchman, before proceeding to announce the result of the hostile approach of Cyrus—the destruction of Babylon.—The repetition *נָפְלָה נָפְלָה* expresses the strong impression which the fall of that great city had produced on the mind of the speaker, and gives emphasis to the declaration. Comp. Rev. xviii. 2, where the same formula is employed in application to spiritual Babylon.—The concluding clause of the verse contains another of those prophetic intimations which receive their confirmation from profane history, though oftentimes in an apparently quite incidental manner. Herodotus expressly states, lib. i. 131, that *ἀγάλματα μὲν καὶ νηοὺς καὶ βωμοὺς οὐκ ἐν νόμῳ ποιευμένους ἰδρύνεσθαι, ἀλλὰ καὶ τοῖσι ποιέουσιν μωρίην ἐπιφέρουσι*; "The Persians deem it unlawful to form images, or construct temples and altars, and charge those with stupidity who do so." They would, therefore, naturally break them in pieces, whenever they fell in their way. The nomin. to *וַיִּבְרָא* is Cyrus or his army understood. Followed by *וַיִּבְרָא* the verb is a *vox prægans*; and the full force of the phrase is, to break in pieces while levelling with the ground. The LXX., Arab., Syr., Targ., and Vulg., appear to have read *וַיִּבְרָא*, and De Rossi's Cod. 985, originally read *וַיִּבְרָא*; but both readings have sprung from want of attention to the proper nominative.—Comp. Jer. l. 2, li. 47, 52.

10. The words *וַיִּבְרָא וַיִּבְרָא* have

What I have heard from Jehovah of Hosts, the God of Israel, I have declared to you.

been variously interpreted, according to the different views which have been taken of the person speaking, and of those respecting whom they are spoken. The most natural construction is that which assigns them to the prophet, and regards them as addressed to his countrymen who should be in Babylon at the time of the Persian conquest. They had been *threshed*, i.e. trodden upon and oppressed by their enemies, till, by the blessing of God, their idolatrous practices had been separated from them, and they lay as clean grain upon the threshing-floor, ready to be removed into the garner. The prophet calls them *his*, identifying himself with them as his people. מְרוּשָׁה,

a threshing, or *that which has been threshed*, from רוּשָׁה, Arab. داس, *cavit pedibus terram, to tread out grain, trample upon, crush enemies, captives, &c.* נִיּוֹן, *a smooth or level area on a rising ground, or in a field, where grain is trodden out*; Arab. جرن, *to make smooth or level.* בְּרִינִיּוֹן, lit. *the son of my floor*, but used idiomatically for the grain which was upon it. Comp. בְּרִינִיּוֹן, *sparks*, Job v. 7; בְּרִינִיּוֹן, *the arrow*, chap. xli. 20, and the Arab. ابْن السبيل, *viator*; ابْن دكا, *aurora*; ابْن الالبالي, *luna*; ابْن الها, *anas*.

VERSES 11, 12.

THE SENTENCE OF DUMAH.

- 11 ONE called to me from Seir:
 Watchman! what of the night?
 Watchman! what of the night?
 12 The watchman said:

11, 12. These two verses contain a prophecy concerning the inhabitants of Dumah, which, from its abrupt introduction, its brevity, and its enigmatical character, is somewhat difficult of interpretation. From דִּמְחָה, *Dumah*, occurring Gen. xxv. 14, and 1 Chron. i. 30, as the name of one of the descendants of Ishmael, in connexion with Teman and other Arabian names, it is most probable that, in this place, we are to understand by the term, the Δουμαίθα of Ptolemy, دومة الجندل, *the Rocky Dumah*, or دومة الشامية, *Syrian Dumah*, so called from its being situated on the confines of Arabia Petraea and the Syrian desert. Thus Michaelis, Döderlein, Hensler, Gesenius, Hitzig, Maurer. On the other

hand, Schmidius, Vitringa, Lowth, Koppe, Dathe, Rosenmüller, Boothroyd, and Jenour, following the 'Ιδουμαία of the LXX., consider it to be merely an abbreviation of אֶדְוִם, *Edom*. The circumstance that the voice is said to come מִשֵּׁעִיר, *from Seir*, cannot strictly be adduced in favour of the latter interpretation; since, if we suppose the prophet to have been in Jerusalem, it must have reached him from Seir—the north-east mountains of that country stretching between Dumah and Judaea. The period to which the prophecy refers seems to be that during which the Jews were captives in Babylon. Respecting this period, metaphorically called *the night*, on account of its calamities, (see chap. xlv. 7; Joel ii. 2; Amos v. 18,) the inhabitants of Dumah scoffingly inquire,

Morning cometh, and also night;
If ye will inquire, inquire;
Turn, come.

how far it is advanced. And, to give greater pointedness to the taunt, the inquiry is repeated. The inspired reply is, that *morning*, i. e. the dawn of joy and prosperity (see Job xi. 17) is approaching to the Jews, but that there is also a night at hand, or a season of calamity for their enemies. The prophet then tells them, that, if they would really know what was in the Divine mind, they must repent, and come in the exercise of an humble and teachable disposition. Comp. Job. xxii. 21.—*חָזַח*, and *בָּקַח*, are Aramaic, or imitations of it. The former verb

is otherwise used in Heb. with *ח* for its third radical, which a great many MSS., and the Complut. Bible, exhibit in this place; the latter occurs only once besides, Obad. ver. 6, in the sense of *inquiring*. *שָׁחַ* is used in its metaphorical sense of *turning to God, repenting, being converted, &c.* like the Arab.

ثَاب, *تَابَ*, *conversio*, *تَوْبَ*, *pœnitentia*; Syr. and Chald. *ܬܐܒ*, *ܬܐܒ*; Rabbin. *תשובה*, *repentance*; and not adverbially, to qualify the following verb, as Hitzig maintains.

VERSES 13—17.

THE SENTENCE OF ARABIA.

From Dumah, on the very confines, the prophet proceeds to deliver an oracle respecting the condition to which the Arabians in general should be reduced within a year after its publication. Instead of traversing the country as usual, and pitching their tents at the ordinary stations, or as might best suit their convenience, the mercantile caravans should be obliged to betake themselves to the thickets, in order to escape from the sword of the enemy. To what invasion of Arabia reference is made cannot be determined; but, as it must have taken place in the time of Isaiah, it cannot be that by Nebuchadnezzar, predicted by Jeremiah, chap. xlix. 28—33; except we were to suppose that some definite numeral had been dropped out of the text before *שָׁחַ*. Lowth thinks it may have happened in connexion with Sennacherib's invasion of Judæa, about the fourteenth year of Hezekiah.

13 IN the thickets of Arabia shall ye lodge,
Ye caravans of Dedanites!

13. Lowth deems the title, *קְטִיחַ בְּעֵר*, of doubtful authority, partly because it is wanting in many MSS. of the LXX., and partly because of what he calls the singularity of the phraseology. The former circumstance is of little moment, especially as the Greek MSS. in which it is found are sup-

ported by Aq., Symm., and Theod. And, as it respects the construction, though the two identical nouns *no*. where else occur with the preposition *בְּ* intervening, yet instances of nouns thus construed are by no means uncommon. Comp. *דָּרַךְ בְּקִינָה*, 2 Sam. i. 22; *עָבְרִי בְּעֵמֶק*, Ps. lxxxiv. 7; *שָׁמַח בְּקִצְרִי*,

- 14 Bring forward water to the thirsty ;
 Ye inhabitants of the land of Tema,
 Anticipate with his bread the fugitive.
- 15 For they flee from the swords,

Isa. ix. 2 ; and עַרְבַּי, immediately following in the verse itself, which in all probability was prominent in the mind of Isaiah, when he penned the title. See also lvi. 9.—**عرب**, **عرب**,

Arabia, generally speaking, includes the whole tract of country, extending from Palestine to the straits of Babel-mandel, and from the Red Sea to the Euphrates, and usually divided into Deserta, Petrea, and Felix ; but in this passage, as most frequently in Scripture, the name more immediately applies to *Arabia Deserta*, or the northern, being that with which the Hebrews were most familiar. It is peopled by Bedoweens, **بدوي**, i. e. *inhabitants of*

the desert, who have no fixed habitations, but live in tents, (*σκηπταί*, Strabo, xvi. 3 ; Diod. Sic. ii. 54,) and move from place to place, according as they require pasturage for their flocks. This mode of life they have led from the most ancient times ; as, indeed, they retain unaltered most of the patriarchal manners and customs. Through this desert lay the great route from the Elanitic and Persian gulfs on the south to Damascus, Tyre, and Sidon on the north, connecting the commerce of the Indian seas with that of the Mediterranean. It still forms that of the caravans from Damascus to Mecca. It is to such caravans, here called **קָרָוּת**, *travelling companies*, that the prophet refers. Comp. Job vi. 19. Being stocked with articles of great value they would naturally be an object of attack by the enemy.—Instead of **בָּעֶרְבַּי**, two of De Rossi's MSS. read **בָּעֶרְבַּי** *in the evening*, but probably a correction from the Targ., which, with the LXX., Syr., and Vulg., gives this interpretation.—By **עַרְבַּי** is not meant a forest of trees, but a rough or rugged part of the desert, containing thickets of brush-wood, briars, &c. which rendered hostile operations in a great measure imprac-

ticable. Comp. the Arab. **وعر**, *locus*

salebrosus.—**דִּדָּנִים**, the *Dedanites*, here mentioned, are not the descendants of Abraham by Keturah, Gen. xxv. 3, who occupied a northern tract in Arabia, bordering on Idumæa, but those of Raamah, specified Gen. x. 7, who inhabited the island **דָּדָן**, *Daden*,

in the Persian Gulf, and most probably part of the adjacent coast of Arabia, and were celebrated on account of their trade with the Phœnicians, Ezek. xxvii. 15, xxxviii. 13. See Bochart Phaleg. lib. iv. cap 6 ; Michaelis, Spicileg. i. p. 201. It was their caravans, and not those of a tribe in the immediate vicinity of Tema, that would be attacked.

14. **תֵּמָא**, *Tema*, still called by the Arabs, **تَيْمَآ**, *Tuima*, a region on the ex-

tremity of Arabia Deserta, towards Syria. Job. vi. 19 ; Jer. xxv. 23. The LXX. uniformly render it *Θαίμα*, confounding it with **תִּמְנָן**, which lay in the eastern part of Idumæa. It is only a few hours' journey to the east of Hejeh, which lies on the route of the caravans from Damascus to Mecca. The inhabitants are called to perform the rites of hospitality towards the fugitives—a virtue for which the Arabs have ever been renowned.—The suff. in **לְקָרָוּת** belongs to **קָרָוּת**, *the fugitive* ; and the meaning is, Supply him with the food which he needs ; just as *ὁ ἄρτος ἡμῶν*, Matt. vi. 11, means the bread, or food, which our circumstances require.—The ancient versions read the verbs **קָרָוּת**, and **קָרָוּת**, in the Imper., and justly. The former is thus used Jer. xii. 9 ; and if the latter be not here used in Kal, it is only necessary to change the Hirc into Patach, and write **קָרָוּת**, to make it the Imper. of Piel. **קָרָוּת** is a contraction for **קָרָוּת**.

15. The cumulative character of this verse greatly heightens the effect. For **קָרָוּת**, comp. 1 Sam. xxxi. 3, and the

- From the drawn sword,
 And from the bent bow,
 And from the pressure of war.
- 16 For thus said the Lord to me :
 In one year more, according to the years of a hireling,
 All the glory of Kedar shall be consumed.
- 17 And the remainder of the number of bows—
 The mighty sons of Kedar shall be diminished ;
 For Jehovah, the God of Israel, hath spoken it.

Arab. كبد, *molestia affecit, in angustiam redegit* ; كبدۃ, *vehementia hiemis, adversitas*.

16. כַּדָר, *Kedar*, an Arabian tribe, descended from Kedar, one of the sons of Ishmael, Gen. xxv. 13. Comp. Ps. cxx. 5 ; Song i. 5 ; Isa. xlii. 11, lx. 7 ; Jer. ii. 10, xlix. 28, 29 ; Ezek. xxvii. 21. They are the *Cedrei* of Pliny, Hist. Nat. v. 11, and appear to have taken the range of the desert from the Red Sea as far as the Euphrates.

Τοῦ Κηδάρ ἀπόγονοι οὐ πόρρω τῆς Βαβυλώνης μέχρι τήμερον ἐσκήνωνται. Theod. in Ps. cxx. 5. In the present passage, as in some of those just quoted, the name seems to be employed, in a more extended sense, to denote the Arabs generally.

17. חֲבֵר, *bow*, stands for חֲבֵרֵי חֲבֵר, *bowmen*. Comp. חֲבֵרֵי חֲבֵר, in the absolute state, with ׀ intervening. Thus חֲבֵר, *harvest*, chap. xvii. 5, for חֲבֵר חֲבֵר, *a reaper*. In our own language, a *whip* is used for a driver ; a *shot*, for one who shoots, &c.

CHAPTER XXII.

THE SENTENCE OF THE VALLEY OF VISION.

This oracle consists of two parts, the former of which respects the inhabitants of Jerusalem generally, and the latter, an individual of high rank at the court. Interpreters have found some difficulty in determining whether to refer the invasion here predicted to that of Sennacherib, or to the desolating one under Nebuchadnezzar. To make sure of the matter, Vitringa, Jackson, and others, suppose both to be meant ; but without furnishing any satisfactory exegesis. It appears to me, after a careful examination of the entire section, that there is no part of it but may, without straining, be applied to the events which took place in Judæa, and especially in the capital, in the fourteenth year of Hezekiah.

The prophet describes the extreme agitation and confusion of Jerusalem during the siege, 1, 2 ; the mortality arising from famine already begun, and the captive state of all who had fled thither for refuge, pent up within her walls, 2, 3 ; his own feelings in prospect of the impending destruction, 4, 5 ;

and the preparations of the besieging army, 6, 7. The defensive measures adopted by the inhabitants are then narrated, accompanied with a severe reproof for their confiding in these measures, and not in Jehovah, and their abandoning themselves to unholy and infidel mirth, instead of humbling themselves, and repenting, as became them, in such alarming circumstances, 8—14. The remainder of the chapter is occupied with a prophecy respecting a change in the office of treasurer, which took place about the same period of Jewish history.

- 1 WHAT aileth thee now, that all belonging to thee
Have gone up to the roofs?
- 2 Thou that wast full of commotions,
The noisy city, the joyous city!
Thy slain are not the slain by the sword,
Nor such as have died in battle.
- 3 All thy rulers flee together,

1. That *בֵּית הָרְאָיָה*, *the valley of vision*, means Jerusalem, is beyond all doubt, though the phrase occurs only in this place. Being surrounded with hills, and for the most part by a deep valley, by a branch of which it was also intersected, it might with all propriety be called by the latter term. See Ps. cxxv. 2; Jer. xxi. 13. The established use of *בֵּית הָרְאָיָה* in reference to *prophetic vision*, and the circumstance that Jerusalem was the principal seat of divine revelation, Luke xiii. 33, 34, prove that such is the acceptation in which the word is here to be taken. The agreement between *בֵּית הָרְאָיָה* and *מִרְיָה*, *Moriah*—both signifying *vision*, is purely incidental.—The prophet begins to address the inhabitants in the character of a stranger, or as one ignorant of the cause of the universal commotion. Comp. Luke xxiv. 17. Their object in assembling on the roofs of the houses, which were flat and spacious, as those of Eastern houses are at this day, appears to have been to make their observations on the position and strength of the enemy, and to concert measures of defence.

2. *בְּרָאָה*. For the sake of emphasis, the noun is placed before the adjective by which it is governed. Gesen.—The prophet contrasts the formerly prosperous and joyful condi-

tion of Jerusalem with her present calamitous circumstances. On comparing the latter distich with Lam. iv. 9, it seems evident that by *בְּרָאָה* we are to understand such of the inhabitants as had died of famine. See 2 Chron. xxxii. 11. Either this construction must be put on the term, or it is to be taken figuratively in reference to the state to which they were reduced by fear, which is less natural.

3. The scene here depicted is still in Jerusalem; consequently, the different members of the verse must be explained accordingly. *וְיָרָוּ* is, therefore, to be taken in the sense of fleeing from the council-chamber—each of the rulers repairing to his family, or to some particular part of the city where he expected safety.

Comp. the Arab. *وَدَّ*, II. and IV. *disgregavit, dispersit camelos*; VI. *تَدَاوَدُوا*, *dispersi sunt, huc illuc a se invicem aufugerunt*. Freytag. Theod. *μετεκινήθησαν*. Yet though they might thus flee, they were still in a state of captivity; though not bound or taken captive by the bowmen, they were confined within the walls of the city as effectually as if they had been prisoners of war.—*וְיָרָוּ*, *bow*, is used for archers, as chap. xxi. 17; and the *ו* prefixed is to be taken in a negative sense, as in

Without the bow, they are made prisoners ;
 All found in thee are made prisoners together,
 Even those who have fled from far.

4 Wherefore I say, Look away from me ;

I will weep bitterly,

(Strive not to comfort me,)

For the desolation of the daughter of my people.

5 For it is a day of tumult, and of treading down, and of confusion,

From the Lord, Jehovah of Hosts, in the valley of vision ;

A calling out on the wall,

And a crying to the mountain.

חֲסִידִים, Job xi. 15 ; כְּפִשִּׁי, chap. xxi. 9 ; מְבַקֵּר, Isa. xiv. 19. The archers, acting as light infantry, were the part of the army chiefly employed in taking prisoners. חֲסִידִים signifies properly *one who is bound* ; but it is also used to denote one who is in a state of captivity, or confinement, irrespective of the circumstance of binding, Gen. xl. 3, 5 ; contrast Judg. xvi. 21. Comp. the Arab.

أسر, *construxit, captivum fecit* ; أسر,

captivitas ; أسار, *ibid.* Not only were the rulers and all the ordinary inhabitants pent up as prisoners within Jerusalem, but those also who, on the approach of the Assyrian army, had fled thither from distant parts of the country were in the same condition. It is to this confinement during the siege that the prophet refers, and not to any actual flight or capture of the fugitives, as most commentators imagine.

4. The more to affect the minds of the Jews, the seer describes the insoluble condition into which the scene had thrown him, and begs them not to attempt to comfort him. See Jer. xiii. 17 ; Lam. ii. 11 ; Micah i. 8, 9. For צו, one of Kennicott's Codices reads צָרִי, which some have thought is supported by the LXX., Arab., Syr., and Targ. ; but this is uncertain, since צו, from צָר, has much the same signification. This reading was probably introduced from Lam. iv. 10.

5. צו further assigns the cause of the prophet's grief ; and he traces the calamity to the punishing hand of

Jehovah. For the formula יוֹם צָרָה, see chap. ii. 12. The three genitives, מְדוּמָה וּמְבֻקָּה וּמְבֻקָּה, form at once a paronomasia and a climax. The first denotes a state of *noisy confusion* ; the second, that of persons *treading upon each other* in their eagerness to escape from danger ; and the third, the *hopeless perplexity* to which they are reduced.

צו, the root from which מְבֻקָּה is derived, signifies *to entangle, as in a thicket* or *labyrinth* ; Arab. بَاك, *confusum turbatumque fuit negotium* ; VII. *Turbata mente et turbatis rationibus fuerunt homines.*—מְבַקֵּר, another instance of paronomasia.

מְבַקֵּר, Jarchi and Kimchi take to be a denominative from the following word, קוֹ, *a wall* ; but Gesenius, Winer, and others, refer it to צו, *to dig*, and render, *digging through, or undermining, the wall*. In Numb. xxiv. 17, the only other passage in which the Pilpal form occurs, the relation in which it stands to צוֹרֵץ shews that it is used in the acceptation of *destroying* ; hence the LXX. *προνόμειναι* ; Vulg. *vastabit*. Here, however, the parallel term, צוֹרֵץ, suggests the idea of *crying, crying out*, which is the signification of the corresponding

Arab. form, قَرَر, *barrovit camelus* ;

vocem edidit gallus ; clariorem vocem in gulture reciprocavit mugiens camelus. Freytag, and Michaelis's Supplem. No. 2292. To render the assimilation of the words more palpable, קוֹ stands for צוֹרֵץ, *on the wall*. So great were the vociferations of the despairing inhabitants of Jerusalem, that they

- 6 For Elam beareth the quiver,
With chariots of men and horse;
And Kir uncovereth the shield.
7 Thy choicest valleys are full of chariots,
And the horse draw up at the gate.
8 And the vail of Judah is removed,
And now thou lookest to the armour of the forest-house.

reached the surrounding mountains.

“Resonat magnis plangoribus æther.”

Virg. Æn. iv. 668.

6, 7. Isaiah now proceeds to describe the appearance of the besieging foe. From this verse, compared with 2 Kings xviii. 11, it is evident that *Elam* or Persia was in the time of the prophet subject to the Assyrian power. The Elamites, or Elymæi, furnished a large body of troops, who were mostly archers. *Στρατιώτας τρέφει τοξότας τοὺς πλείστους*. Strabo xv. 3. 12. Forming the light infantry, they are mentioned in distinction from the war-chariots, and cavalry, also furnished by the Persians; and from the Median or Caucasian warriors, who employed the sword and spear. Hence the appropriateness of the allusion here, and Jer. xlix. 34, 35. See Rosenm. Bib. Geography, chap. vi. The other foreign troops, specified as forming auxiliaries in the Assyrian army, came from the region on the *Kur*, ὣρ, Κύρος.

Armen. *Հուր*, which takes its rise in the mountains of the Caucasus, and, flowing through Tiflis, the capital of Georgia, joins the Araxes before it reaches the Caspian Sea. The name of Georgia, *گرجستان*, *Girjistan*, is obviously a derivative from this ancient name. The natives of the Caucasus still wear *shields*, as I had an opportunity of observing when travelling there in the year 1821. Those which I saw were made of wood or strong leather, and surrounded on the outside with iron. See Biblical Researches and Travels in Russia, London, 1826, 8vo. p. 485. From the statement made by Isaiah, they appear to have preserved them in a cover

while on their march, in order that they might not be injured by rain or dust. Comp. the *clypeorum involucri* of Cicero, De Nat. Deor. ii. 14. For other Biblical references to this region, see 2 Kings xvi. 9; Amos i. 5, ix. 7. —רָבָּב אֲשׁ is the same as רָבָּב אֲשׁ, chap. xxi. 9; so that there is no necessity, with Lowth, to adopt the conjectural emendation of Houbigant, רָבָּב אֲרָם, *chariots of Syrians*.—The ו prefixed to פָּרָשִׁים in seven MSS., originally in two more, and four printed editions, is most probably a supply of the ellipsis. It is also expressed in the Targ. —וְהָאֲשָׁר, lit. *placing, they place, i. e. themselves*; but the Infin. is here used substantively, and the meaning is, the cavalry take their station, or draw up in regular order. Thus the

Syr. ܐܢܝܢܐ, *instruent sese.*

8. *חֲסִי*, *חֲסִי*, *the veil or covering of* Judah, means the fortified places in the country which Sennacherib had already taken, 2 Kings xviii. 13. The root is *חָסַן*, which signifies *to cover, protect*, and the derivative is used of the curtain before the entrance of the tabernacle, court, &c. Exod. xxvi. 36, xxxv. 17. Gesenius supposes the language to be that of reproach; the figure being taken from the wanton and violent tearing away of a veil from a virgin; and adduces from the life of Timur, *قبل ان يتكشف الغطا*, *ere the veil be removed*; denoting the exposure of a people to the greatest indignity by the enemy. From the antithesis in this verse, it would rather seem to indicate the defenceless condition of a people, than any affront offered them. We may, however, compare the Arab. *ستر*, *velum, cortina*;

- 9 Ye regard also the breaches of the city of David, which are many,
And ye collect the water of the lower pool.
- 10 Ye number also the houses of Jerusalem,
And break down the houses to fortify the wall.
- 11 And ye make a reservoir between the two walls,
For the water of the old pool :
But ye look not to Him who doeth this,
Neither do ye regard Him who long since devised it.
- 12 For the Lord, Jehovah of Hosts, calleth on this same day

سترة, *res omnes qua alia tegitur; clypeus, murus, seu lorica ejus.*—בֵּית הַיָּסֵד stands for בֵּית יֵסֵד הַלְבָּנוֹן, *the house of the forest of Lebanon*, i.e. the cedar palace which Solomon caused to be constructed of trees from Lebanon, 1 Kings vii. 2—7, x. 21; which appears afterwards to have been converted into an arsenal. Comp. Neh. iii. 19. It is supposed to have been built on the acclivitous part of Mount Zion eastward, to which was given the name of Ophel. The means of defence from without having been taken possession of by the Assyrians, the inhabitants now perceived that the only resource left was to furnish themselves with an adequate supply of weapons from the armoury, and offer all the resistance they could from within.—The phrase, בַּיּוֹם הַהוּא, *in that day*, possesses in this connexion the least possible extension of meaning: it only connects the two events specified closely together in point of time. Comp. ver. 12, where it is used to express the present time, or that during which the events were passing. The entire passage is a description of the present, not a prediction of the future.

9—11. *The city of David* formed the most southerly and highest part of Jerusalem. It lay on Mount Zion, and was surrounded with a separate wall, which appears at this time to have fallen into decay. It derived its name from the circumstances of David's taking the citadel of the Jebusites, which stood there, and his making it his royal residence.—The numbering of the houses seems to refer to an inspection undertaken with the view of ascertaining which

might most conveniently be demolished; or reference may be had to certain houses being pulled down in order to obtain materials for repairing the wall. In בִּתְחִילֵי, the Masoretes mark the second ת as Raphe, i.e. there is an omission of the Dagesh compensative for the first radical.—הַחֲמִישִׁים, *the two walls*, i.e. the one which Hezekiah caused to be repaired, and the exterior one which he built, 2 Chron. xxxii. 5. —*The old pool* was the same as *the upper pool*, chap. vii. 3; called also *the king's pool*, because its waters irrigated the royal gardens, Neh. ii. 14, iii. 15. By contriving to throw up a wall round it, and along the passage which he caused to be dug for its waters into the city, the king at once deprived the Assyrians of them, and secured a supply for the inhabitants. For further notices respecting the localities here mentioned, see chap. vii. 3. —While the Jews were active in preparing various means of defence, and had their attention fixed upon them, they forgot God, who, in accomplishment of an eternal purpose, had brought the calamity upon the city. Amos. iii. 6. The repetition of the same verbs, נָבֵא, and נָאֵד, in the 11th verse, which had been employed vers. 8, 9, adds to the force of the antithesis. —יָצַר, *to form, fashion*, has here the signification of *forming in the mind, purposing, determining*. See chap. xxxvii. 26, and comp. Gen. vi. 5.

12, 13. Instead of humbling themselves and confessing their sins before the Lord, agreeably to the call which he had sent them to that end, the Jews indulged in every species of riot, and unblushingly gave expression to sentiments the most epicurean and

- To weeping and to lamentation ;
 And to baldness, and to girding with sackcloth :
 13 But, behold ! joy and gladness,
 Slaying oxen and killing sheep,
 Eating flesh and drinking wine !
 —Let us eat and drink ; for to-morrow we die !
 14 But it is revealed in my ears,
 By Jehovah of Hosts :
 This guilt shall not be pardoned you till ye die,
 Saith the Lord, Jehovah of Hosts.

15 Thus saith the Lord, Jehovah of Hosts :

infidel. Nothing more strikingly evinces the strength of human depravity than trifling and reckless bravery when men are on the brink of destruction.—For the effect of the historical infinitives, see chap. xxi. 5. —אֵלֵינוּ אֵלֵינוּ is elliptical for אֵלֵינוּ אֵלֵינוּ. Comp. 1 Kings xxii. 30. The words are applied by Paul to such as deny the resurrection of the dead, 1 Cor. xv. 32 ; and the sentiment they convey frequently occurs in heathen writers. See Wetstein, or Bloomfield ; and the poem of Tarafa, in the *Moallakat*, ver 63.

14. יהוה—הִתְגַּלָּה, lit. *Jehovah hath revealed himself*, i.e. made the following revelation. Comp. the Arab. جلا, *clarus fuit, manifeste patuit* : V. *revelatus, reiectus, ac manifestatus fuit*, ut Deus homini ; تجلية, *revelatio*. הִתְגַּלָּה, in my ears, instead of אֵלַי, to me, from the idiomatic use of הִתְגַּלָּה, to uncover the ear, make a communication to any one, 1 Sam. xx. 2, et freq.—אֵם, If, a formula of swearing which possesses a strong negative power. With אֵם it has an affirmative signification. See chap. v. 9, where the same introductory style is employed, only with an ellipsis of הִתְגַּלָּה.—וְיָמָּה, till ye die, i.e. never. The impious Jews should be visited with calamity upon calamity, till finally Nebuchadnezzar would destroy the city. The Targum explains the death here mentioned of מוֹתָא הַשֵּׁנִי, the second death in the world to come, which is unwarranted.

15. Having executed his commission with respect to the ungodly inhabitants of Jerusalem generally, Isaiah now receives a message to deliver to Shebna, the steward of the royal house, who, in all probability, set an example of sensual indulgence and irreligion, which greatly promoted these evils in others. Scholz supposes him to have been a powerful statesman in the time of Ahaz ; and that Hezekiah found him in office at the time of his accession, but was unable for some time to remove him from his situation. This oracle appears to have been delivered much about the same time with the preceding. Nor can we doubt that Shebna and Eliakim mentioned in this prophecy are the same persons whom we find spoken of, chap. xxxvi. 3, xxxvii. 2. It is true Shebna is said there to have filled the office of סֹכֵן, scribe or secretary, which was a situation inferior to that of prefect of the palace, then held by Eliakim ; but his predicted degradation may have commenced with his removal to this inferior post, and been first completed by his transportation to Assyria, ver. 18.—סֹכֵן, Gesenius interprets in the sense of friend, and supposes it to denote the familiar friend of the king ; but it seems preferable to derive its signification from the Arab. سكن,

quietus, tranquillus fuit, habitavit, Heb. שָׁכַן, and refer it to the residence of Shebna in the palace, for the purpose of administering its affairs, supplying

- Go in now to this steward,
 To Shebna, who is over the household, [and say,]
 16 What hast thou to do here? and whom hast thou here?
 That thou hewest out here for thyself a sepulchre?
 —He heweth out his sepulchre on high!
 He cutteth out a mansion for himself in the rock!—

it with provisions, &c. Hence *סֵן*, *alimentum*. The Targ. accordingly renders it by *פִּרְקָסָא*, *distributor, administrator*; and Saadiah, *وکیل*, which has the same signification. With this is easily connected the idea of *profit, wealth*, &c. Job xv. 3, xxii. 2, xxxv. 3; *cherishing*, *בִּנְיָה*, 1 Kings i. 2, 4.—The addition of *הַיָּה*, the emphatic form of the demonstrative pronoun, to *הַסֵּן*, “*this steward*,” is expressive of a high degree of contempt. See Exod. xxxii. 1.—*Who is over the household*, is a more specific description of the office designated by *סֵן*. The Vulg., Targ., and several interpreters understand *הַבַּיִת*, *the house*, as signifying the temple, and consider Shebna to have been the high-priest; but, though the term *בַּיִת* is unquestionably used both of the tabernacle and the temple, the whole phrase, *אֲנִי עֲלֵיבַיִת*, is never appropriated to designate the high-priest.—Between *אֵל* and *לֵךְ* there is often no difference of meaning, both being indiscriminately used in the sense of *to*.—Two of Kennicott’s MSS., the LXX., Syr., Targ., Vulg., Arab., and Saad., add *וְאָמַרְתָּ אֵלָיו*, *and say to him*, which has probably been dropped out of the text.

16. We are not to conclude from the formula, *חֵיִלְךָ*, that Shebna was a foreigner, or, at least, that he was not a native of Jerusalem. It merely points out the incongruity of such a profane character seeking to perpetuate his memory by a splendid mausoleum at Jerusalem. Comp. Jer. ii. 18. Both in this and the co-ordinate question is couched the idea that neither he nor any of his family should remain there. In the second distich, the vanity and folly of his making the preparations referred to are graphically expressed in consequence of a change

from the second to the third person, which allows the prophet by way of derision to point to him as thus occupied.—The ‘ in the participles *וְהִנְיָ*, and *וְהִנְיָ*, is paragogic, and is used in poetry without at all affecting the sense. See Gen. xlix. 11; Deut. xxxiii. 16; Zech. xi. 17.—It was customary in the East for kings, and other persons of high rank and dignity, to have magnificent sepulchres excavated in the solid rock, in which their remains, and those of their relatives, were deposited in sarcophagi. Witness the immense chambers in the face of the mountains about Persepolis and other places in Persia; those of Petra, recently discovered; the cryptæ of Latikea in Syria, and various places in Asia Minor; and the sepulchres described by Maundrell, Clarke, and other travellers, as still visible in the rocks about Jerusalem; especially those which extend along the side of the ravine to the south-west and west of Mount Zion, and those on the north of the city, commonly called the sepulchres of the kings. See 1 Kings ii. 10; 2 Chron. xxxii. 33; where, as Lowth justly observes, *הַמִּצְלָה* should be rendered *the highest*, or most elevated, in point of position, of the royal sepulchres dug out in Mount Zion itself. Neh. iii. 16.—*בְּקִירִים*, *elevation*, as freq. for *בְּקִירִים*, *on high, high*, &c. Speaking of the great mountain-sepulchres to be seen at Persepolis, Sir Robert Ker Porter observes, “The face of the mountain is almost a perpendicular cliff, continuing to an *elevation* of scarcely less than three hundred yards; the substance is a whitish kind of marble. In this have been cut the celebrated sculptures and excavations, so long the subjects of discussion with the traveller, the artist, and the antiquary. These singular relics of Persian great-

- 17 Behold! Jehovah will cast thee headlong, O thou mighty!
And he will grasp thee firmly:
18 Whirling thee round and round, he will toss thee
Like a ball into a wide country:
There thou shalt die,

ness are placed very near each other, and are all contained within the space of not quite the height of the mountain. Those highest on the rock are four; evidently intended for tombs, and as evidently of a date coeval with the splendour of Persepolis. The range below vary in ability of execution; and are all in a very inferior taste to those above." Travels, vol. i. p. 521. The use of the term, מִשְׁכָּן, *habitation*, in application to the grave, is quite in accordance with modes of speech current in the East, and other parts of the world. Thus Solomon speaks of man going at death to בֵּית עֲצֵב, *his everlasting or long-enduring house*, Eccles. xii. 5. The Phœnicians also called the sepulchre, חֲדָר בֵּית עוֹלָם, *the chamber of the eternal house*; and the Arabs use مَسْكَن, *mansio*, inter-

changeably with قَبْر, *sepulchrum*, to which they also give the name دَل

الْخُلْد, *the eternal habitation*. Comp.

what Diod. Sic. says of the Egyptians, i. 51, τοὺς τῶν τετελευτηκότων τάφους αἰδόλους οἴκους προσαγορεύουσιν, ὡς ἐν αἰδου διαστελλόντων τὸν ἄπειρον αἰῶνα.—From the circumstance that the prophet was commanded, אֵל, to go in to Shebna, and, from the commencement of his address to him, it would appear that he was in the sepulchre at the time—most likely feeding his vanity with the survey of its princely dimensions. How unwelcome, at such a moment, the announcement contained in the following verses!

17, 18. The original is here peculiarly impassioned, and possesses a graphic power, to which no translation can pretend. Not only are there two instances of the repetition of the same word, to which the Hebrew writers are extremely partial, but immediately following these, we have

the three different forms, צָנִיף יִצְנֶנְךָ צָנִיף, which equals in beauty the πόνος πόνος πόνον φέρει of Sophocles, Aj. 866, or the δόσιν κακὰν κακῶν κακοῖς of Æschylus, Pers. 1046. Two other examples occur, chap. xxvii. 7, in the lines:—

הַכְמִצְתָּ מַכְהוּ הַקְדָּו
אִם קָדְרָה הַרְגִּיו הָרָג:

In like manner Micah ii. 4:—

יִתְהָה נְהִי נְהִי:

Comp. also Isa. x. 16, and xxix. 14, and the beautiful paronomasia of Paul, καὶ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν, Rom. xii. 3.—פִּלְפִּל, and פִּלְפִּלָה, are strongly intensive forms, derived from the root פִּיל, to be long; in Hiph. to throw

down at full length; Arab. طَال, *longus fuit*; II. in *longum extendit*; IV. in *longum fecit*; *prolongavit*. See Ewald's Gram. § 235, where פִּלְפִּל is rendered to hurl.—פָּרַר, Lowth, Dathe, Jenour, Jones, Gesenius, Maurer, and others, take to be a substantive, used adjectively to qualify פִּלְפִּלָה, which they consider the less usual form of the feminine construct, as did Joseph Kimchi and other Rabbins. The Syr., however, David Kimchi, Lib. Rad. *sub voc.* פִּיל, Munster, Pagninus, Leo Juda, and, among the moderns, Hensler, Rosenmüller, Boothroyd, Hitzig, and Scholz, read it in the vocative; which is preferable. It differs from נָבִיר, which more appropriately describes one distinguished for military valour; whereas פָּרַר simply conveys the idea of power, violence, insolence, &c.; Arab.

جَبَر, *religavit, consolidavit*; V. *superbivit, extulit se*; and comp. كَبَر, V. *semet extulit et superbivit*. It may, however, after all, be only used in this place as ὑπερφρονεῖ is by Paul, Rom. ii.

- And there shall be thy splendid chariots ;
 Thou disgrace to the house of thy lord !
 19 For I will drive thee from thy post,
 And pull thee down from thy station.
 20 And it shall be in that day that I will call my servant,
 Even Eliakim, the son of Hilkiah ;
 21 And will clothe him with thy robe,
 And bind thy girdle around him ;
 And thy government will I commit to his hand,
 And he shall become a father to the inhabitants of Jerusalem,
 And to the house of Judah.
 22 I will also place the key of the house of David upon his
 shoulder ;

3, λογίζη δὲ τοῦτο, ὃ ἄνθρωπε: and by Galen: οὐ βούλει μαθεῖν, ἄνθρωπε, τὴν τῶν Ἑλλήνων διάλεκτον, to give intensity to the sentence.— פָּנָה is here used, not in accordance with the signification of פָּנָה , *obscura fuit nox, texit rem*, so as that the meaning would be *wrap* or *roll up*, as in a mantle—but with that of פָּנָה , *manu accepit rem; ad festinandum impulit aliquem*, Kamoos; and expresses the sudden and resistless grasp with which one lays hold on any person or thing with a view to secure its expulsion.— הָפַת , whence הָפַת , a *tiara* or *turban*, signifies to *twist* or *roll round*, as the Orientals do in wrapping their turbans round their heads. It is employed in this place to describe the significant action of whirling a stone or ball several times round with the hand, or in a sling, in order to acquire strength and steadiness of aim before throwing it to a distance. The triple use of the word, as noticed above, gives singular effect to the passage.—By the רַחֲבֵי יָדַיִם , lit. *the land wide of hands*, is meant the extensive country of Assyria, into which Shebna was to be carried captive. There he should behold in the hands of the enemy the splendid equipages in which he was accustomed to ride in state about Jerusalem; and there he was to end his days in disgrace.

19. The prophet descends from the

highly figurative language which he had employed, and, in plain terms, announces to Shebna his removal from office. This he does by introducing God himself as addressing him, and then continues the address in the third person—a change very common with the prophets.—Both nouns, מִצְנֶת and מִצְנֶת , convey the idea of *fixedness* or *stability*, and enhance the force of the language. Instead of מִצְנֶת , one of De Rossi's MSS., the Syr., Vulg., and Saadias, read מִצְנֶת , but the change was most likely effected to remove the *enallage personæ*.

20—22 contain a prediction of the transfer of the insignia of office to Eliakim, the new steward, and of the happy consequences of his administration. מִצְנֶת , which is elsewhere only used of the splendid girdles worn by the priests, is of uncertain derivation. Most are inclined to regard the מ as prosthetic, and trace a connexion between it and בִּנְד , *bend*, a Persian word signifying a band or vinculum; but it is more probably of Egyptian origin. For the signification of אָב , *a father*, as here used, see on chap. ix. 5. Instead of the pride and egotism of Shebna, the inhabitants would find in Eliakim the tenderness and benevolent care of a parent.—In the East the key is a symbol of power or authority, with special reference to palaces, treasures, stores, &c. It resembles a sickle with a long handle; and the crooked part

And he shall open, and none shall shut;

And he shall shut, and none shall open.

23 Yea, I will fasten him as a peg in a sure place,

And he shall become a throne of glory to his father's house;

24 And they shall hang upon him the whole multitude of his father's house;

The offspring and the offsets,

All the vessels of small size,

is so formed as to allow of its being suspended on the shoulder or round the neck. That it actually formed part of the insignia of office, and that the language is not to be taken figuratively, is unquestionable. Among the Greeks it was worn as a badge of sacerdotal dignity. Κατωμαδιαν δ' ἔχε κλειδα, Callim. in Cerem. ver. 45. See Lowth's Note.

From the language of ver. 22, being in part appropriated by our Lord to assert his sole and exclusive power, Rev. iii. 7, many have supposed that what is here said respecting Eliakim was designed to apply to him in his mediatorial capacity; but the interpretation is altogether arbitrary. "Locum hunc ad Christum perperam nonnulli transtulerunt: quando propheta duos inter se homines comparat, nempe Sobnam et Eliacim. Privabitur Sobna: succedit autem Eliacim. Quid hæc ad Christum?" Calvin, *in loc.* A similar figurative application Christ makes of the words, when investing Peter with apostolical authority, Matt. xvi. 19.

23. יָבִיץ, Arab. *وَتَد*, Plur. *اوتاد*, *paxillus*; *clavis ligneus, qui in terra vel pariete pangitur*. The word is used of the pins or small stakes driven into the ground for the purpose of fastening a tent, the cords of which hook into them. It is also employed to denote a large peg or wooden pin, such as the Orientals fix in the walls of their houses, for the purpose of hanging upon them household utensils, vails, and other articles in constant use. See Ezek. xv. 3, where the question is put respecting the vine: *יָרֵךְ לָקִיחוּ מִמֶּנּוּ יָרֵךְ לָקִיחוּ מִמֶּנּוּ יָרֵךְ לָקִיחוּ מִמֶּנּוּ*, *Will they take a peg from it on which to hang any*

vessel? The prophet here uses it metaphorically, in application to the support which Eliakim would yield to all his dependent relations. Comp. Ezra ix. 8; Zech. x. 4. In like manner, Pharaoh is said in the Korân, xxxviii.

11, to be *ذُو الْاَوْتَاد*, *the Possessor of the pegs*, i. e. the lord of princes, or persons high in station, on whom others depended.—*כִּסֵּא כְבוֹד*, *a glorious seat or throne*, is the elevated chair or place of honour usually ornamented with gold, silver, &c. Comp. 1 Sam. ii. 8. The meaning is, that he would be a great support to his family, by procuring for them, through his influence with the king, situations of emolument and honour.

24. *כְּבוֹד*, which had been used in the preceding verse, is here repeated, but in the acceptance of *abundance or multitude*. That of *glory* does not suit the following enumeration, which includes vessels of inferior character.—Both *וְצִמְצִימוֹ* and *וְצִמְצִימוֹ* are botanical terms,—the former descriptive of what comes out of the earth generally, and applied figuratively to children, Job v. 25, xxi. 8; Isa. xlviii. 19, lxi. 9; the latter, of the *worthless shoots* of trees, and, excepting in this passage, only used figuratively, in the form *וְצִמְצִימוֹ*, of the *progeny* of vipers, chap. xiv. 29. Comp. *וְצִמְצִימוֹ*, Isa. xi. 8, lix. 5.

The mas. *וְצִמְצִימוֹ*, Arab. *ضَفْع*, signifies *excrementum*, for which *וְצִמְצִימוֹ* and *וְצִמְצִימוֹ* are also used; hence the idea of *vile, ignoble*.—*וְצִמְצִימוֹ*, the Targ., Syr., and Vulg., render, *musical instruments*, which signification the word certainly has, in application to the *ναβλία*, a species of harp or lyre; but its occurring here, in immediate connexion with

From those used as cups even to all used as pitchers.

25 In that day, saith Jehovah of Hosts,

The peg shall be removed that is fastened in a sure place ;

Yea, it shall be cut down and fall ;

And the load that is upon it shall be cut off :

For Jehovah hath spoken it.

כַּנְיָו, requires that of *bottles* or *pitchers*. The LXX. reduces the whole description to: ἀπὸ μικροῦ ἕως μεγάλου. All belonging to Eliakim, whatever their stations or employment, would be bettered in their circumstances by his elevation.

25. The Targ., Jerome, Michaelis, Hitzig, and Scholz, consider Eliakim to be the person here intended, and suppose his future fall to be predicted ; but Jarchi, Kimchi, Munster, Forerius, Calvin, Vitringa, both the Lowths, Döderlein, Dathe, Rosenmüller, Gese-

nius, and Hensler, more properly refer the words to Shebna, to whom, at the close of his message, the prophet transfers the language which he had just employed, in order to assure him, that however firmly he and his family might now think themselves established, their fall was certain.—כַּנְיָו, is the term commonly used for *cutting down* a tree, or any thing made of wood, and is therefore appropriately used in application to the wooden peg, which could not otherwise be removed without endangering the wall.

CHAPTER XXIII.

THE SENTENCE OF TYRE.

The next object of prophetic denunciation is Tyre, the great antiquity, commercial prosperity, and prowess of which Isaiah here describes. He also forcibly depicts her unexpected destruction by the Chaldeans, whom, in the time of the prophet, the Assyrian monarch had only just settled in the country about Babylon, but who are represented as the instruments employed for effecting the purpose of Jehovah, 1—16 ; he limits the period of her depression to seventy years, 17 ; and predicts the revival of her commerce, the proceeds of which should not, as formerly, be hoarded up in treasures, but devoted to advance the interests of the church of God, 18. The language is terse, highly figurative, and sublime,—quite in the style of our prophet, but unlike that of any later writer. The occurrence of כְּפָרִי for כְּפָרִי, and כְּפָרִי for כְּפָרִי, ver. 11, and the use of the term יָמֵי, in reference to the Nile, ver. 3, which some have alleged against his being the author, are so trifling, as scarcely to deserve notice. See the notes to these verses.

Tyre having sustained three sieges by Asiatic powers : the first by Shalmaneser, in the reign of Hezekiah, B.C. 717 ; the second by Nebuchadnezzar, B.C. 573 ; and the third by Alexander the Great, B.C. 332 ; interpreters are

greatly divided in their opinions in regard to the application of the prophecy. To the last of these, however, few have been disposed to refer it. Grotius, Greve, Hensler, Volney, and recently, Gesenius and Maurer, think the first is intended; but that the second is the only one to which the oracle can consistently be applied, is more or less ably maintained by Jerome, Vitranga, Lowth, Michaelis, Döderlein, Dathe, Eichhorn, Bertholdt, Rosenmüller, De Wette, Hengstenberg, Hitzig, and Scholz, how much soever they differ in their views respecting the writer, and the authority of his prophecy. The most specious reason alleged against this opinion is that advanced by Gesenius; *viz.* that in heathen writers there is a total silence respecting the actual subjugation of Tyre by Nebuchadnezzar; but (not to insist on the very passing character of the references to the siege found in these authors, see Joseph. Antiq. lib. x. cap. 11, § 1; Con. Apion, i. § 21) that commentator, more than once in his Commentary, is obliged to admit that events specified by the Hebrew prophets may have happened, though no information can be obtained respecting them from foreign sources. Besides, the very circumstance that no notice is taken of the result of the siege affords presumptive ground for believing that it was successful; since, had it been otherwise, it was scarcely possible to avoid mentioning it. But, however it may be in regard to foreign sources of information, the Scriptures are positive in the decision which they deliver upon the subject. Ezekiel expressly predicts the fall of Tyre as the consequence of the attack of Nebuchadnezzar, chap. xxvi. 4—21. Nor does the declaration made chap. xxix. 18, at all contradict this prophecy: the meaning obviously being, that what the king of Babylon found in Tyre was no adequate remuneration for the hardships and losses which his army had sustained, and the immense expense to which he had been put during a siege of thirteen years' continuance. We may, therefore, reasonably acquiesce in the remark of Reland, respecting the entertainment of doubts upon the subject: "*Certe Christianos id non decet. Deus prædixerat. Hoc sufficit. Res ita evenit, uti prædicta est, etiamsi nulli veterum literis id consignassent.*" *Palestina*, tom. ii. p. 1050. Compare, in illustration of this chapter, the sublime parallel predictions, Ezek. xxvi. xxvii. xxviii.

1 HOWL, ye ships of Tarshish, For it is laid waste;

1. צֵר, in full, צֵרָה; Arab. *صَر*; the *Sarra* of Virgil and Juvenal, and the *Sara* of Plautus; Gr. *Τύρος*, TYRE; the celebrated emporium of the Phœnicians, situated on the coast of the Mediterranean, within the confines of the tribe assigned to Asher, but never subdued by the Israelites.

Though not so ancient as Zidon, of which it was originally a colony, it was of great antiquity, ver. 7, Josh. xix. 29; and was built partly on the continent, and partly on an island opposite, at the distance, according to Pliny, of seven hundred paces from the shore. To the former was given the name of *Palætyrus*, (*Παλαιά Τύρος*),

There is neither house, nor entrance !

From the land of Chittim it is disclosed to them.

Old Tyre, on the supposition that it was built before the insular part, which latterly became so celebrated. It is, however, uncertain whether the island, which was advantageously situated for maritime transactions, did not, from the first, form an out-port, or station, with warehouses, in which were deposited the principal articles of Phœnician traffic. The continental city appears to be that specially meant by the phrase, *צִיר מְצֻרֵה*, *the City of the fortress of Tyre*, or, *of the fortress on the Rock*, Josh. xix. 29, comp. 2 Sam. xxiv. 7, in allusion to the rock of which the island is composed, and opposite to which it lay along the coast, to the distance of thirty stadia southward, near the present *راس العين*, *Ras-el-ain*.

Diod. Sic. xvii. 40; Curtius, iv. 2; Plin. v. 17; Strabo, xvi. 2. At this place are still visible vestiges of the aqueduct built across the isthmus to Tyre. Though at first inferior to Zidon, Tyre soon surpassed it, and was for ages the great centre of commerce in the ancient world. She planted colonies along the coasts of Asia Minor, Greece, Cyprus, Libya, and Spain; among others, the populous and powerful Carthage. Till after the days of David and Solomon, with whom Hiram the son of Abibaal, king of the Tyrians, was in close alliance, the inhabitants appear to have carried on their mercantile pursuits unmolested; but they were at length attacked by Shalmaneser, who, after a blockade of five years, was obliged to abandon the attempt to subdue them. A renewed attack was made by Nebuchadnezzar, who, though the city made a resistance of upwards of thirteen years, succeeded in reducing it, and bringing it under the power of the Babylonians. It was afterwards taken by Alexander the Great, B.C. 332; regained much of its importance as a commercial city under the Seleucidæ and the Romans; and continued to be a place of considerable note even in the time of the Crusades. Till within some years past, it has been reduced

to a miserable village, containing only about fifty or sixty poor families; though relics of its ancient splendour lie scattered, in numerous and beautiful columns, along the beach. The causeway of Alexander is now covered by an isthmus of sand about 500 French metres in length.

The prophet begins by addressing himself to the passengers and crews of those Tyrian merchantmen which were homeward bound, at the time of the fall of the city; and while he calls upon them to bewail the disastrous event, he states how they became acquainted with it: *viz.* through the medium of Phœnician colonists on the islands and coasts of the Mediterranean, which they were accustomed to pass on their return. For the meaning of *Tarshish*, see on ver. 10. By *אֲרָץ חִתִּים*, *the land of the Chittim*, are meant the islands and maritime regions on the northern shores of the Mediterranean, especially those on the coasts of Greece and the Ægean sea. Comp. 1 Macc. i. 1, where Alexander is said to have gone forth *ἐκ τῆς γῆς Χετταίων*, and viii. 5, where Perseus is called *Κιτιῶν βασιλεὺς*. There seems no sufficient ground to extend the signification of the name to Italy and its islands, as Bochart and others have done. The *חִתִּים*, or *חִתִּיִּים*, were, according to the genealogical table, Gen. x. 4, descendants of Javan, by whom also, in all probability, the island of Cyprus was first peopled. Hence *Κίτιον*, *Citium*, the name of its capital city, which, from its contiguity to Tyre, and its importance on other accounts, was chiefly inhabited by Phœnician colonists; as indeed, according to Herodotus, vii. 90, were most of its cities. That this island is to be included among the Chittic regions here referred to, cannot be doubted; but it is not exclusively meant, as Gesenius supposes. On the contrary, the use of the plural *אֲרָץ*, Ezek. xxvii. 6, satisfactorily shews that more than one island or maritime region are intended. The news of the fall of Tyre would speedily be communicated from

- 2 Be astonished, ye inhabitants of the isle,
Which the merchants of Zidon, that crossed the sea, supplied.
- 3 For on the great waters was the produce of Sihor;
The harvest of the river was her revenue:
And she was the mart of nations.

one colony to another, so that those who were returning from Spain would be informed of the catastrophe, at whatever port they might happen to touch.—For the privative force of כִּן in כִּנְיָ קִבְיָ, see chap. xvii. 1. Not only would the residences of the merchants and their warehouses be destroyed, but so complete would be the destruction of the place, that the harbour or quays would be inaccessible. Comp. Ezek. xxvi. 4, 5.

2. אִי Vitringa understands collectively of the coasts of the Mediterranean: but it is rather to be interpreted, as at ver. 6, of Tyre itself, with special reference to the island, which, in a maritime point of view, occupied the most prominent place. Hendewerk thinks it comprehends the whole of the Phœnician coast.—כִּנְיָ, *to be still, silent, to be struck dumb with astonishment*, Lam. ii. 10. The imperative is used for the future to express the certainty of the predicted calamity. Before אִשֵּׁר סֹחֵר supply צִידָן. By the *merchants of Zidon* are meant, not simply or strictly those resident in that city at the time, but Phœnician merchants generally. LXX. μετὰβολοι Φοινίκης.—צִידָן, *Zidon*, still called, صيدا,

Saïde, which, according to Strabo, lay at the distance of two hundred stadii north of Tyre, appears originally to have been merely a fishing station; for such the name imports: but at a very early period it became a celebrated mercantile city. Jacob speaks of it in his time in connexion with shipping, Gen. xlix. 13; and Joshua, chap. xi. 8, xix. 28, calls it *great Zidon*. The name was also given to the whole territory, to some extent round the city; whence the term *Zidonians* came to comprehend the Phœnicians in general,—the Tyrians themselves also included. Thus Ethbaal, whom Menander (Joseph. Antiq. viii. 13. 2) informs

us was king of Tyre, is called “king of the Zidonians,” 1 Kings xvi. 31. Comp. chap. v. 1, 6. And Homer repeatedly speaks of the Σιδωνίοι, when referring to Phœnician arts and wares, without ever mentioning Tyre, though this city must have already, in his time, been in a very flourishing condition. Zidon was indeed speedily eclipsed by its rival, and generally shared its fate. On several existing Phœnician coins, the name, אִם צִידָן, *the mother*, i. e. the metropolis, of the *Zidonians*, is given to Tyre. In the present day, it seems to be again rising into some importance; containing upwards of eight thousand inhabitants; and carrying on a considerable commerce. A few scanty remains of the ancient city are still discoverable in the vicinity.

3. Michaelis, Hengstenberg, and others, consider the language of the prophet to be metaphorical, and suppose him to speak of the produce of the sea, or the widely-extended maritime trade of the Phœnicians, as being to Tyre what the rich harvest accruing from the inundation of the Nile was to the Egyptians. It is more natural to take the words literally, as descriptive of the extensive trade in Egyptian grain carried on in Phœnician vessels, which was first exported to Tyre, and thence conveyed to various ports in the Mediterranean. Though Egypt abounded in grain, yet the inhabitants left its exportation to foreigners. Herodotus expressly mentions that Phœnicians of Tyre inhabited the district round the fane of Proteus, at Memphis, and from this circumstance the district was called “the camp of the Tyrians,” b. ii. 112. Naucratis, on the western branch of the Delta, was otherwise the ancient emporium for foreign commerce.—For the application of שִׁיחֹר, *Sihor*, to the Nile, comp. Jer. ii. 18, where it unquestionably has

- 4 Be ashamed, O Zidon ! for the sea hath spoken,
The fortress of the sea, saying :
I was not in labour ; neither did I bear children ;
I nourished no youths, neither did I bring up virgins.
- 5 As at the report concerning Egypt,
So shall they be in pain at the report of Tyre.
- 6 Cross over to Tarshish ;
Howl, ye inhabitants of the isle !
- 7 Is this your joyous city,
Whose antiquity is of ancient days ?
Her own feet bear her to sojourn afar !

this signification ; and that it cannot have any other reference here is evident both from the circumstances of the case, and from the use of the parallel term יָם, commonly used of the same river. The Shihor mentioned Josh. xiii. 3, and 1 Chron. xiii. 5, is merely the *Πυκλόρουρα*, or El-arish, a torrent on the confines of Egypt and Palestine. The name, which is derived from שָׁחַר, *to be black*, obviously refers to the turbid appearance of the Nile, which for the same reason the Greeks called *Μελας*, and the Latins *Melo*. The seed and harvest are said to be those of that river, because they were produced by its inundation. The fem. pronom. suffix in שָׁחַרָהּ belongs to יָם, *the isle*, ver. 2. The best comment on the last clause of the verse is furnished Ezek. xxvii.

4. Sidon is again put for Phœnicia, or the Phœnicians, in general. To render יָם more definite, the prophet adds קְצוֹת הַיָּם, *the fortress of the sea*, which describes the maritime situation and strength of Tyre. Comp. Ezek. xxvi. 17, xxvii. 4, 25 ; Zech. ix. 3. So entire should be the desolation of the place, that, to the eye of the spectator, it would appear never to have been inhabited. To express this more strongly a personification is employed. Before יְרִיבָתִּי repeat יָם, with the LXX., Vulg., Targ., Syr., and Arab.

5. Most translators and commentators suppose that the prophet here refers to the report of the fall of Tyre reaching Egypt ; but it is more probable he had in view the terror and

consternation which seized the Canaanites when they heard of the destruction of the Egyptians at the Red Sea, —so beautifully described in the ode of Moses, Exod. xv. 14. שָׁחַר corresponds to שָׁחַר, and הָיָה לָהֶם יָם, in that passage.

6. Again using the imperative for the future, Isaiah predicts the only resource left to the Tyrians—the distant Tartessus, to which they would proceed by sea, and thus be out of the reach of the enemy. Those who had connexions in that colony would naturally repair thither ; just as afterwards, when attacked by Alexander, the inhabitants of Tyre fled to Carthage, and the islands of Greece.

7. The language of astonishment at the change which had taken place in her condition. Formerly all was proud exultation ; now all was silence. The interrogative form implies, in such connexion, the strongest affirmative. However incredible, such was the state to which Tyre should be reduced. Before צִלְחָה supply יָם, or יְרִיבָתִּי.—That Tyre was very ancient all authorities agree. The priests of Hercules boasted to Herodotus that their temple, which was built on the island, was of equal antiquity with the city herself—both having been founded two thousand three hundred years before the time when he consulted them. Hist. ii. 44. Arrian says of the same temple that it is "*vetustissimum eorum, quæ humana memoria serventur.*" Hist. ii. 16. Strabo, b. xvi. speaks of Tyre as next to Zidon, *μεγίστη τῶν Φοινίκων*

- 8 Who hath purposed this
 Against Tyre, the dispenser of crowns ;
 Whose merchants are princes,
 Whose traders are the honourable of the earth ?
- 9 Jehovah of Hosts hath purposed it ;
 To defile the pride of all the elegant,
 To render contemptible all the honourable of the earth.
- 10 Overflow thy land like the river, O daughter of Tarshish !

καὶ ἀρχαιοτάτη πόλις. According to Josephus, it was built two hundred and forty years before the foundation of Solomon's temple ; but it has, with great probability, been conjectured, that some numerical inaccuracy has here crept into the text of the Jewish historian ; for, as we have seen, it is already mentioned as a place of note in the time of Joshua. Justin ascribes its origin to Agenor, the father of Cadmus, and dates it from the year before the destruction of Troy.—In the combination, יְיָ יִצְחָק קְרָחָה, is an easy paronomasia.—Some, with Grotius, understand רַגְלֶיהָ, *her feet*, figuratively, as denoting the ships of Tyre, by means of which her inhabitants went to distant parts, to plant colonies, &c. ; but there seems no just reason why we should depart from the literal signification of the term, which is merely employed for the purpose of shewing that they betook themselves to flight, and were not led away captive by the enemy—an idea which הוֹגִיל might otherwise have been thought to express. Comp. the Arab. *وہل*, *vehementer propulit prædam*.

8, 9. Such was the prowess of Tyre that she was considered invincible by human arms. Her destruction, therefore, though mediately effected by the Babylonians, could only be accounted for by resolving it into the purpose of Jehovah, who gave them the victory.—הַמְצַטִּירָה, *coronatrix, coronam imponens*, refers to the power which she exercised in the Phœnician colonies, bestowing the regal dignity at her pleasure. That Arad, Arke, Carthage, Citium, Tartessus, &c. were governed by kings under the supremacy of the mother-state, clearly appears from the

statements of the ancients. By צְרִים, *princes*, are meant senators and councillors, who were chosen from among the opulent merchants to augment the magnificence of the court. Comp. Ezek. xxvi. 16. The synonymous צְרִים וְכָבֵדִים comprehends all who filled posts of dignity. Gesenius and Scholz render incorrectly, *the opulent of the earth*.—הַקְנָעִי, lit. *her Canaanites*; but as the inhabitants of Canaan were celebrated for their commercial pursuits, the term came to signify merchants generally. Job xl. 30 ; Hos. xii. 8. צֶדֶד, *splendour, beauty*, refers to the כְּתֹרֹת, *crowns*, bestowed by Tyre, ver. 8, (comp. חֶלֶל צֶדֶד, Ps. lxxxix. 40,) and stands for צֶדֶד וְכָבֵד, *men of splendour*, the magnates of Tyre and her colonies.—Between כָּבֵד and קָבֵד is a striking antithesis ; the latter word signifying to be laden, heavy with honour ; the former to make light, remove the weight of honour, render contemptible. Comp. chap. viii. 23.

10. This verse most interpreters deem very obscure ; but this obscurity has chiefly arisen from want of attention to the idiomatic force of בְּתֵרְשִׁישׁ, *daughter of Tarshish*. Vitringa, Lowth, and others, suppose Tyre herself, or the Tyrians, to be meant, and attempt to justify their interpretation on the ground that Tyre being ruined, Tarshish must be considered as occupying her place as mother of the Phœnician colonies ; but, as I have shewn in the note to chap. i. 8, the words can only properly mean the inhabitants of Tarshish ; and here such inhabitants in contradistinction from the Tyrians.—By תְּרֶשֶׁת, there can no longer be any reasonable doubt, we are to understand Tartessus, the ancient and celebrated emporium of the Phœnicians, situated

The restraint is no more.

11 Jehovah hath stretched his hand over the sea,

He hath caused the kingdoms to shake;

between the two mouths of the river Bætis, (now Guadalquivir,) on the south-western coast of Spain. To this port they conveyed the produce of the East; and procured, in return, gold, silver, and iron, from the mines which abounded in that country, and lead and tin from the Scilly islands. Herod. iv. 152; Plin. iii. 3; Mal. ii. 6; Strabo, iii. 147—149; Bochart, Phaleg. iii. 7; Michaelis, Spicileg. i. p. 82; Diod. Sic. v. 35—38; Ezek. xxvii. 12—25. How long it flourished we are not informed. It was no longer in existence in the time of Strabo, iii. 151. The LXX. do not seem to have known it; at all events they either retain the name in the form *Θάρσις*, *Θάρσις*, or render *Καρθηδών*, Carthage—never *Ταρτησσός*, or *Ταρσηϊόν*, as the word is spelt in Polybius and Steph. Byzant. From Ps. lxxii. 10, where *הַיָּם הַיְּשָׁנִים* occurs in contradistinction from *הַיָּם הַנֶּחָדִים*, the term appears to have been used in a more extended sense, as comprehending all the maritime nations in the west of Europe. Abulfeda says, that Tunis, built from the ruins of Carthage, and only two miles from them, was also called Tarsis: *وهي علي ميلين منها وكان*

اسم تونيس ترسيس. Whether Solo-

mon's fleet, fitted out at Eziongeber, on the Ælanitic arm of the Red Sea, doubling the southern promontory of Africa, proceeded to Tartessus, or whether it went to a place of the same name in India, cannot be determined. There may have been a Spanish and an Indian *Tarshish*, just as the name *India* came to be transferred from the East to the distant West. So much seems certain, that in none of the passages in which *Tarshish* occurs can Tarsus in Cilicia be intended.—The prophet here announces to the natives of Tartessus, who had been brought into subjection to the Phœnicians, that they were now at liberty to spread themselves over their own

land; the band by which they had been held in restraint having been broken. Considering the extent to which slavery existed among the ancients, there is little doubt that the powerful Tyrian princes reduced numbers of the native Spaniards to bondage, compelling them to work in the mines, &c. *מִיָּד* here, and Ps. cix. 19, like *מִיָּד*, Job xii. 21, properly signifies *a girdle*, but may be used to denote that with which any person is bound, and tropically the power by which a people is held in subjection; which in the present case was Tyre. Thus the Syr. *ܕܝܡܝܢܐ ܕܬܝܪܝܐ*, *he who drives, or impels thee*. The root is *יָדָה*, Arab.

زح, *move away*; and the form is that of the participle in Hiph. like *מִיָּד*, 1 Kings vi. 29; *מִיָּד*, Ezek. xxxi. 3. That the comparison is taken from the inundation of the Nile is clear, both from the use of the appropriated word *יָם*, and from the aptness of the reference; the waters that were pent up flowing over the face of the country as soon as the mound is broken through. The LXX., reading *מִיָּד* instead of *מִיָּד*, render *ἐργάζου τὴν γῆν σου*, *cultivate thy land*, and then paraphrase, *καὶ γὰρ πλοῖα οὐκέτι ἐρχόμεναι ἐκ Καρθηδόνος*, *for ships no longer come from Carthage*:—an excellent sense, were it all warranted by the original; but this not being the case, Michaelis was quite unjustifiable in adopting it.

11. The nominative to *יָדָה*, is *יָדָה*, following, a mode of construction not infrequent in Heb. poetry, but which is best expressed in western languages by employing the noun first. *יָם*, *the sea*, means those who trade by sea, the Phœnicians. Comp. ver. 4. The *מְלָכִים* are the petty states or kingdoms of the Phœnicians, as Tyre, Zidon, Aradus, &c. This the use of *יָם*, *Canaan*, immediately after clearly shews. *יָם* is here specially employed to denote *Phœnicia*, or that part of Canaan which lay at the foot of Lebanon, and so

He hath given charge concerning Canaan,
To destroy her strongholds.

- 12 Yea, he hath said, Thou shalt exult no more,
O violated virgin, the daughter of Zidon.
Arise! cross over to Chittim;
Yet there thou shalt have no rest.

called on account of its low situation, from *נָצַב*, to bend, be low, depressed; Arab. *كنح*, *contractus fuit, inclinavit in occasum stella*, &c.; *se submisit*. That its inhabitants appropriated the name *κατ' ἐξοχήν* to themselves, appears from their coins, and from the fact that it was also retained by the Carthaginians, who came originally from the same coast. See Gesenius *in loc.*—*לְשָׁמֶר* stands for *לְהַשְׁמֵר*, as *לְהַנְפִּיל* for *לְהַנְפִּיל*, Numb. v. 22. In such cases the *ה* is omitted, as in the Fut. and Part. of Hiph., and its vowel is assumed by the *ל*.—The *ז* in *מִצְוֶה* is not a Chaldeism, as Vitringa, Eichhorn, and others imagine, the idiom in such case requiring it to be placed before the *ו* and not after it; but a rare instance of the Nun Epenthetic before a pronominal affix. The nearest approach I can find to it is *שָׁנִי*, *his existence*; for *שֵׁן* is properly a substantive, though frequently used as a substitute for *הָיָה*. It seems better to adopt such resolution of the difficulty, than with Michaelis and Jahn to consider the *ז* to be radical, and then attempt to derive a meaning to the word from the Arab. *عزن*, or *عزن*. Gesen. in-

geniously compares *עֲזָה* for *עֲזָה*, Lev. xi. 13, with the present instance of *מִצְוֶה* for *מִצְוֶה*. See Lex. Robin. Ed. 1844, p. 775. The strongholds of Canaan to which the prophet refers were doubtless Old and Insular Tyre, Sidon, Arke, Aradus, &c., which were destroyed by Nebuchadnezzar. Perhaps Carthage, Tartessus, and other cities fortified by the Phœnicians, may also be intended; for we learn from Strabo and Megasthenes, that this monarch, after the reduction of Tyre, conquered Egypt, penetrated the north of Africa as far as the Pillars of Hercules, and even subdued Iberia, or Spain.

12. The *daughter of Zidon* means the Zidonians, just as the *daughter of Tarshish*, ver. 10, means the Tartesians, and not Tyre exclusively, as some interpret: yet the appellation is, in this connexion, to be extended to those inhabiting the Phœnician territory generally, and is not to be restricted to such as belonged to the city of Zidon. See Gesen. *in voc.* *צִידֹן*. The Orientals are accustomed to speak of a country or city which has never been conquered, as an unviolated virgin. Such Zidon, or Phœnicia, as a whole, had been down to the attack of Nebuchadnezzar. The country had, indeed, been overrun by the army of Shalmaneser, and many of the cities had submitted to that monarch; but the Tyrian fleet gained a complete victory over the combined squadrons of the Assyrians and apostate Phœnicians, and though the island sustained a siege of five years, it remained *unsubdued*—Shalmaneser being obliged to raise the blockade. Menander, in Joseph. Antiq. ix. 14. By Nebuchadnezzar, however, Insular Tyre was *מִצְוֶה*, *violated*, and subdued. Several MSS., the Alex. copy of the LXX., and the Arab., read *בַּת צִידֹן*, “daughter of Zion;” but obviously from the mistake of transcribers.—The latter half of the verse contains a prediction (couched, as frequently to express certainty, in the form of the Imper.) of the flight of the Phœnicians to the islands and countries of the Mediterranean, and the unsettled state in which they would find themselves there. It has been doubted whether this refers to the troubles to which they would be subjected by the inhabitants of these regions, or to their being pursued thither and annoyed by the Babylonians; Jer. xxv. 22 decides in favour of the latter opinion.

13 Behold the land of the Chaldæans !

That people which was not,

(Assyria assigned it to the inhabitants of the desert)—

They have erected their towers ;

13. Having described the author and effects of the calamity to be brought upon Tyre, the prophet now proceeds to describe the instruments by which it would be inflicted. In answer to an implied question—where is there a people to be found able to subdue the strongly fortified, opulent, and populous mart of nations? he points to the Chaldæans, and shews that though insignificant and despicable, and dependent for a territory upon others, yet they would advance with a formidable apparatus, and lay her in the dust. וְהָהֵם בְּצִדִּים, and בְּצִידִים, are in apposition, and supply the nominatives to the following verbs.—The בְּצִדִּים, *Chasdim*, Chaldæans, as a tribe, were of great antiquity. They are supposed to have sprung from נָחֹר, the son of Nahor, brother to Abraham, whose native place was אֹרְיִי בְּצִדִּים, *Ur of the Chasdim*, and originally to have inhabited the northern part of Mesopotamia and the Carduchian mountains adjacent to Armenia. But the name is traceable still farther back; for it forms one of the components of אַרְפַּחְשָׁד, *Ar-phaxad*, (*Araph-CHESED*,) the name of the third son of Shem, Gen. x. 22, &c. from whom the *Chesed* mentioned Gen. xxii. 22, was himself descended. In the earliest notice which we have of them in a tribal state, Job i. 17, they appear as addicted to a wild and predatory mode of life. Jeremiah, v. 15, speaks of them as גֹּיִי קְדוֹלִים, *an ancient nation*, but evidently in the laxer acceptation of that term, so that there is no real contradiction between his statement and that made by Isaiah in the present verse. Of the circumstances connected with their settlement in Babylonia we are totally ignorant. Most probably they had lands assigned them in reward of certain services rendered to the king of Assyria, on which occasion they changed their wild and roving habits, by which they more resembled wild beasts (בְּצִידִים) than men, for those of a

civilized organization. That it was the portion of Chaldæans who lived in Mesopotamia that were thus located, may be gathered from the fact, that Xenophon and Strabo speak of Chaldæans, in their time, inhabiting the mountains near Armenia and Colchis, of which the present Kurds are very likely the descendants. The period of their location must have been shortly before Isaiah wrote. Gesenius thinks it not improbable that it is to be dated from the commencement of the era of Nabonassar, B.C. 747; otherwise called the era of the Chaldæans. By אַשּׁוּר we are not, with Lowth, to understand a king of the name of *Ashur*, but as usual, *Assyria*, or the *Assyrians*. In the course of time, the Chaldæans acquired very considerable influence in the empire, and ultimately, under Nabopolassar, B.C. 597, asserted their independence. That prince, contracting an alliance with Cyaxares, king of the Medes, conquered Assyria, and reducing Nineveh its capital, transferred the seat of empire to Babylon; whence, under his son Nebuchadnezzar, the powerful army went forth, which conquered Judæa, Phœnicia, and Egypt. The Chaldæan rule terminated with Belshazzar, when Babylonia became a Persian province, and afterwards shared the fate of the Persian empire.—אֶרֶץ, *land*, is here used in the proper acceptation of country, place of location, and not of people, as Gesenius erroneously interprets. This the use of the verb בָּנִים clearly proves. Indeed, he is obliged to allow that this signification attaches to it, as implied in the suffix הָהֵם.—וְהָהֵם is employed, *δεικτικῶς*: *this is the people*, the very people which, notwithstanding their not being found in the list of nations or empires, Jehovah hath purposed to use as his instruments in destroying the mighty Tyre.—בְּצִידִים, *deserticola*, such as live in rude and uncultivated regions. The term is used both of wild beasts and human beings; see

- They have demolished her palaces ;
 They have made her a ruin.
 14 Howl, ye ships of Tarshish,
 For your stronghold is laid waste.
 15 And it shall come to pass in that day,
 That Tyre shall be forgotten seventy years,
 Like the days of a king ;
 At the end of seventy years there shall be to Tyre
 As it were the song to a harlot.
 16 Take the harp ; go about the city,
 Thou harlot forgotten !
 Strike skilfully the chords ; sing many songs,
 In order that thou mayest be remembered !
 17 For it shall be at the end of seventy years,

note to chap. xiii. 21. It is to be taken here in the latter sense, as descriptive of the rude and uncultivated condition of the Chaldeans previous to their settlement in Babylonia.

—The Mas. affix in צִדְוֹן belongs to הָעָם, *the people*, i.e. the Chaldeans; and the Fem. affix in צִדְוֹנָהּ and צִדְוֹנָהּ, to Tyre understood. צִדְוֹן, Keri צִדְוֹן, *an artificial mound or fort*. Arab. بجرن,

arena accumulata, what is raised, either for the purpose of serving as a watch-tower, or for the purpose of attacking a city during a siege. Comp. צִדְוֹן, chap. xxxii. 14. Such the Chaldean army would throw up on their arrival before Tyre, and thence annoy the inhabitants. צִדְוֹנָהּ, *high and noble buildings, palaces*, from צִדְוֹן=צִדְוֹן, Arab. رومي, *to*

raise, be high,—not *harems*, as Michaelis conjectured. עָרִי is the Poel of עָרָה, *to make naked, bare, demolish*, &c., rather than from עָרָה, *to wake, wake up*. Those who prefer the latter derivation, refer the action to the excitement of rebellion in the palaces of Tyre, by which her strength would be weakened; but the former seems the more natural construction. So Rosenmüller, Gesenius, Maurer, and Scholz. The proper nomin. to עָרָה is עָרָה, taken as a collective. The meaning of the whole verse is briefly this: the Chaldeans, formerly barbarous and unknown as a

state, but established in Babylon by the Assyrians, shall besiege Tyre, storm her palaces, and reduce her to ruin. Comp. Hab. i. 6—11.

14. Here the first part of the prophecy terminates, and that for the most part in the same words with which it commenced, ver. 1.

15—17. The prophet specifies the length of the period during which Tyre should remain in a state of desolation and neglect. Most interpreters regard the seventy years as those during which the Jews were to be in captivity, at the expiration of which, not only were they to be restored to their own land, but the Babylonian yoke being broken, Tyre and the neighbouring states should also be at liberty to resume their former mercantile occupations. The only real difficulty in the verse is created by the words צִדְוֹן, commonly rendered, *as the days of one king*. This difficulty appears to have presented itself to the LXX. who translate: *ὡς χρόνος βασιλείας, ὡς χρόνος ἀνθρώπου*, adding the latter words by way of explanation, but in reality not rendering the passage at all clearer. To refer the words to the period of Nebuchadnezzar's life or reign seems altogether unwarrantable; as, indeed, it likewise does to understand by צִדְוֹן, not a *king*, but a *kingdom* or *dynasty*. Equally objectionable is the solution proposed

- That Jehovah shall visit Tyre;
 And she shall return to her hire,
 And play the harlot with all the kingdoms of the earth,
 That are on the surface of the ground.
- 18 But her gain and her hire shall be holy to Jehovah;
 It shall not be stored up, nor hoarded;
 But her gain shall be for those who dwell before Jehovah,

by Hensler, who considers *אָרֶר* to be used here as an ordinal, and the phrase to signify *the first king*, just as *אָרֶר יום* signifies *the first day*, Gen. i. 5. The only way of untying the knot is to take *אָרֶר* as equivalent to our indefinite article. Thus, as *אָרֶר*, "a basket," Ex. xxix. 3; *אִישׁ אָרֶר*, "a man," 1 Sam. i. 1; *אֵל אָרֶר*, "a ram," Dan. viii. 3; so our text will simply read, "like the days of a king:" i.e. *forgotten*. It is notorious matter of observation, that, generally speaking, no persons are sooner consigned to oblivion than monarchs, even the most powerful and illustrious. Take, for example, Napoleon, whose name, after the lapse of little more than twenty years, is scarcely ever mentioned. In like manner, during the period specified, Tyre should be forgotten. No mention would be made of her glory. However, at the end of that period, it is predicted that she should again bestir herself, and engage in foreign commerce as in former days. This commerce or intercourse with foreign nations, the prophet compares to that of a harlot with her lovers. Comp. Nah. iii. 4; Rev. xviii. 3. She would now make use of every art by which to bring herself again into notice.—*שִׁירָה הַיְוֵיָהּ*, is the genitive of object, and must be rendered, *the song to an harlot*, as the connexion obviously demands. This ditty follows in the 16th verse, the language of which is peculiarly terse and appropriate. It is a song of taunt or satire.—As the destruction of Tyre is ascribed to Jehovah, so her future prosperity is attributed to the kindness of his providence. The term *אָרֶר*, *hire*, refers to the comparison, ver. 15, but is explained ver. 18, by *דָּתָהּ*, *commercial gain*. Root *דָּתָהּ*, to give presents. The *ה* in *אָרֶר הַיְוֵיָהּ* has the Mappic in a great number of MSS.—The apparent pleon-

asm at the end of ver. 17 is designed to express the great extent to which the trade of Tyre should again be carried on; which took place especially under the Seleucidæ and the Romans. She had indeed so far recovered her ancient power in the time of Alexander the Great, that, though at last taken by that conqueror, she held out a siege of seven months. The number of her inhabitants must then have amounted to at least thirty thousand.

18. A prediction of the conversion of the Tyrians to the worship and service of the true God. Instead of hoarding up their gains, or devoting them as presents to the temple of Hercules, as they had formerly done, they would now consecrate them to the support of true religion. Comp. Ps. lxxxvii. 4; Isa. lx. 9. Whether they became proselytes to the Jewish faith, we are not informed; though, considering the number of Jews who resided in foreign cities after the return from the captivity, it is not at all unlikely that many were led to profess it through their instrumentality; in which case, they would naturally send gifts to Jerusalem. That they embraced Christianity at an early period, and that it afterwards flourished here, are matters of history, Euseb. Hist. lib. x. cap. 4; and it is not improbable, that to this the prophecy refers. Comp. Acts xxi. 3—6. *וְשֹׁבִים לִפְנֵי יְהוָה*, "those who sit or dwell before Jehovah," is equivalent to *יֹשְׁבֵי צִיּוֹן*, "the inhabitants of Zion," when used figuratively to denote the members of the church of God, Ps. xxvii. 4, lxxxiv. 4; only with special reference to the Divine presence. That the priests are intended, is maintained by Hitzig and Maurer, and in part by Rosenmüller; but it does not appear that they were ever permitted to sit

For food in abundance, and for splendid attire.

in the presence of God. The phrase denotes constancy and diligence in the service of the Lord. About twelve of Kennicott and De Rossi's MSS. read וְלִפְנֵי יְהוָה, but most likely from

an emendation. קָדֵם several of the ancient translators have taken in the sense of being *old*; Aquila has *μετὰ-σεως*; but the Chald. דִּקְרִי, which is *glorious*, gives the right meaning.

CHAPTER XXIV.

That chapters xxiv.—xxvii. form one connected whole, is the unanimous opinion of the best commentators. They describe the desolations brought upon Palestine, as a punishment for the sins of its inhabitants; contain predictions of the restoration of the Jews from captivity, and of the gospel dispensation; hymns of grateful praise for their deliverance; and announce the utter destruction of their enemies. Vitringa, Michaelis, and others, regard this section as the most obscure and difficult in the whole book. It may therefore naturally be supposed that considerable diversity of opinion has obtained with respect to its interpretation. Most of the Reformers applied it to judgments to be brought upon the earth generally. Hitzig is almost alone in the opinion that it refers to the Assyrian empire, and the destruction of Nineveh, its capital. By Grotius, it is applied to the desolations effected by Shalmaneser; by Hensler, to those which took place under Sennacherib; by Dathe, Gesenius, Rosenmüller, and Jahn, to the devastations of Nebuchadnezzar, and the fall of Babylon; by Vitringa, to the times of the Maccabees. Lowth and some other late writers think the prophecy embraces all the desolations of Palestine,—the last, or Roman, not excepted. This hypothesis, though supplying an easy mode of interpreting all its parts, is to be rejected; having obviously been framed for the purpose of getting rid of the difficulties. If we consider it in the light of a prophetic review of the judgments brought upon the land, more especially those brought upon it by the Chaldeans, down to the time of the Messiah, we shall, I think, come nearest the mark. That it has any reference to times yet future, I cannot find.

That Isaiah was the writer of this portion of the book, there is no just reason to doubt. The objections taken by Eichhorn, Gesenius, Hitzig, and Maurer, are for the most part extremely frivolous. That chap. xxiv. abounds more in paronomasias, and other points of artificial style, than the rest of the book, cannot be denied; but these the Hebrews accounted elegancies, rather than blemishes, and they are not without their parallels, both in Isaiah and his contemporary Micah. See chap. v. 7, vii. 9, xxii. 17, 18. Equally futile are the alleged doctrinal difficulties, especially that of the resurrection of the dead. See on chap. xxiv. 21, xxvi. 19. While Gesenius denies that

this section is from the pen of Isaiah, but contends that he is the author of chap. xxiii., Hitzig strenuously maintains an identity of authorship; though he refers the composition of both to the times, if not to the pen of Nahum.

In this chapter the prophet depicts in the strongest colours the distress that should prevail in the land, to heighten which he accumulates particulars, 1—12; the grateful feelings of the few inhabitants that should make their escape to the regions on the Mediterranean, 13—16; the complete subversion of the Jewish polity by the army of Nebuchadnezzar, and the captive state of the priests and royal family, 16—22; and concludes by announcing the restoration of the Jews, and the glorious re-establishment of the theocracy, 23.

- 1 BEHOLD, Jehovah poureth out the land and emptieth it;
He also turneth down the face of it, and scattereth its inhabitants.
- 2 And it is, as with the people, so with the priest;
As with the servant, so with his master;
As with the maid, so with her mistress;
As with the buyer, so with the seller;
As with the lender, so with the borrower;
As with the receiver, so with the giver on usury.
- 3 The land is utterly emptied and utterly plundered;
For Jehovah hath spoken this word.

1. The four verbs here employed are all strongly expressive of violence. פָּרַק, to empty, pour out violently, Arab.

بَقِيَ, *multum pluviae fudit cælum.* بَوَقَ, *impetus, illapsusque vehementior.* بَقَانٍ,

multiloquus, garrulus vir.—פָּלַק signifies to open, empty as a bottle, and is nearly synonymous with the former word.

Arab. بَلَقَ, *aperuit omnino vel vehementer; abripuit.* بِلَوْتِ, *desertum, solitudo.*

LXX. ἐρημώσαι.—פָּרַק, to turn upside down, overthrow. The entire reference seems to be to a vessel, the contents of which are poured out, and which, in order to its being wholly emptied, is turned completely over. Comp. Jer. xlviii. 11, 12.

2. This accumulation of antitheses is quite in keeping with the impassioned character of the style through-

out the chapter. They strikingly mark the indiscriminate ruin in which the inhabitants of Judah should be involved. No distinction would be made between the different ranks or conditions of life. That no historical inference is to be drawn from the priest, and not the king being mentioned, is evident from Hos. iv. 9, where the same antithesis occurs, in application to the state of things in Israel.—Instead of פָּ, which appears before all the other predicates, נָשָׂא takes פָּאֲשָׁר, because, with וְ following, it exhibits its verbal, rather than its substantive character. Many of the best codices, and several of the earlier editions, read נָשָׂא instead of פָּאֲשָׁר. Both letters are elsewhere in use.

3. הָיָה וְהָיָה are emphatic Infinitives, from הָיָה and הָיָה; the resumption of the former of which, from ver. 1, connects these two verses closely together. The formula with which

- 4 The land mourneth, it withereth ;
The world languisheth, it withereth ;
The highest of the people of the land languish.
5 Yea, the land [itself] is profaned under its inhabitants ;
For they have transgressed the laws ; they have changed the
statutes ;
They have broken the everlasting covenant.
6 Therefore a curse devoureth the land,
And its inhabitants are punished ;
Therefore the inhabitants of the land are burnt up ;

the verse concludes is usual with the prophets, and expresses the certainty of the events predicted.

4. הָרָצָה and הָלַל are synonymes, and both are here employed to designate the land of Judah. Comp. chap. xiii. 11, where הָלַל is used of the Babylonian world; ἡ οἰκουμένη, *Orbis Romanus*, Acts xvii. 6, xxiv. 5; and Luke ii. 1; Acts xi. 28, (see Bloomfield,) where it is used of *Palestine*. Comp. also chap. xxvi. 18. The paronomasias in the first four verses are merely a prelude to the more striking ones, vers. 17—20. Both הָרָצָה and הָלַל are properly used of the drooping or falling of plants, leaves, &c.; here figuratively of the languishing condition of the Jewish state. מְרוֹם עַם הָאָרֶץ, lit. *the height of the people of the land*; מְרוֹם, the abstract for the concrete רָם, *ex-celsi*, the most exalted in power and dignity; LXX. οἱ ὑψηλοὶ τῆς γῆς. Nebuchadnezzar carried into captivity two thousand of the nobles and men of wealth. These are specially singled out, on account of their more aggravated guilt.

5. אָרֶץ is here to be taken of *the land* literally; and, in such connexion, with the article—the *very* land, *the land itself*. Because the prophet speaks of *laws*, and not *the law*, Abenezra, Vitringa, Rosenmüller, Hitzig, and some others, are of opinion that the reference is not to the Mosaic institute, but to what are called the laws of nature. The latter commentators imagine that the Noachic precepts, covenant, &c. are meant. But for the use of the plural, in application to the law of Moses, see Levit. xxvi.

46; Neh. ix. 13; Ezek. xlv. 24. הָרָצָה, the singular, is found in one of De Rossi's MSS., the Soncin. edit. of the Prophets, 1486, and is supported by the LXX., Chald., Syr., and Arab.; but the plural, being the more difficult, is in all probability the true reading. רָצָה is here a collective, *statutes*; LXX. τὰ προστάγματα. בְּרִית עִזִּים, the Sinaic covenant, which is frequently thus designated, because of the long period during which its obligations were to be binding. Exod. xxxi. 16; Lev. xxiv. 8.

6. אָמָה, Arab. اَلْوَعْدَة, *juramentum*, primarily denotes *an oath*, and then *the penalty incurred by the breach of it*; the *mult*, *damage*, or *suffering*, to which the offending party is subject. See Deut. xxix. 13 (14)—19, where it occurs in connexion with בְּרִית. It is here specifically the curse, or ban annexed to the violation of the Sinaic covenant. See Deut. xxix. 18, 19; comp. Zech. v. 3. The judgments which God would bring upon the country were an infliction of the threatened punishment.—אָמָה denotes, in such connexion, to suffer the consequences of guilt, *to be punished*; Arab. اَلْم, *criminis reus*. Comp. Zech.

xi. 5.—For הָרָצָה, which is from הָרַר, *to burn*, *be burnt up*, consumed, Houbigant proposes to read הָרַב, which Lowth adopts, and renders, “are destroyed;” but totally without authority—there being no various reading. Besides, the verb found in the text better accords with הָלַל in the corresponding parallelism.—“Few men.” On the

- And few are the men that are left.
- 7 The new wine mourneth,
The vine languisheth;
All the merry-hearted sigh.
- 8 The joy of tabrets ceaseth;
The noise of those who exult is ended;
The joy of the harp ceaseth.
- 9 They drink not wine with the song;
The strong liquor is become bitter to those who drank it.
- 10 The city of desolation is broken in pieces;
Every house is shut up; there is no entrance.
- 11 A cry for wine is in the streets;
All gladness is set;
The joy of the land is gone.
- 12 Desolation is left in the city,
And the gate is battered into ruins.
- 13 Yet it shall be in the earth,
In the midst of the people,

capture of Jerusalem, none were left behind but the lower class of citizens and the country people; but even they were afterwards carried into captivity by Nebuzaradan, so that the land remained for the most part uninhabited. But see ver. 13.

7. *תִּירוֹשׁ*, *must, new wine*, corresponds to *תֵּן*, *the vine*, following, and must therefore be understood of the juice while yet in the grape. Comp. chap.

lxv. 8; Syr. *ܚܒܫܐ*, *frumentum*. The same figures are employed by Joel, i. 10—12, where they are carried more fully out. That Isaiah imitated Joel is asserted, but not attempted to be proved, by Gesenius.

8. Three of De Rossi's Codices, the LXX., and Arab., read *תֵּן*, instead of *תִּירוֹשׁ*. The latter, however, besides being the better supported, is the more appropriate reading of the two.

10. *עֲרֵי הָרָחֵל*, *the city of desolation*, i.e. destined to lie desolate and waste, during the captivity. Such would be the quantity of rubbish collected before the houses that were left, that they would be quite inaccessible. *קִרִי* is used not only of men, but of things; as the wilderness, Exod. xiv. 3. For

the meaning of *קִרִי*, see chap. xvii. 1, xxiii. 1.

11. The cry for wine here mentioned does not refer to the clamorous demand of drunkards, but to the destitute condition of the wounded and languishing inhabitants. *עֵי*, which is used of the setting of the sun, Arab. *غروب*, *abiit, procul abiit, recessit, occidit sol*, hence *עֵי*, *evening*, is here with great effect employed metaphorically to express the disappearance of every species of joy. *יָצָה* properly signifies *to go into captivity*. Both terms describe the total change that would take place in the circumstances of the inhabitants. *לֵי* is inserted before *יָצָה*, in *nine* of Kennicott and De Rossi's MSS.; and, according to the LXX. and Arab., it ought to be before *קִשּׁוּשׁ*. It is most likely in both cases a repetition from the first part of the verse.

12. *שַׁעַר* forms an antithesis to the preceding. The gates of cities were well fortified. When laid in ruins, as here expressed, there was no more defence. *שַׁעַר* may either have *ל* understood, or be the accusative.

13. Comp. chap. xvii. 6.

As when the olive is shaken ;
Like the gleanings when the vintage is finished.

14 They shall lift up their voice, they shall sing ;
Because of the majesty of Jehovah they shall shout aloud from
the sea.

15 Wherefore glorify Jehovah in the regions of fire,
In the isles of the sea, the name of Jehovah, the God of Israel.

14. Some, as Dathe, take the יָם in יָם to be comparative, and render, "shout more than the sea;" but as the shout in this place is that of joy, it is contrary to usage, as it is unnatural, to compare it to the roaring of the sea. It is rather the local יָם, indicating the residence of the persons spoken of; as in יָם־יָרֵךְ, *in the east*. By יָם, *the sea*, is meant *the Mediterranean*, or *the West*; Jew. Span. *de Occidente*; i.e. the islands of Greece, and the countries in Asia Minor, Europe, and Africa, which lay on the coasts of that sea. To these quarters some of the Jews doubtless made their escape by means of Phœnician vessels, and thus retained their personal liberty, while their brethren were captives in Babylon.—In this and the two following verses, the prophet abruptly breaks off from his description of the desolations to be brought upon his country, in order for a moment to introduce the joy of the exiled Jews of the West at the capture of Babylon by Cyrus, which he anticipates. The מְגִלָּתֹה, *Majesty of Jehovah*, which they celebrate, is the glorious manifestation of his power and goodness in destroying the enemies and effecting the rescue of the nation.

15. Various interpretations have been given of יָם־יָרֵךְ. The conjectural emendations may be seen in Lowth. Of these, were any of them necessary, that to be preferred is undoubtedly יָם־יָרֵךְ, *maritime countries*; but the circumstance that while no Heb. MS. exhibits this reading, יָם־יָרֵךְ, the full orthography, as found in a great number of codices, as well as in the Bible and the Prophets printed at the Soncin. press, clearly evinces, that, instead of the יָם having been commuted for יָרֵךְ, the latter has a right to

maintain its place in the word. Still, however, this conjecture, which Lowth first adopted, is approved by Michaelis, Hitzig, and some others. Gesenius, on the other hand, Scholz, and others, render, *in the East*, the ORIENT, i.e. the regions of light, or the countries over which the morning sun rises in brightness. They consider יָרֵךְ and יָם־יָרֵךְ as contrasted, and marking the different regions both in the East and the West in which the shouts of praise were to be raised to Jehovah. That regions are meant, the parallelism plainly shews; but there is something extremely harsh in the introduction of the Orient into the passage: the "sea," and "the islands of the sea," i.e. the West, being mentioned both before and after, requires that we look in the same direction for the countries intended by the prophet. If we change the rendering of our common version, "*the fires*," into *the regions of fire*, we shall, in my opinion, hit the mark. Such regions have, from time immemorial, existed in Sicily, the south of Italy, and other parts on the Mediterranean; and the Phœnician traders, who must frequently have witnessed volcanic eruptions of Etna, Vesuvius, &c. could not fail to spread throughout the East information respecting these extraordinary phenomena of nature. Comp. Jer. li. 25, 26; Nah. i. 5, 6; where the imagery is taken from the phenomena of volcanoes; a proof that they were not unknown to the sacred penmen. I consider the prophet to be addressing, throughout the verse, those Jews who had taken refuge in the West, the following יָם־יָרֵךְ being only an amplification of the idea suggested by יָרֵךְ. The marginal rendering, "valleys," which is that adopted

16 From the end of the earth, we hear songs :

Glory to the Righteous One!

But I said, Misery to me! Misery to me! Alas for me!

The plunderers plunder; yea, the plunder the plunderers plunder.

17 Terror, and the pit, and the snare,

Are upon thee, O inhabitant of the earth.

18 And it shall be,

That whoso fleeth from the sound of the terror shall fall into the pit :

in the French, Dutch, German, and other current modern versions, is borrowed from the Rabbins, who generally give it this signification, but without any support from the connexion.

16. The first clause of this verse is a continuation of the preceding subject, and contains a prediction of the joy with which the Jews that were dispersed in distant parts would hail the appearance of Cyrus; here, as in chap. xli. 2, called the *Righteous*. See on that passage. But no sooner has the prophet pointed to the deliverer, than he is struck with horror at the prospect of the evils which should previously overtake his countrymen. He sees the repeated and unmitigated ravages of the Chaldeans, and gives expression to his feelings in language the most impassioned and affecting. In such a state of mind abrupt sentences and repetitions are extremely natural; and even paronomasias are not out of place, if the terms employed be appropriate to the subject. Accordingly, we have here קָנַי repeated; as is the verb קָנַי , with the substantive קָנַי , not fewer than five times within the compass of a single verse. In vers. 17 and 18, פַּחַד and פַּחַד , with their separate repetition, furnish an elegant instance of paronomasia, while the reduplicate and intensive forms of the verbs רָעַע , פָּרַד , נִיץ , כּוֹס , פָּרַד , נִיץ , כּוֹס , vers. 19, 20, and the repetition of פָּרַד , and נִיץ , ver. 21, give peculiar force and pathos to the passage. Altogether, it is the most lengthened specimen of varied artificial composition found in the Hebrew Scrip-

tures, or, perhaps, in any other writings. For a similar though brief instance of highly artificial language, composed under circumstances of severe affliction, see Job xvi. 12.

שְׁלֵי קִיָּי וְיִפְרָפְרִי
אֲחֵי בְעָרְשִׁי וּבְפִפְפִּי

As a parallel to $\text{רָוִי רָוִי אֵי־יִי}$, comp. the Orestes of Eurip. :

Ἀλῖνον Ἀλῖνον ἄρχαν θανάτου,
Βάρβαροι λεγοῦσιν Αῖ, Αῖ, κ.τ.λ.

רָוִי is a subst. after the form קָנַי , קָנַי , from the root קָנַי , Arab. زَيَّي , *deminuit* rem; زَيَّة , *afflictio, arumna, calamitas*.

The Syr., Targ., Aq., Theod., Symm., Vulg., render, *my secret*; and some, adopting this rendering, would interpret the words, "my secret is to myself;" *i.e.* a secret is revealed to me, but I am not at liberty to divulge it; but the אֵי־יִי which follows requires us to take the word in the sense of *misery, affliction*, or such like. Gesenius, *Ich vergehe, ich vergehe*; Hitzig and Scholz, *Elend mir! elend mir!* The prophet gives vent to the deeply painful feelings which affected his mind. For the signification of קָנַי , see chap. xxi. 2, where, as here, the prophet combines the verb and the participle.

17, 18. The language of these verses is adopted with little variation by Jeremiah, chap. xlviii. 43, 44, in his prophecy against Moab. It graphically describes the accumulation of dangers to which the inhabitants of Judah

- And whoso cometh up from the midst of the pit, shall be taken
in the snare ;
For the windows of heaven are opened,
And the foundations of the earth do shake.
- 19 The land is violently broken ;
The land is greatly shattered ;
The land totters exceedingly.
- 20 The land reeleth like one who is drunk,
And moveth to and fro like a hammock :
For her rebellion lieth heavy upon her ;
She shall also fall, and shall rise no more.

should be exposed, and the impossibility of successful escape. The images, as Lowth observes, are taken from hunting. The פַּחַד was the *formido*, or scare-crow, which partly by its appearance, and partly by its noise, (קוֹל,) frightened the animals into the covered *pit-falls* that had been dug for them ; or, failing this, into a large space of ground enclosed with *nets*, which being drawn narrower and narrower, at last caught them. There is no necessity, with Gesen., to refer לִקְלוֹ to the hunter ; or, with Lowth, to regard קָלוּ as a mere Hebraism, which cannot be sustained. The various reading, מִצָּדִי, is obviously a correction from Jeremiah. The language is otherwise proverbial, like the Latin : *incidit in Scyllam, qui vult vitare Charybdim*.—כִּתוּדָה is freq. only equivalent to כָּן ; which one MS. has, most probably from Jeremiah, and is the rendering of the LXX., Syr., and Vulg.—The כִּי in כִּי־רוּחַ is a periphrasis for the Genitive. The word is otherwise used instead of הַשְׂפִּיחִים, Gen. vii. 11, which passage the prophet had in his eye—comparing the desolation to be brought upon his people to that effected by the deluge. Some few codices have הַשְׂפִּיחִים, doubtless from emendation ; LXX. ἐκ τοῦ οὐρανοῦ ; Targ. מִשְׁמַיָּא ; both giving the meaning, though not the form of the term. I have taken the same liberty here and at ver. 21—our word *heaven* corresponding etymologically both to שָׁמַיִם and מִרוֹם.

19, 20. See on ver. 16. The conjecture of Secker, that the הַרְעָץ has

been prefixed by some copyist repeating this letter from the end of the preceding word, is extremely probable. The triple repetition of אָרָץ, so far from destroying the effect of the passage, as Gesenius insinuates, greatly increases its force ; and as to the anticlimax referred to by Hitzig, it exists only in his own imagination ; for whatever may be the comparative degrees in meaning which attach to the verbs, taken by themselves, there is unquestionably a rise in the sense as we approach the end of the passage. First, there is רָעָה הַהִינָּצֶה, a violent crashing or breaking of such objects as are on the surface of the earth. Secondly, פִּיר הַהִינָּדָה, a still more impetuous destruction of them. Then we have מִוֶּשֶׁת הַמְּנוּחָה, נוֹץ הָנוּץ, and הַהִינָּדָה ; all of which describe the motion of the earth itself, tottering to utter ruin. And, to crown the whole, she at last falls under the pressure of accumulated guilt, to rise no more. Nothing can surpass in beauty the comparison of the globe, in such circumstances, to מִיְּתָה, a *covered bed*, or *hammock*, suspended between the branches of a tree, liable to be tossed hither and thither in a storm, to the no small peril of its inhabitant. Such hammocks are common in the East, for the accommodation of those who watch fields or vineyards ; as affording shelter from the wild beasts. Comp. chap. i. 8. The term corresponds to the Arab. عُرْزَال, *locus, quem in summa arbore sibi struit campi custos præ*

- 21 And it shall be in that day,
That Jehovah shall punish the host of heaven on high,
And the kings of the land upon the land.
- 22 Yea, they shall be gathered in company,
Like prisoners consigned to the pit;
And shall be shut up in the prison;
But after many days shall they be visited.
- 23 The moon shall be confounded and the sun ashamed,

metu leonis. Kam. Dj. which word the Targ. and Syr. and Saadia have adopted. See Buxtorf, Lex. Chald. p. 1670.

21, 22. Misled by the force of the imagery employed in the preceding verses, and by a false construction of certain terms in these, Jerome refers the whole to the end of the world, the final judgment, and the punishment of the rebel angels; but he is rather puzzled how to meet the argument of the Origenists, derived, on this view of the passage, from the end of ver. 22. Gesenius, however, adopts the same view, which he lamely endeavours to support from passages in the Zendavesta, the Book of Enoch, and 2 Pet. ii. 4; Jude 6; Matt. xxv.; Rev. xx. Michaelis broaches some curious notions respecting demons, tutelary angels, and stars, which are partly retailed by Rosenmüller and Hitzig. The *πρωτον ψευδος* of all such interpretation lies in taking the words *צָבָא הַכְּמוֹת* in a literal sense, whereas it is manifest from the connexion, they are to be understood figuratively. The phrase is clearly identical in meaning with *צָבָא הַשָּׁמַיִם*, Dan. viii. 10, the *Levites*, or *ecclesiastical state*, being intended. The service which they performed in the tabernacle is expressly called *צָבָא*, Numb. iv. 23, 35, 39, 43, which Gesenius not improperly renders *militia sacra*; and the verb is likewise used to express the performance of such service, Numb. iv. 23. What Isaiah, therefore, here predicts, is the subversion for a season of the entire Jewish polity, or the removal to Babylon both of those who ministered in the temple, and of the royal state. *מַלְכֵי הָאֲרָצִי*, *the kings of the land*, are not foreign rulers, such as the kings of Assyria, Babylon, &c., but

the Jewish kings, as Zedekiah, Jehoiachin, &c. See Jer. lii. See Lowth's note, especially the extract from Sir Isaac Newton.—Before *אָרֶץ*, which is a collective noun, supply *בָּ*, as freq. In the former of the two cases in which *בָּ* is used, it expresses *motion towards* a place; in the latter, the being *in* the place specified. *בָּרִי* and *בְּקִצְרִי* are parallel. The former is descriptive of the most ancient kinds of prisons, which consisted of empty cisterns that narrowed towards the mouth, so that it was scarcely possible for those who were confined in them to make their escape without assistance. Gen. xxxvii. 20, 22; Jer. xxxviii. 13. Not unfrequently the bottom was covered with mire or soft clay, which rendered them at once unhealthy and disagreeable. Jer. xxxviii. 6. For the fulfilment, see 2 Kings xxv.; 2 Chron. xxxvi.; Jer. lii.—*בְּרָצָה*, Lowth, Rosenmüller, Gesenius, Maurer, and Scholz, take in the sense of *punishing*; but a *merciful visitation*, for the purpose of restoring those here spoken of from captivity, alone suits the connexion. Comp. chap. xxiii. 17. Thus the Syr., Rabbi Joseph, Kimchi, Jackson, Boothroyd. Hitzig defends this construction of the verb, though he differs as to the subject of the prophecy; and Calvin is inclined to take the same view of it.—The phrase *רַב יָמִים*, *many days*, does not necessarily imply a very long period of time, but may with all propriety be applied to the seventy years of the captivity. See Jer. xxxii. 14, where it is used in reference to this very period.

23. What the prophet here adds confirms the view just given of the preceding clause. But the scene presented to his vision is too glorious in

When Jehovah of Hosts shall reign
On Mount Zion and in Jerusalem,
Gloriously before his elders.

its character to admit of application to the state of the Jewish polity after the restoration. Not even the brilliant successes of the Maccabees, nor the state of affairs under the Asmonæan dynasty, at all come up to it. We must, therefore, regard it as another of those abrupt, though not unconnected, anticipations of the kingdom of Christ, which abound in this book. It describes times when neither kings nor priests should officially constitute part of the church of God: the only officers to be then recognised as bearing rule in that sacred community being זקנים, LXX., *πρεσβύτεροι*, *presbyters*

or *elders*. See Acts xiv. 23; Tit. i. 5. That the sun and moon are not to be understood in this passage as specific symbols, but are merely introduced to set off by contrast the glorious splendour of Messiah's reign, is admitted by the best interpreters. Comp. chap. lx. 1, 19, 20. For the meaning of *Zion* and *Jerusalem*, in this connexion, see Heb. xii. 22. כְּבוֹד, *glory*, is to be taken adverbially; and connected with פָּלַךְ, the preceding verb;—"ad Regnum Christi pertinere; quod sicut *non est de hoc mundo*, ita ejus gloria, splendor, dignitas, et magnificentia, istæ omnia pueri fieri facit et disparere."—*Forerius*.

CHAPTER XXV.

This chapter commences with a triumphal song of praise to God, for his fidelity in accomplishing his promises in the destruction of the Babylonish power, by which his people had been oppressed, 1—5. The prophet then predicts the establishment of the new and universal economy, and the rich blessings which should accrue from that event, 6—8. He next introduces a beautiful chorus, in which expectant believers joyfully welcome the Divine Founder of the better dispensation, 9; and, in his usual style, reverts to judgments which should be inflicted on the Moabites,—the implacable enemies of the Jews,—during the period between the return from the captivity and the advent of Messiah, 10—12.

1 O JEHOVAH, thou art my God;
I will exalt thee; I will praise thy name;
For thou hast effected wondrous things,—

1. The language of this verse occurs, in part, on similar occasions of deliverance. See Exod. xv. 2, 11; Ps. cxviii. 28, cxlv. 1. פִּלְאָה, *rem mirabilem*, as Kimchi gives it; the wonderful inter-

position of Divine Providence in behalf of the Jews. נִפְלְאוֹת is frequently used of such interpositions. The use of פִּרְחִיק, in a temporal sense, is peculiar to Isaiah; see chap. xxii. 11,

The ancient counsels are faithfulness and truth.

- 2 For thou hast made the city a heap;
The fortified city a ruin;
The palace of the barbarians to be no more a city:
It shall never be rebuilt.
- 3 Therefore shall the powerful people glorify thee;
The city of the formidable nations shall fear thee.
- 4 For thou hast been a fortress to the poor;
A fortress to the needy in his distress;
A refuge from the storm; a shade from the heat;
When the blast of the formidable was like a storm against a wall.

xxxvii. 26; and is equivalent to מְעוֹלָם, from eternity, *eternal*. אֲמִיתָהּ אֵין, Hitzig considers to be governed by עֲשִׂיתָ; but it is better to regard them as abstract nouns governed by the substantive verb understood. The same noun is sometimes repeated, in a different form or gender, with a view to express intensity, as שְׁמִינָה וּמִשְׁמָה, Ezek. vi. 14. טָעָה וּמִשְׁטָה, Job xxx. 3. The ellipsis of the copulative ו is an instance of the constructio asyndeta, of which Gesenius gives several examples; Lehrs. p. 842. The Divine counsels were proved by the event to be faithful and true.

2. עִיר, *City*, is not used of any hostile city or cities in general, but specifically of Babylon, or the Chaldean power, by which the Jews had been so long held in bondage. There is no occasion, with Houbigant, Lowth, and others, to change עִיר into מְצִיר, —the מ denoting the material out of which anything is made. The ל in מְצִיר appears harsh in such close contact with מ; but it could not be omitted after עִיר. The ancient versions may have read as we now do. Comp. Gen. ii. 19; Ps. xvi. 4. In the second instance, in which מְצִיר occurs here, it is privative in signification. For the change of עִיר into מְצִיר, Houbigant had no authority; nor should we be warranted to alter the text for the sake of two MSS. in which the latter reading has since been found. אֲרָמִין is here used by synecdoche for עִיר, the palace being the principal part of the city. Compare, in illustration of the sense, chap. xiii. 19—22.

3. By the “powerful people” are meant the Medes, Persians, &c. They are first spoken of in the singular, עַם יֵצֵא, as being united under the rule of Cyrus; and afterwards in the plural, נְיִים עָרִיצִים, to mark their diversity. The construction in נְיִים עָרִיצִים יִרְאוּךָ, is, *ad sensum*: the grammar would require the verb to be in the sing. fem. to agree with עָרִיצָה. Such would be the effect produced upon the minds of these warriors by the acknowledgment of the supremacy of Jehovah by Cyrus, Darius, &c. and the singular favour which they shewed the Jews, that they would be led to make the same acknowledgment, and ascribe to God the glory due to his name. See Ezra i. 2, 6; Dan. vi. 25—27.

4. ו connects what follows with ver. 1, and not with ver. 3. It introduces an additional ground of praise to Jehovah, —the gracious preservation which he afforded to the Jews in Babylon. The images employed in this and the following verse possess great force and beauty. רִיחַ here signifies *anger* or *wrath*. See on chap. xxxiii. 11. By קִיר, *a wall-storm*, is meant such a violent storm of wind and rain, as, beating against a stone wall, uproots and throws it prostrate on the ground. Root, יָרַם, *to pour, overwhelm*; Arab.

נִרְמַם, n. a. נִרְמַם, *abruptly*, c. a.; נִרְמַם, *nomen fluvii, qui infertur flumini Tigridi*. Kam. Freytag. The genitive is that of object; so that the ו, which Houbigant would introduce, is quite un-

- 5 As heat in a dry land,
 Thou hast subdued the tumult of the barbarians ;
 As heat by the shadow of a cloud,
 The song of the formidable is suppressed.
- 6 In this mountain, Jehovah of Hosts shall prepare for all people,
 A feast of fat things, a feast of wine on the lees ;
 Of fat things full of marrow, of well-refined wine on the lees ;

necessary. Lud. Capellus, Vitringa, Lowth, Michaelis, and Dathe, render *וְיָרֵד*, *winter*, by changing it into *וְיָרֵד*; or by deriving it from *וְיָרֵד*, *to be cold*; but contrary to the unvarying usage of the language, in which *וְיָרֵד* signifies a *wall*.

5. The language is elliptical. After *וְיָרֵד*, supply *עַל* from the third member of the verse; and before *וְיָרֵד* in that line, supply *אֶל* from the first. It would, however, be unwarrantable to alter the Hebrew text from its present elliptical forms. *וְיָרֵד* is here used intransitively. Comp. chap. xxxi. 4.

6. Having finished his song of triumph, Isaiah takes occasion, from the view he had just given of the Divine character, to call the attention of the Jews to a still more glorious display of that character, afforded by the rich supply of spiritual blessings which Jehovah would bestow in the days of Messiah. These blessings are first represented under the image of a sumptuous banquet; an image not unfrequently employed in Scripture to denote the means of spiritual enjoyment and nutrition. See Ps. xxii. 26—29; chap. lv. 1—5; Matt. viii. 11, xxii. 1—10; Luke xiii. 28, 29, xiv. 15—24; in all which passages there is the same distinct recognition of the calling of the Gentiles which we find in the present verse. The prophet then specifies the removal of ignorance, misery, and disgrace, as constituting the essential character of the blessings to be imparted. That the reference is to the happiness to be enjoyed under the reign of the Messiah, there can be no doubt. Comp., in connexion with the passages cited above, John vi. 53—58; 1 Cor. xv. 54. To no other state of things can the passage apply, than to one in which the privileges and

blessings of the gospel are prepared for men of all nations indiscriminately: and which, in its consummation, involves complete deliverance from every evil. Nothing can be more forced than the interpretation of some of the Rabbins, whom Grotius follows, according to which, the infliction of vengeance upon the external enemies of the church is meant.—*וְיָרֵד הָהָר*, i.e. *Mount Zion*, mentioned at the close of the preceding chapter, the new dispensation “beginning at Jerusalem.” *וְיָרֵד הָהָר* and *וְיָרֵד הָהָר* form a paronomasia, which is heightened in effect by their repetition, and by the assimilation in form of the participles by which they are accompanied. “Fatness” is not confined by the Hebrews to animals, but is used of other subjects, the superior excellence of which they would express. Comp. however, *τὰ σπιγιστὰ*, Matt. xxii. 4. *וְיָרֵד*, lit. *preservations*, i.e. preservers, the lees, or sediment of wine produced by the bubbles of fixed air, which, during fermentation, rise to the surface, and bring along with them the skins, stones, or other grosser matters of the grapes; thus forming a scum or spongy crust, which, after a time, breaks in pieces and falls to the bottom. When this has taken place, the wine becomes clear; but as the fermentation does not then cease, it increases in the excellence of its qualities, by being suffered still to continue for a time on the lees. See Lowth’s note; and comp. Jer. xlviii. 11. By metonymy of the cause for the effect, the word is here used to denote the excellent wines thus prepared by lengthened fermentation. To render them quite fit for use, they are purified by being filtered or drawn off from vessel to vessel. This is expressed by *וְיָרֵד*; the Pual Part. of *וְיָרַד*, *to fine, purify*.

- 7 And He shall destroy in this mountain,
 The face of the covering which covereth all people,
 And the web that is woven over all nations.
 8 He shall utterly destroy death;
 And the Lord Jehovah shall wipe away the tears from all faces,

Comp. the Arab. زق, Pl. زققة, *Vinum*, Kamoos; from the skin in which it is kept. Such wine Pollux, in his Onomast., calls σακκίας οἶνος ὁ διῦλισμένος. Thus Aq. in the present case: πότον λιπασμάτων διῦλισμένον. מִיְּהָרָר, the other Part. from הָרָר, Arab. سَخِج,

emedullavit os, to draw the fat out of marrow-bones, is assimilated to the former, instead of being written, מִיְּהָרָר, which would be the regular form. י is the substitute of ה, the third radical.

7. Rosenmüller, Gesenius, Hitzig, and Scholz, make the covering here spoken of to be a sign of mourning; but since the removal of mourning is specially predicted, ver. 8, it is better to interpret it of *ignorance*, as κάλυμμα, 2 Cor. iii. 13, 14. With this ignorance, as with a veil, all nations were covered at the time of our Lord's advent, chap. ix. 2, xxix. 18, xlii. 7. Comp. Acts xvii. 30, xxvi. 18; Rom. i. 21; Eph. iv. 18. That the Jews themselves were likewise in a state of spiritual darkness, see John i. 5, iii. 19, xii. 40. יֵשׁ, cog. יֵשׁ, יֵשׁ; Arab.

لَط, لَط, *texit, operuit, velavit, occultavit rem*; signifies to *hide, muffle up, to throw a mantle or veil over one's face*; يَلِص, *secretly*; يَلِص, *secret, hidden arts*. The word occurs here first as a noun, and then as a participle; only the proper participial form يَلِص is changed into يֵשׁ, to make it agree in sound with the noun. Critics have needlessly stumbled at מִיְּהָרָר, "the face of the covering." Lowth and Boothroyd, after Houbigant, conjecture that מִיְּהָרָר has been transposed, and that it stood originally before מִיְּהָרָר. In support of this conjecture, the MS. Bodl. is adduced; but its reading is itself, in all probability, a mere conjectural emendation. At all events, the text, as read by all the ancient

translators, was as we now have it; and however harsh it may seem, to speak of destroying the face of a covering, we meet with a similar phrase, Job xl. 13 (Hebr. xli. 5): מִיְּהָרָר יֵשׁ, "Who can uncover the face of his garment?" It is in fact merely a periphrasis for the thing itself, see chap. iii. 15; Ps. xlii. 11 (Hebr. 12). מִיְּהָרָר, the other verb here employed, usually signifies *to pour out as a libation; to fuse, cast as metal*; but in this place the idea seems to be that which attaches to the Arab. نَسَج, *texuit*,

plexuit quid, to twine, weave, &c., hence מִיְּהָרָר, *thread, or warp*, and the derivative in the text, מִיְּהָרָר, *weaving*: so that the words are literally, "the weaving woven over all the nations."

The prophecy has already, to a great extent, been fulfilled. The gospel, in which are unfolded the character of the true God, and the principles of his moral government, was the means, at an early period of its history, of rescuing myriads of Jews from the darkness of their terrestrial notions respecting the Messiah and his kingdom, and of banishing idolatry and superstition from the Roman empire. It has, in the present day, proved victorious in different parts of the heathen world; it is in a state of rapid propagation; and when this and other similar predictions shall have received their full accomplishment, the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

8. A more glaring instance of mistaken historical interpretation is scarcely to be found than that given of the first words of this verse by Grotius: *donec vivit Ezechias!* Vitringa, true to his principles of interpretation, explains them first of the times of Simon and John Hyrcanus, and then of certain periods of the

And shall remove the reproach of his people from the whole earth:

For Jehovah hath spoken it.

9 And in that day it shall be said: Lo! this is our God;

We have waited for him, and he hath saved us:

This is Jehovah; we have waited for him;

We will rejoice and be glad in his salvation.

10 Assuredly the hand of Jehovah shall rest on this mountain;

Christian dispensation. Rosenmüller and Gesenius apply them to what they designate the renewal of the golden age; and the latter has a long note on the passage, in which he endeavours to support his view by referring to the Zendavesta. But all such exegesis fails to meet the *exigentia loci*. What Isaiah predicts is not the partial or total cessation of war, extraordinary longevity, or such like, but the absolute abolition of death. In proof of this fact, the apostle expressly quotes it, 1 Cor. xv. 54: *τότε γενήσεται ὁ λόγος ὁ γεγραμμένος Κατεπόθη ὁ θάνατος εἰς νίκος*:—thus concluding his celebrated argument in defence of the doctrine of the resurrection. By his inspired authority I deem it the only wise, because the only safe course, in this and all similar cases, to abide. The words, as alleged by Paul, are found in the version of Theod., with which the Targ. and Syr. agree, in reading the verb as a passive. *נִכְנַס*, in Piel, as here, commonly signifies to *destroy*, *destroy utterly*: in Kal, the more usual signification is that of *swallowing*, which most of the versions have unhappily adopted. *נִכְנַס*, the Greek translators render by *ισχύσας, εἰς τέλος, εἰς νίκος*; attaching to the term the idea of what is *overpowering, durable, complete*. The significations of the Heb. root *נִכַּח*, used only in Niphal and Piel, are to *shine, lead, lead on, be complete*; in Chald. to *surpass, excel, vanquish*; hence the idea of *victory, eternity, &c.*, attaching to *נִכַּח*, and of *completely, entirely, for ever, &c.*, to *נִכְנַס*. The words are therefore equivalent to *ὁ θάνατος οὐκ ἔσται ἔτι*, Rev. xxi. 4; where there seems to be an evident allusion to our text; and

where the subject is, as here, not the millennial state of the church, but the state of glory, after the resurrection of the body. It will be then only that a period shall be put to the reproachful persecutions of the righteous, which Isaiah likewise predicts. *נִכַּח* has here the force of: It shall assuredly be, *for* Jehovah hath spoken it.

The prophecy embraces the whole of the N.T. dispensation, from its establishment till its termination at the last day.

9. A joyful acclamation of welcome to the Divine Redeemer, by whom the predicted blessings would be secured and bestowed. It requires no comment. *נִכַּח* is used impersonally: *one* shall say, i.e. *each*, and is best rendered in the plural. Thus the LXX. and Vulg.; but the Ger. *man*, and the French *on*, according to a similar idiom.

10. A new subject is here taken up,—the destruction of Moab. That of Babylon had been predicted at the commencement of the chapter; and it was requisite that the neighbouring enemy, from which the Jews had suffered so much annoyance, and which still evinced an indomitable hostility, should be exhibited in like circumstances of prostration. Comp. chapters xv. and xvi. For the use of *נִכַּח*, as an absolute affirmative at the beginning of a prophetic announcement, see chap. xv. 1. The phrase *נִכַּח נִכְנַס*, indicates elsewhere hostility, the exercise of punishment on the part of God; but here, in connexion with *נִכַּח*, it is used in a good or favourable sense. The Divine power should continue for protection in Zion. No codex reads *נִכְנַס, shall give rest.*—*נִכְנַס*

- But Moab shall be trodden down in his own place,
 As straw is trodden in the water of a dunghill.
- 11 He shall even spread forth his hands in the midst of it,
 As the swimmer spreadeth forth his hands to swim;
 And He shall bring down his pride,
 Together with the plots of his hands.
- 12 Yea, the towering fortifications of thy walls
 He will bring down, lay low,
 And level with the ground, even with the dust.

refers to Moab and not to Jehovah, and means, *in his own land*. Comp. Exod. xvi. 29; 2 Sam. vii. 10. Gesenius, with many other interpreters, thinks *Moab* is here used as one of a class, and that the enemies of the Jews generally are meant; but there is no sufficient reason why we should depart from the literal meaning of the term. It must have given the people of God in Babylon great comfort to know, that the enemy who still resided in the vicinity of Judæa should not be permitted to molest them on their return. For *ידו*, see chap. xxi. 10, and comp. 2 Kings xiii. 7. The *י* in *הידו* is irregularly pointed for *י*; but there are a few instances besides of the same irregularity in the Niph. Infin. of verbs *עו*. The LXX., Vulg., and Syr., render *הידו*, *chariots*, as if they had found *הידו* in the text; but it exists in no MS., and the Targ. has *הידו*, *the mire*. Besides, *הידו* is never used of threshing cars; *הידו*, *הידו*, &c. being employed to express such instruments; and there is a manifest paronomasia in *הידו* and *הידו*, which proves it to be the genuine reading. *הידו* signifies *dunghill*. Comp. *הידו*, *dung*, *manure*, and the Arab. *سمن*, *stercoravit terram*; *سمنه*, *fimetur*. To interpret the word of a town of this name makes no sense. According to the Chethib *הידו*, we must render: "*in the water of the dunghill*." The reference is to the process taken with straw in the cess or pool, to reduce it the sooner to a state of rottenness, and so fit it for manure. *הידו*, the Keri, though found in the text in upwards of *thirty* MSS., and confirmed *י* the ancient versions, is, after all,

the less probable. Symm. appears to have read *הידו*.

11. The nomin. to *הידו* is *הידו*, *Moab*, not *Jehovah*, as some have thought. The action described is that of a person making every effort to prevent himself from sinking in the water. It represents the helpless condition of the Moabites under the Divine chastisements. Before *הידו*, subaud. *הידו*. The mention made of the *pride* of Moab is quite in keeping with the emphatic representation, chap. xvi. 6. *הידו*, *הידו*, *his crafty undertakings*, from *הידו*, *to weave, weave plots, lie in wait*. Comp. the Arab. *ارب*, *suscepit agendum, versatus, peritus fuit* in re. *ارب*, *astutia, calliditas*, &c. Hitzig would restrict the meaning to Moab's twisting or crossing his hands, in order to escape being drowned; but the word is to be taken metaphorically, as signifying the crafty machinations which he would attempt to carry into effect against the Jews.

12. The prophet closes with a brief but pointed apostrophe, in which he announces to Moab the total desolation which should come upon that country. That he reverts to Babylon, as Gesen. supposes, cannot be admitted. It is doubtless to the strongly-fortified Kir-Moab that he refers, see chap. xv. 1, xvi. 7, 11. Between the readings *הידו* and *הידו* there is no difference as to sense: before the former, *הידו*, *the people*, is understood; before the latter, *הידו*, *the land*. There is a singular beauty in the accumulation of verbs here employed at the close of the verse, as well as in the addition of *הידו* after *הידו*.

CHAPTER XXVI.

Babylon having been destroyed, as predicted at the beginning of the preceding chapter, the captive Jews anticipate in this, their deliverance and restoration to their own land. Regarding Jerusalem as rebuilt and fortified, they demand admittance, and exercise a firm trust in God, that it shall take place, 1—4. To this they are the more excited, by reflecting on what he had done to the metropolis of their Babylonish enemies, 5, 6. They next protest their devotedness to God, 7—9; deplore the stubborn blindness of the impenitent portion of the nation, and foreshew their doom, 9—11; but exult in Jehovah, who had interposed on their behalf, delivering them from the dominion of their oppressors, 12—14; and view, by faith, the increase of the population, and the extension of the boundaries of the nation, 15. They describe the forlorn condition in which they had been during the captivity, and the fruitlessness of all their attempts to regain their liberty, 16—18. Under the figure of a literal resurrection of the dead, their political resuscitation is then emphatically announced, 19; and the prophet, in conclusion, calls upon them piously to await the complete infliction of the Divine wrath on their enemies, as it would issue in their own deliverance, 20, 21.

- 1 IN that day shall this song be sung in the land of Judah :
We have a strong city ;
Salvation He will appoint for walls and ramparts.
- 2 Open ye the gates,
That the righteous nation may enter,
[The nation] that keepeth faith.
- 3 The mind that is firm, thou wilt keep in perfect peace,
Because it trusteth in thee.

1. יום הַהוּא describes the period of the return. Such of the Jews as had reached the land of Judæa, and surveyed the strong position of Jerusalem, encourage their distant brethren to follow them, and assure them of the Divine protection. Before נָצִיחַ, subaud. יָדָה, which is omitted as freq. by a poetic elegance.—חֵל for חָל, LXX. περίτειχος, Vulg. *antemurale*,—the outer and lower fortification, divided from the main wall of a city by a trench.

2. The response of the returning Jews, demanding admittance. In a national point of view, they were now

righteous, having entirely abandoned idolatry, and addicted themselves to the worship of the true God. From this time, the Jews have kept themselves from idols, whose service was the principal cause of the captivity.

3. נֶאֱמָר קָמִין is very elliptical. In full, it would be אִישׁ אֲשֶׁר יֵצֵר קָמִין עָלָיָהּ, *The man whose mind is staid upon thee, &c.*; i. e. by implication, *firm, unshaken, steady*. Aq. πλάσμα ἐστηρίγμενον. Comp. Ps. cxi. 8, cxii. 8. The phrase describes the recumbency of the mind upon Jehovah, from the experience it has of his gracious support.

- 4 Trust in Jehovah for ever ;
For truly Jehovah is JAH—
An everlasting Rock.
- 5 For He hath brought down those that dwelt on high ;
The lofty city He hath laid very low ;
He hath laid it low, even to the ground ;
He hath levelled it with the very dust.
- 6 The foot treadeth it ;
The feet of the afflicted, the steps of the poor.

יָהּ is properly what is formed in the mind, but here it is used of the mind itself. שָׁלוֹם שָׁלוֹם, the superlative form: *peace, peace*, i.e. *the greatest, perfect peace*. Com. chap. lvii. 19. בְּיָמָיו, though passive in form, is active in signification, as is the case with the Pah. part. of some other neuter verbs, as נָכַר, וְנָכַר, &c.

4. יָהּ is not to be rendered, "in Jah,"—the יָ being the *Beth essentialis*, which, according to a peculiar idiom, points out the *reality, certainty, substantive character or nature* of the subject to which it is prefixed. "Prepositio יָ sæpissime infert *intimam rei, vel personæ, qualitatem: sive expressum et eminentem characterem quo aliquid insignitum est, atque distinctum*." Schultens in Prov. iii. 26. Ewald's Gram. § 521, p. 330, Eng. Trans. Thus Exod. vi. 3, "I appeared unto Abraham, &c., בְּיָמָיו, under the character of, evincing the properties of GOD ALMIGHTY." xxxii. 22, "Thou knowest the people, בְּיָמָיו הָיָה, that they are radically wicked." Prov. iii. 26, יָהּ, "Jehovah shall be the *sure object of thy confidence*." Ps. lxxviii. 4 (Hebr. 5), בְּיָהּ שָׁמוֹ, "His name is *emphatically JAH*," i.e. *he is truly what it imports: the ETERNAL, IMMUTABLE GOD*. And so in the present instance: יָהּ, "For Jehovah is *indeed* what his name JAH imports; He is an everlasting Rock." In each of these examples, I have endeavoured to express in a paraphrase what I consider to be the force of the Beth. It is an idiomatic form, to which there is nothing precisely analogous, except perhaps in some degree in Arab. as الله هو بقدير, God is indeed powerful,

—*potentissimus*. كُفَا بِاللّٰهِ شَيْدَا, God will prove a swift witness. Other examples in De Sacy's Grammaire Arabe, vol. i. p. 356, in which the *Ba* is obviously intensive.—צִיר, ROCK, is used as a Divine name. See Deut. xxxii. 4, 15, 18, 30, 31; 1 Sam. ii. 2; Ps. xviii. 32, 47. See also on Isa. lvii. 6. The eternity and immutable power of God are here alleged as a ground of the most unlimited confidence on the part of his people.

5, 6. The prophet now applies to Babylon the same language which he had employed, chap. xxv. 12, in application to Kir-Moab. That the former, and not the latter, is here meant, appears from the use of וְיָהּ and יָהּ following; these terms describing the condition to which the Jews had been reduced in Babylon. The punctists have improperly placed the Athnach under וְיָהּ: it should stand under וְיָהּ, —the suffix appended to which shewing that the second member of the verse ends there, while the other form, וְיָהּ, marks the commencement of a new member. The reader will notice the distinctive use of the *Nun Epenthetic* in the former case, as in וְיָהּ, הָרָקָסָה, which follow. While it places it in apposition with הָיָה, it places both the latter in apposition with וְיָהּ, which, as to construction, occupies the same position with הָיָה. It also expresses the ideas with greater energy and intensity. The preterite and future tenses being combined, shews that the actions were continued, which was signally the case in regard to the destruction of Babylon. See chap. xiii. pref.

- 7 The path of the just is perfectly straight;
Thou, O Righteous! makest level the way of the just.
- 8 Even in the way of thy judgments, O Jehovah, have we waited
for thee;
To thy name, and to thy remembrance, has been the desire of
our soul.
- 9 With my soul have I desired thee in the night;
And with my spirit within me I have sought thee early;
For when thy judgments are in the earth,
The inhabitants of the world learn righteousness.
- 10 Should mercy be shewn to the wicked,
He will not learn righteousness;
In the land of rectitude he will act perversely,
And not regard the majesty of Jehovah.
- 11 O Jehovah! thy hand is lifted up, but they will not see it;
They shall see it, and be ashamed;
Zeal for [thy] people,
Yea, fire against thine enemies shall devour them.

7. **יְשׁוּרִים**, *straightnesses*, used adjectively and intensively: *very straight*. The language is metaphorical, and expresses the provision made for the escape of the righteous from the trying circumstances in which they have been placed: and with special reference to the Jews,—the present subject of discourse,—the straight and even course prepared for them in the providence of God, by which to return to Palestine. **יָסַד**, in application to a way, signifies *to make it level or plain*.

8. While thy judgments are in a course of infliction on the nations, we expect thine interposition for our deliverance. There is an ellipsis of **אֵל** before **יְהוָה**.

9. The prophet here introduces each of his pious afflicted countrymen as individually giving vent to strong feelings of desire after the Divine favour. Before **נַפְשִׁי** and **רוּחִי** supply **אֲנִי**. The latter part of the verse indicates the effect produced on men, by the execution of the judgments of God. Such is universally their tendency; and such, when sanctified, their result. As the sentiment is general, **אֲנִי** and **הֵבִיל** cannot be limited to the Babylonian

empire. That **אֲנִי** is not, as in the ancient versions, to be read in the third person fem. to agree with **נַפְשִׁי**, but is merely a defective orthography of **אֲנִי**, the parallel **אֲנִי** clearly shews. The full form is found in a great number of MSS. and Editions.

10, 11. Such is the perverseness of depraved man, that, though experiencing pity from the Lord, and enjoying the means of religious improvement, he is nevertheless blind to divine things, and obstinately refuses to avail himself of spiritual opportunities. The prophet has immediately in view the unbelieving portion of his countrymen, whom he plainly tells, that, though restored to their favoured land, they would still prove incorrigible. The holy land is called **אֶרֶץ יְשׁוּרִים**, *terra rectitudinum*, because in the observance of the Mosaic institutes, the strictest justice would abound. The Plur. is that of intensity. Comp. ver. 7. The *Nun Paragogic* in **לֹא יִרְאוּ** is corroborative: they will not *at all*, or *in any wise* see it. The resumption, **וְיִרְאוּ**, is peculiarly elegant and forcible. **אֵשׁ זַעַר** and **אֵשׁ זַעַר** are both genitives of object: by the former is meant the

- 12 O Jehovah ! thou hast ordained peace for us ;
 Yea, all our works also thou hast performed for us.
- 13 O Jehovah our God ! other lords besides thee have had dominion
 over us ;
 But thee,—thy name alone will we celebrate.
- 14 They are dead, they shall not live ;
 They are deceased, they shall not rise :
 Because thou hast visited and destroyed them,
 And made all remembrance of them to perish.
- 15 Thou hast increased the nation, O Jehovah !
 Thou hast increased the nation ; thou art glorified ;
 Thou hast widely extended all the boundaries of the land.
- 16 O Jehovah ! in affliction they sought thee ;
 They poured out a whisper, when under thy chastisement.

zeal of God in behalf of his people ; by the latter, his wrath effecting the destruction of his enemies. Comp. for the construction, Ps. lxi. 9 (Hebr. 10) ; Obad. 10.

12. שָׁפַח, like שָׁחַ, שָׁחַ, שָׁחַ, signifies, in such connexion, *to procure, grant, effect*, or such like. From the experience which the church had had of the Divine operations in her behalf, on every former occasion of deliverance, she confidently expects the restoration of her prosperity, as the result of the same gracious agency. שָׁחַ is here intensive.

13, 14. Jehovah was the only legitimate sovereign of the Hebrew nation. The Assyrians, Babylonians, &c., had exercised an usurped dominion over them ; but they confidently anticipate emancipation from captivity, and their grateful celebration of the praise of God in their own land. The בָּיִת in בָּיִת is the *Beth of Instrument*. The 14th verse fully sets forth the result of the Divine interposition in their favour :—the complete destruction of their enemies. רָצָה and מָחָה, though verbal nouns, are used instead of verbs ; or the pronoun הָיָה may be supplied, as in most versions. To view them as nominatives absolute, and apply them to the deceased Israelites, as Hitzig does, the connexion forbids. The LXX. render the latter word by *καρποι*, *physicians*, having read רָצָה

instead of רָצָה. As the dead are deprived of all the power over the living, which they might have possessed, and can never resume it, so it was with the Babylonians. This the Jews expected, and their expectations were not frustrated. The Chaldean empire was entirely destroyed. וְכֵן has here the force of a conjunction. The use of וְכֵן after וְכֵן, instead of וְכֵן, is poetic and intensive.

15. This verse describes the increase of the population, and the extension of the boundaries of the land, in order that it might contain them. The verbs are in the preterite, to express the certainty of the event.

16. During the exile, the Jews returned to the true service of God, and earnestly supplicated deliverance from the affliction by which they were oppressed. פָּקַד is used in the unusual sense of seeking after what has been lost. Arab. فُقِدَ, *quasivit rem perditam ; desideravit, inquisivit*. They had lost the favour of God, which they were now anxious to recover. יָקַח is nowhere else employed metaphorically to express giving utterance in prayer ; but seems purposely selected to express the intensity of the action. This intensity is further indicated by the addition of the Nun Paragogic, which is of extremely rare occurrence in the preterite. Comp. 1 Sam. i. 15 ;

- 17 As a pregnant woman, about to bear,
Is in pain, and crieth aloud in her pangs,
So have we been, away from thy presence, O Jehovah !
- 18 We have been pregnant ; we have been in pain ;
When we brought forth—it was wind :
We effected no deliverance for the land ;
Neither were the inhabitants of the world brought forth.
- 19 Thy dead men shall live again ;
Their dead bodies shall rise :
Awake and sing, ye that dwell in the dust !

Ps. cii. 1 ; the Æneid, vi. 55, *fuditque preces rex pectore ab imo*. תפלה, *prayer* ; from תפלה, to *whisper*, speak with a *soft* or *low* voice ; but here without any regard to such strict etymological signification, except in so far perhaps as it respects the exhaustion, produced by long-continued devotional exercises.

17, 18. מרחק, *from thy presence*, i. e. at a distance from Jerusalem, where, in the temple, the Divine presence was vouchsafed. As protection and aid were connected with the presence of Jehovah, so exclusion from it implied exposure and helplessness. In the beginning of ver. 18, Michaelis imagined he discovered an allusion to what physicians call an *empneumatosi*s, or *physometra*—false symptoms of pregnancy, arising from an accumulation of wind in the uterus, which terminate in its emission. It is more probable, however, that the prophet had in view the false pains which frequently precede actual labour, and disappoint the expectations which they had excited. In this case תפלה is not to be taken literally, but metaphorically, as denoting *vanity*, *nothing*. Thus Ecolampadius : *frustra tulimus dolores*. The reference is to the futility of all the self-originating schemes and hopes of the Jews in Babylon, which had for their object their political regeneration. נפלה, Ecolampadius, Leo Juda, Cube, Gesenius, Rosenmüller, and Maurer, take to be the Niphal participle ; but as this form of the verb does not occur elsewhere, it seems preferable, with Hitzig and Scholz, to abide by the common con-

struction, according to which it is the first person plural of Kal. This the context also corroborates, and it is the rendering of the LXX., Vulg., Syr., and Arab. Cocceius, Döderlein, Dathe, Gesenius, Hitzig, Maurer, and Scholz, interpret בני ישראלי *the inhabitants of the (Jewish) world are not born*. This construction best suits the connexion, and is confirmed by a similar use of נפלה, ver. 19. It is true the verb is not otherwise thus employed ; and נפלה is only used of abortions ; but

the use of the Arab. سقط, *to fall*, for *to be born*, together with that of the Greek πρωτεύω, the Latin *cado*, &c. in the same acceptation, are in favour of this interpretation. See the literature in Gesenius. In our own language *to fall* is used with respect to the irrational animals, in the sense of *bearing* and *being born*. That בני ישראלי may signify the Jewish world, see chap. xxiv. 4, where, as in the present instance, it is synonymous with ארץ יהודה, in the sense of *the land of Judæa*. The meaning is, the country is not yet inhabited ; those who should possess it are as if they were still unborn.

19. From the images employed by the prophet, it is evident that the doctrine of the resurrection of the dead obtained among the Jews of his time. He assumes the fact, and borrows from it language admirably adapted to express, in a strong and forcible manner, what he had to teach relative to the restoration of the Jews from Babylon. Comp. Ezek. xxxvii. 1—14, where, in like manner, the political regeneration of the same people is

For as the dew of herbs is thy dew,
And the earth shall bring forth the deceased.

predicted in figurative language taken from that event. Treating of these passages in Isaiah and Ezekiel, Pareau adds, "Observandum est insuper, eorum sermones ad usus publicos fuisse destinatos; ex quo consequitur hanc resurrectionis doctrinam e ætate vulgo ita notum fuisse, ut facile perspicua et quodammodo popularis imago inde possit desumi." Comm. de Immortal. p. 109. That the doctrine of the resurrection is really implied in the passage, Gesenius declares to be beyond doubt (*unzweifelhaft*); but there is no foundation for his position, that it was not known to the Jews previous to the captivity; that they borrowed it, and many other ideas, from the Zoroastrian theology; and consequently, that this portion of the book could not have been written at so early a period as the days of Isaiah. It must be maintained, on the evidence of such texts as Job xiv. 14, 15; Ps. xvii. 15, xlix. 15, that the Hebrews did anciently expect a resurrection; and though the light which they possessed on the subject was not so clear as that which the nation afterwards acquired, it was nevertheless sufficient to sustain the hopes of the righteous, and excite in their bosom an ardent longing after an event of such thrilling interest. The object of the pronominal suffix in *יָרֵךְ*, is not the prophet, as some suppose, but Jehovah, who is repeatedly addressed in the preceding part of the chapter. The Jews were still *his*, though it might be concluded from the condition to which they were reduced, that all connexion between him and them had ceased. The *יָרֵךְ* has greatly perplexed expositors. A change of person is not unusual in the prophets; but one so harsh and apparently inappropriate is unexampled. For the prophet to introduce himself, or the Messiah, as employing the language, "*My* dead body," seems totally irrelevant to the subject. Nor would the construction as to sense be improved, if, with Kimchi, our Common Version, &c we were to supply

an ellipsis of *עִמִּי*, *with, together with*. I therefore take the *יָרֵךְ* not to be in this case the pronominal suffix, but a poetic augment absolute. This augment occurs frequently in the status constructus, as *וְיָרֵךְ*, Ps. cx. 4; *וְיָרֵךְ*, Is. i. 21; but there is an evident transition towards the absolute state in those instances in which the preposition *בְּ* is prefixed to the second noun, as *בְּיָרֵךְ*, Ps. cxxiii. 1; *בְּיָרֵךְ*, Exod. xv. 6; *בְּיָרֵךְ*, Lam. i. 1. Comp. the adverbs *בְּיָרֵךְ*, *וְיָרֵךְ*. None of the ancient versions, except the Vulg., exhibits any thing corresponding to the letter as standing for the suffix of the first person. On the contrary, the Chald. *וְיָרֵךְ*, and the Syr. *ܘܝܪܝܚܐ* supply that of the third person, which I cannot but think is the meaning, and have rendered accordingly. The Masoretes appear to have taken the same view of the matter; for they have pointed the word *וְיָרֵךְ*, and not *וְיָרֵךְ*, after the analogy of *וְיָרֵךְ*, and *וְיָרֵךְ*, which we should have expected. The same may be said of the LXX., though they render freely, *οἱ ἐν τοῖς σπυγμοῖς*. That *וְיָרֵךְ* is used here as a collective, *וְיָרֵךְ*, the plural of the following verb, sufficiently shews. It is thus used Lev. xi. 11, where our translators have properly rendered it *carcases*, in the plural.—The suffix in *וְיָרֵךְ* either refers to *עִמִּי* understood, or to each of the *עַמִּי*, taken distributively. Gesenius and others refer it to Jehovah, but less properly. *וְיָרֵךְ*, *the dew of plants*. The Targ., Syr., Vulg., and several of the moderns, render, "*the dew of light*," or "*lights*,"—understanding thereby the morning dew, or the brightness with which it glistens on the face of the ground; but the rendering I have adopted is that given by Kimchi, and approved by Rosenmüller, Winer, Hitzig, and Maurer. This signification of *וְיָרֵךְ* may justly be regarded as decided by an appeal to 2 Kings iv. 39—the only other instance in which it is used in the feminine plural. In the latter passage the LXX. retain the word *ἀριώθ*; but the

- 20 Come, my people ! enter into thy chambers,
And shut thy doors behind thee ;
Hide thee, as it were for a little moment,
Till the indignation have passed over.
- 21 For behold ! Jehovah cometh forth from his place,
To punish the iniquity of the inhabitants of the earth ;
And the earth shall disclose her blood,
And no longer cover her slain.

other Greek versions have ἀγριολάχανα; the Targ. ירֵבֶּנֶת, *olera*; Vulg. *herbas*

agrestes; the Syr. and Arab. ^اسَدَسَا, ^اسَدَسَا,

خَيْبَر, *malva*. The prophet's meaning is, That as the dew, which in the East falls very copiously on the herbs of the field, and imparts to them fresh life and vigour, so the Divine influence or power should be exerted on the Jews of the captivity, in consequence of which they should come forth fresh and vigorous, to serve Jehovah in their own land. Comp. Ps. lxxii. 6; Hos. xiv. 5, 6. He adds, וְיִצְרָן וְרָאִים הָפִיל, *and the earth shall bring forth the deceased*; i. e. the inhabitants who had disappeared, and were accounted as dead, should again come into a state of visible and active existence. It is obvious from Job i. 21, and Ps. cxxxix. 15, that the ancient believers regarded the earth as our common mother; so that the figurative language here employed by Isaiah must have been easily understood. For the meaning of הָפִיל, see on the preceding verse.

20. Instead of יְלֵהִיָּה, *ten* of Kenni-

cott's and *thirteen* of De Rossi's MSS., *three* printed editions, read יְלֵהִיָּה, as in the Keri; but, independently of the form, the noun has here a plural signification. This and the following verse form an epilogue, in which the Jews in Babylon are exhorted to wait in silent retirement for the termination of the judgments which God was about to bring upon that empire by the army of Cyrus. With the close of these judgments was immediately connected the deliverance of the Jews. To express the magnitude and certainty of the catastrophe, Jehovah is represented as coming forth from heaven, when the blood and dead bodies of the slain which had long remained unavenged, and had been hid from human view, are exhibited in evidence of the cruelties that had been committed, especially such as had been wantonly exercised on the people of God, in order that vengeance might be taken on those who had perpetrated them. In illustration of the two concluding lines, see Gen. iv. 10 11; Job xvi. 18.

CHAPTER XXVII.

The connexion between this and the preceding chapter is obvious. The prophet, having announced the appearance of Jehovah to avenge his people, now proceeds further to predict the complete destruction of the Babylonians, 1; he assures them of the Divine care and protection, 2—6; shews

the lenity with which they had been punished, and the design and result of their punishment, 7—9; describes the desolate condition of Babylon, 10, 11; and announces the great ingathering of the Jews which should follow the destruction of the Babylonian empire; and their engaging anew in the worship of God at Jerusalem, 12, 13.

1 IN that day shall Jehovah punish with his sword,
The hard, the great, and the powerful sword,
Leviathan, the fleet serpent,

1. בַּיּוֹם הַהוּא, *at that time*, i.e. at the period of the Medo-Persian invasion. The ascription of a sword to Jehovah is not unusual; see Deut. xxxii. 41, 42; Isa. xxxiv. 5; Ezek. xxi. 3, 4, 5. It denotes the instrument which he employs in executing his judgments. The three epithets by which it is described correspond to the three monsters, or the triple character of the power on which it was to inflict the judgments. לֵוִיָּתָן, Gesenius takes to be a noun with the termination לַ, and instances נִחֲשֵׁתָן as analogously formed; but it seems preferable to regard both as compounds: תָּן signifying a *serpent*, *monster*, or such like. לֵוִיָּה is a *wreath*, that which is *convolved* or *twisted*; from לָוָה, *to join*, *wreathe*, &c.; Syr. ܠܝܘܝܬܐ, *conjunxit*;

Arab. لوي, *torsit se et vertit funem*;

III. لَوَا, *inflexit se et spiras fecit serpens*;

لَوَا الحية, *serpens flexus*. From a comparison of the several passages in which the word occurs, it clearly appears to be synonymous with בִּיזָן, a *great fish*, *sea-monster*, *serpent*, and נָחָשׁ, which, in its general acceptation, signifies all kinds of larger animals that move with a wriggling motion, whether on the land or in the water. That it more specifically denotes the crocodile, Job iii. 8, xl. 25, has been regarded as almost a settled point since this interpretation, first given by Beza and Diodati, was learnedly supported by Bochart, Hieroz. P. II. lib. v. cap. 16—18. To express more forcibly the

qualities of the monster here referred to, he is described first as נָחָשׁ זָרָה, and then as נָחָשׁ עֲקָלָהוֹן. As זָרָה signifies to *reach across*, as a bar, Aq., Symm., and the Vulg., render it accordingly; but ὄφιν φεύγοντα, given by the LXX., is more agreeable to the usual acceptation of the verb *to flee*, *be fleet*: *serpens fugax*.

Comp. the Arab. ابن بريح, the son of *fleetness*, i.e. the gazelle. It is used in connexion with נָחָשׁ only in one other passage, Job xxvi. 13, where, however, the reference evidently is to the celestial hemisphere. עֲקָלָהוֹן, *tortuous*, from עָקַל, *to twist*, *wind*, *coil*, describes the sinuosities, or coils, which serpents form with their bodies, by the sudden unfolding of which they are enabled to spring forward, and thereby effect a very rapid motion.

“Saucius at serpens sinuosa volumina versat,

Arrectisque horret squamis et sibilat ore,
Arduus insurgens.”—*Æneid*. lib. xi. 753.

בִּיזָן, Arab. تين, *serpens ingens, draco*, a kind of *large serpent*; also a *large aquatic animal*. Comp. تني, *thunnus*

piscis, the *tunny*, which is the largest fish of the whale species found in the Mediterranean.—In interpreting this passage, the chief difficulty lies in determining whether one gigantic monster is intended, of which the several epithets employed describe the character; or whether more than one,

Even Leviathan, the coiling serpent:—

Yea, he will kill the monster that is in the sea.

2 In that day, sing ye concerning the vineyard:

say two or three, are meant. Kimchi, Abenezra, Jarchi, Vitringa, Lowth, Jenour, Hitzig, Scholz, and others, consider three distinct animals to have been chosen as the symbolical representatives of as many hostile powers; but which these are they are not agreed: some supposing them to be Assyria, Babylon, and Egypt; others, Egypt, Assyria, and Tyre; others differently. If Leviathan, occurring the second time, be merely a repetition of the former name, for the purpose of introducing an additional epithet, then only two monsters are exhibited, which may be viewed as representing Babylon and Egypt. In this case the second *Vau* must, as freq., be rendered *even*. Schnurrer, Eichhorn, and Gesenius, are of opinion that the various epithets describe only one animal, and that, how incongruous soever it would be to represent such an animal as actually existing in nature, it is in no degree abhorrent from the symbolical language of prophecy—the end of which is, in such case, to magnify the terrific character of the empire for which it stands. The different epithets are merely the symbolical drapery, shewing the image to advantage. Thus Dan. vii. 7, 8; Rev. xiii. 1—10; non-descripts, somewhat similar, are introduced. On this principle, fully to set forth the formidable, cruel, and destructive nature of the Babylonian power, a combination of the hugest, and most horrid monsters was required; and certainly none could have been more appropriately selected than those here specified. Luzzato agrees with Gesenius in supposing that the Babylonian empire is meant; but he decidedly thinks that three distinct subjects are specified as its emblem. Both *לִיָּאָתָן*, and *תַּיִם*, are applied to *Egypt*, Ps. lxxiv. 13, 14, and *תַּיִם*, or *תַּיִן*, Ezek. xxix. 3, xxxii. 2; but this is no reason why Isaiah should not have used the same well-known symbolical terms in application to Babylon, the subject of which he had just been treating.

This interpretation appears, on the whole, best supported. For the use of *בַּיָּם*, *the sea*, in reference to Babylon, see chap. xxi. 1.

2. From this verse to the fifth inclusive we have a song of encouragement, in which Jehovah, under the symbol of the keeper of a vineyard, is represented as the protector and nourisher of the Jewish church. Houbigant, Lowth, Dathe, Schnurrer, and Boothroyd, consider this song as responsive:—Jehovah speaking, ver. 3; the vineyard responding, ver. 4; Jehovah again in the second distich of the same verse, and part of the 5th; then the vineyard, &c. See Lowth's translation. This fanciful, and in some parts very forced construction, appears to have originated in an undue pressing of what Gesenius takes to be the primary idea conveyed by *שָׁרָה*, *to sing in responses*. The verb, however, is never thus used; all the passages in which it occurs simply convey the notion of *singing*, or the repetition of the same words; but not of dialogistic response.—*בְּיַם הַיָּם* is parallel in point of time with the same phrase, ver. 1, and shews that when the Divine judgments were in execution upon the Babylonians, the Jews should be safe. On the comparison of the Jewish church to a vineyard, see chap. v. 1—7. Instead of *בְּיָם הָיִין*, *a vineyard of wine*, or *red wine*, *בְּיָם הָיִין*, *a vineyard of delight*, is found in *thirty-nine* MSS., the Soncin. Edit., and that of Van der Hooght; and is countenanced by the LXX., and apparently by the Targum; but the former is exhibited in about *seventy* MSS., in *sixty-eight* printed editions, and has the support of the Syr. and Vulg. Being the more difficult, it is in all probability the genuine reading. Since *בְּיָם* does not necessarily express the idea of *vineyard*, but simply that of field or garden in a state of cultivation, there is no tautology in adding *הָיִין* to it. Comp. *בְּיָם הָיִין*, *olive yard*, Judg. xv. 5. The combination *בְּיָם הָיִין*

- 3 I Jehovah do keep it—
 Every moment I water it—
 Lest any should injure it,
 I keep it night and day.
- 4 There is no fury in me :
 Yet, would that I had the briers and thorns in battle !
 I would advance against them ;
 I would burn them up at once.
- 5 But if any will cling to my protection,
 He shall make peace with me ;
 Peace with me he shall make.

however, occurs Amos v. 11. The words form a *nomin. absolute* : As it regards the vineyard, sing ye, &c. *גַּרְם* is an epicenic noun, and therefore takes *אֵן* after it.

3. Nearly *thirty* MSS., *five* editions, and the Syr., read *אֶפְקֵי*, instead of *אֶקֶי*, but obviously from an original mistake. *אֶפְקֵי* is here used in the sense of hostilely invading, so as to *injure, destroy*, &c. Zwinglius renders, *ne quis eam invadat*. *אֶפְקֵי* has *לִי* corresponding to it, just as in Job vii. 18, it has *לִי*. Both plurals express continual repetition.

4. The language of Jehovah at the beginning of this verse is evidently to be restricted to the vineyard, or people of the Jews. As it respected them there was no fury in him ; but it was reserved for his and their enemies. See chap. xxxiv. 2, lxiii. 3, 5, 6 ; Nah. i. 2. The LXX. and Syr. read *אֶפְקֵי*, a wall, instead of *אֶקֶי*. *אֶפְקֵי* stands for *אֶקֶי*, as *אֶפְקֵי* for *אֶקֶי*, Neh. ix. 28, and is to be taken in the usual idiomatic sense of *wishing*. It is here equivalent to a strong adversative mode of construction, as, *But if any oppose me*, &c. *אֶפְקֵי*, an asyndeton for *אֶפְקֵי*, which is found in a few MSS., and is expressed in the LXX., Aq., Symm., Targ., Vulg. We have other instances in *אֶפְקֵי*, chap. xxviii. 8 ; *אֶפְקֵי*, xxxii. 13 ; *אֶפְקֵי*, Hab. iii. 11. The *אֶפְקֵי*, and the *אֶפְקֵי* in *אֶפְקֵי*, are the *femin. suffixes* used distributively as *neuters* in reference to *אֶפְקֵי*. By *the briers and thorns* are meant hostile powers, those who op-

pose themselves to God and his people ; wicked and ungodly men. Comp. chap. x. 17. In the Arabic poem of Amru the same figurative use of one of the terms occurs : "We stripped the branches of every thorn that opposed us." *אֶפְקֵי*, to advance upon, attack successfully ; Arab. *فَشَعَ*, *desuper percussit* ; V. *oppressit, vicit aliquem* ; Vulg. *gradiar super eam* ; Schmid. *invadam ea*.

5. *אֶפְקֵי*, Arab. *إِنْ*, *aut, non, nisi*, &c. or ; used here as a conditional particle, *but if* ; *ἐὰν δὲ*, as the LXX. properly give it, Exod. xxi. 36. This verse exhibits in the strongest light the benignity of the Divine character. His enemies must be punished ; but if any of them repent and sue for peace, it will assuredly be granted. *אֶפְקֵי* is a mode of expression borrowed from the practice of fleeing to, and laying fast hold of altars, &c. as asylums or places of refuge. 1 Kings i. 50. Comp. for *אֶפְקֵי*, Ps. xxxvii. 39, xliii. 2 ; Isa. xxv. 4. "If any one would avail himself of my protection, make me his refuge, test that security which alone is to be found in me, let him," &c. *אֶפְקֵי*, according to Josh. ix. 15, would be. *he shall grant me peace* ; but *אֶפְקֵי* is frequently used in the sense of, *in respect to, as it regards*, &c. and is here equivalent to *אֶפְקֵי*, *with* ; a superior being referred to. The ancient versions have read *אֶפְקֵי*, and the Syr. has the verb in the first person. The repetition of the words expresses cer-

- 6 In coming days Jacob shall take root,
Israel shall flower and blossom,
And fill the face of the world with fruit.
- 7 Hath He smitten him as He smote him who smote him?
Is he slain like the slaying of his slain?
- 8 Very moderately when she was put away didst thou contend
with her:
He took her away with his rough blast in the day of the east
wind;

tainty; and the inversion, by which *שָׁלוֹם*, *peace*, is placed first, has the felicitous effect of giving prominence to what is supposed most powerfully to interest the mind of one who seeks reconciliation. Comp. Hos. viii. 11.

6. The song being ended, the prophet proceeds to assure the captive Jews of the future prosperity of the nation, when restored to their own land. The metaphor is borrowed from the practice of horticulture, and was naturally suggested by the subject of the preceding verses. *בְּיָמֵי הַבָּאִים*, *in the days which are coming*; and is not to be rendered as if in construction with *יָקֵץ*, which our translators have done. For *הַיָּשֵׁר*, see Ps. lxxx. 10. *הַיָּל* is here, as chap. xxiv. 4; xxvi. 18, *the Jewish world*.

7. In such appeals, the interrogative *ה*, and the corresponding particle *א*, have the force of a strong negative. Directly the reverse of what is expressed is required in the answer implied. The suffix in *הַיָּמִי* is to be referred to the enemy of Israel, not to Israel himself—*מִיָּה* being the parallel term with which it corresponds. The punishment of the Jews was not to be compared, in point of severity, with that of those who were the instruments of inflicting it: the number of the Assyrians and Babylonians killed by their conquerors far exceeded that of the Hebrews slain by these enemies in their incursions into the kingdoms of Israel and Judah. For the paronomasia, see chap. xxii. 17, 18.

8. To fill up the ellipsis, subaud. *אֵל*, Arab. *بَل*, which corrects or denies what has just been expressed,

and introduces an affirmative proposition expressing the opposite, *no, on the contrary*. Instead of having treated his people as he had treated their enemies, Jehovah had exercised great lenity towards them. Assyria and Babylon were utterly destroyed; whereas the Jews, though chastised, were preserved and restored to circumstances of great prosperity in their native country. Of *בְּמִסְפָּרָהּ*, Michaelis observes, "a strange word, of which I can give no satisfactory explanation." It has been a stumbling-block to many other interpreters; some of whom have had recourse to violent means in order to relieve the difficulty. The radical idea seems to be expressed in Aq., Symm., Theod., Targ., Syr.—the authors of these versions having derived the word from *מִסָּרָה*, *a measure*. As to form, if it is not to be taken for a reduplicate verb, changing the punctuation into *בְּמִסְפָּרָהּ*, and thus exhibiting a denominative from the above noun, it may be regarded as a repetition of it in the form of a compound; the *ה* being dropped, and the Dagesh compensative and conjunctive being inserted in the *ס*. Its resolution, therefore, will be *בְּמִסָּרָה סָפָרָה*, *by measure, measure*, i. e. *very measuredly, moderately*; as *עֲמוּק עֲמוּק*, *deep, deep, very deep*. Comp. the Arab. *سالا*, *intendit rem*; *سالىس*,

سالىس, *rexit pro arbitrio, &c.*; *سالىس*, *rector, administrator*, one who *extends*, or measures out what is due to those over whom he is placed. Thus *מִשְׁפָּט*, *מִשְׁפָּט*, and especially the latter word, as parallel in its application with that in question, Jer. x. 24, xxx. 11, xlv.

- 9 Nevertheless by this is the iniquity of Jacob expiated ;
 And this is all the fruit—the removal of his sin :
 When he maketh all the stones of the altar
 Like lime-stones broken in pieces ;
 The images of Astarte and the pillars of the sun shall rise no
 more.
- 10 For the fortified city is in a state of desolation,
 A dwelling emptied and deserted like the wilderness ;

28. The fem. suffixes in *בְּשִׁיחָהּ חֲרִיבָהּ*, refer to the Jewish state or church, viewed as espoused to Jehovah ; and the former verb, while it appropriately expresses the expulsion of the Jews from their own land, is the very term employed chap. i. 1, for divorcing a wife. In the latter there is a sudden change of the person from the third to the second, or the direct form of address, which, as I have already had occasion to notice, is very common in Hebrew, especially in poetry. *הָיָה*, Kimchi *הָיָה*, to remove, see 2 Sam. xx. 13 ; Prov. xxv. 4, 5. By “the day of the east wind” is meant the judgment inflicted by the Babylonians : *הַיּוֹם* being put for day of calamity, judgment, &c. See chap. ii. 12. The *הָרוּחַ*, Theod. *καύσων*, is the hot wind, called by the Arabs *سيموم*, *Samoom*, (Arab. Ver. Jer.

xviii. 17, *ريح سيموم*, the *Simoom wind*),

which blows from the south-east, across the arid wastes to the east of Palestine, during the hot months of summer. It resembles the steam from the mouth of an oven, scorches the grass, and fills up the wells with sand, and, when more than ordinarily violent, is most destructive in its effects. It seldom lasts longer than thirty-six or forty hours. See Robinson's *Calmet*, art. *Winds*. To this the Babylonish invasion is aptly compared.

9. *לֵבָן*, like the Arab. *لبن*, has here an adversative force, and marks a transition from the description of the calamity to that of its happy results. *בִּפְיָהּ*, in the expiatory sense, implies suffering with a view to the removal of guilt, whether such suffering be that of the offender, or of another in

his stead. The word is frequently used of civil as well as of religious expiations. The meaning here is, the punishment threatened against the idolatry, and other sins of the Jews, had been endured in Babylon ; and the evils having been removed, they were to be pardoned and delivered. The fruit or consequence of the Divine judgment upon them was the abandonment of idolatry. This is expressly stated in the latter half of the verse. *לֵבָן* is equivalent to *all this*. Gesenius preposterously interprets *בְּיָמֶיהָ* of the Divine altar at Jerusalem, and considers Jehovah to be the agent spoken of, whereas it is evidently the idolatrous altar, or *altars*, the prophet has in view ; the entire destruction of which he ascribes to the repentant Jews. *יָרָה* occurs only in this place. Comp. Arab. *جير*, *calx*

viva, unslaked lime. For *אֲשָׁרִים* and *הָפְסִים*, see chap. xvii. 8.

10, 11. Schnurrer, Gesenius, Maurer, and others, take the ruined city here described to be Jerusalem ; but such construction ill suits the connexion. It is more consistent with the entire context to apply the description to Babylon—the destruction of which proved the death-blow of idolatry, so far as the Jews were concerned ; and was, in a great measure, the occasion of its fall in that part of the East. *בְּרָרָהּ* is properly *solitariness, separation* ; but here it means the condition of one who is abandoned and left to himself ; *desolation*. *בָּיָהּ*, which is otherwise used of a house, or *dwelling* in general, is here, and Zeph. ii. 6, employed to denote the habitations of shepherds. *בְּעֵצֶיהָ*, *her branches*, i.e. the branches of the trees and bushes

- There the calf shall feed, and there shall it lie down,
And entirely consume her branches.
- 11 When her boughs wither, they shall be broken off;
Women shall come and make fires with them.
For it was a people of no understanding;
Therefore he that made it had no mercy upon it,
And he that formed it shewed it no favour.
- 12 But it shall be in that day,
That Jehovah shall have an olive-harvest,
From the branch of the river to the torrent of Egypt,
And ye shall be gleaned one by one, O ye sons of Israel.
- 13 And it shall be in that day,

left in her deserted gardens and parks; or which had grown up among her ruins. The gathering of fuel in the East belonged to females, on whom devolved the baking and other culinary occupations. Besides dung, which was most generally in use, thorns, vine-twigs, &c. were collected for this purpose. To express the diminutive character of the trees referred to, קָצִיר, which is otherwise masculine, is conceived of as feminine, and made the nominative to the feminine verb הִקְצִירָהּ, the plural form of which is accounted for by the noun being a collective. The suffix in אִתָּהּ further shews that קָצִיר is an ideal, though not a grammatical feminine. See Ewald, §§ 363, 364, 366; Lee, art. 215. 5. The concluding words describe the awfully brutish condition of the idolaters of Babylon, and their entire abandonment by Jehovah to merited destruction. The epenthetic Nuns are emphatic.

12, 13. A lucid prediction of the recovery of the Jews after the destruction of Babylon by Cyrus. קָצִיר,

Arab. خبط, *vehementer percussit, frondes ex arbore decussit; to strike or beat off olives from the trees*—the mode in which they are reaped, Deut. xxiv. 20. See on chap. xvii. 6. The image is employed to set forth the collection of Jews from the places in Palestine in which they had lived during the general dispersion. The individual gathering intimates that none of them should be neglected. The boundaries

here specified are those which separated Palestine, in its widest extent, from Babylonia and Egypt; and comprehend the regions occupied by such of the Jews as had not been carried away into captivity; but who, nevertheless, lived in a disunited state, having no civil or religious polity. שֶׁבֶל הַנָּהָר, *the stream of the river*, i.e. collectively, *the streams or canals of the Euphrates*. Zwinglius translates, *à rapido flumine Euphrate*. The term שֶׁבֶל was in all probability suggested by the reference to the olive-harvest—שֶׁבֶל signifying the *branch* of a tree, between which and that of a river there is a strong analogy. The radical signification of שָׁבַל is *to flow*. That by the נַחַל מִצְרַיִם is meant وادي

العريش, the torrent *El-arish*, on the confines of Palestine and Egypt, is now universally admitted; LXX. Πυροκοροῦρα; Symm. and οἱ λοιπ. render, ἕως τοῦ χειμάρρου Αἰγύπτου, to the *winter-brook* of Egypt, which cannot possibly be applied to the Nile. See Num. xxxiv. 5; Josh. xv. 4, 47; 1 Kings viii. 65; 2 Kings xxiv. 7, in which last passage we have the same frontiers as in the present verse. נַחַל is not in construct. with אֶדְי, as the points would seem to intimate. See Zech. xi. 7.

Having predicted the restoration of those Jews who should be found within the boundaries of the Holy Land, Isaiah next foreshews that such as had been removed beyond

That a great trumpet shall be sounded,
 And those shall come who were perishing in the land of
 Assyria,
 And the outcasts in the land of Egypt,
 And shall worship Jehovah in the holy mount of Jerusalem.

these limits, and were in circumstances of lamentable religious destitution, should also return and enjoy their ancient privileges in Jerusalem. By the trumpet we are doubtless to understand proclamations of liberty to those who had been subject to the sway of the Babylonian and Egyptian kings. These proclamations were

made by Cyrus, Canibyses, Darius, &c. That *Assyria*, and not Babylon, is mentioned, may be owing to the greater proportion of the Hebrews having been transported during the Assyrian monarchy; and also to the circumstance, that the country continued, in a great measure, the same.

CHAPTER XXVIII.

This chapter commences with a denunciation against the kingdom of the ten tribes, 1—4; and, after touching on the prosperous state of things in Judah under the reign of Hezekiah, 5, 6, the prophet abruptly proceeds to describe the deterioration which should speedily take place among that favoured division of the Hebrew nation—the profligacy of their teachers, 7, 8; their mockery of Divine things, 9, 10; and its condign punishment, 11—15. He then announces the Messiah, and the security of all who should avail themselves of his salvation, 16; points out the vanity of all other refuges, 17; and predicts the awful judgments which should be brought upon the unbelievers, 18—22. The conclusion, 23—29, consists of an appeal to the skill of the husbandman, in justification of the various methods of the Divine procedure in conducting the processes of moral cultivation.

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- 1 Wo to the proud crown of the drunkards of Ephraim,
 And the fading flower of their glorious beauty;

1. This and the three following chapters appropriately begin with "ו", on account of the pointed denunciations contained in them, though with these denunciations are combined promises of mercy. Samaria, the capital of the ten tribes, was

built on a beautiful, fruitful hill, strong by nature, from its insulated situation in the middle of a deep and broad valley, and rendered still more so by the fortifications that were erected for its defence. Dr. Robinson says, that "it would be difficult to

Which is upon the head of the rich valley

Of them that are vanquished by wine.

2 Behold, a strong and a powerful one of Jehovah,

find, in all Palestine, a situation of equal strength, fertility, and beauty combined. In all these particulars it has greatly the advantage over Jerusalem." Bib. Research. iii. p. 146. It was built by Omri, king of Israel, and became a place of great splendour and luxury under the following monarchs, especially under Ahab and Jeroboam II. 1 Kings xxii. 39; Amos iii. 15, iv. 1, 2. It was repeatedly attacked by Ben-hadad, king of Syria, but held out against him, though reduced to great extremity. 2 Kings vi. vii. It was afterwards taken, after a siege of three years, by Shalmaneser, king of Assyria, who exercised great cruelties on its inhabitants, and reduced it to a heap of ruins, 2 Kings xvii. 6, 7, &c.; Micah i. 6; Hos. x. 14, 15. In this overthrow was fulfilled the present prophecy, which was, in all probability, delivered a few years previous to the reign of Hezekiah. See verse 5—7. It raised itself somewhat, and was again depressed in after times, till, finally, it was restored by Herod the Great, who gave it the name of Sebaste, in honour of Augustus; a name retained by the small village that now occupies its site. A beautiful colonnade still remains to attest to its former splendour. See the travels of Maundrell, Richardson, and Buckingham.—Cities built on eminences, and especially fortified cities thus situated, were naturally compared to a *crown*. It is to this circumstance the prophet refers, and not to the chaplets, or wreaths of flowers, worn by the ancients at banquets, as some have imagined. The passage quoted by Lowth from Wisdom ii. 7, 8, aptly describes such custom, but throws no light upon the present text. Samaria was the proud boast of the dissipated inhabitants of the country, and especially of its own inhabitants; but it was hastening to its fall, and is on this account compared to the flowers with which persons were crowned,

which soon decayed. It has been doubted whether the drunkenness here adverted to is to be taken literally, or whether it is to be understood figuratively of mental infatuation; as we say, intoxicated with pleasure, zeal, &c. Thus the LXX. *οἱ μεθύοντες ἀπὸ οἴνου*. That the former is the more probable, appears from the prevalence of this sin among the Samaritans, (see Amos iv. 1, which sets forth a most depraved state of morals;) and from the character of the Jews, ver. 7, which is evidently exhibited as parallel to that of the Ephraimites. Comp. also, Amos vi. 1, 6, and Hos. vii. 5. *הִיכִי יַיִן*, smitten of wine, i. e. overcome by it, intoxicated. The phrase corresponds to *שְׂכָרִים*, drunkards, at the beginning of the verse. The

Arabs similarly use *تک*, vicit et inebriavit eum vinum dactylorum;

خذم, secuit rem, percussit, inebriavit potus; *صرع الكاس*, prostravit,

prostratus poculi; *هک*, percussit, VII.

victus vino fuit. Thus also the Greeks, *μεθυπλήξ, οἶνοπλήξ*; and the Latins, multo percussus tempora Baccho. Tibull. 1, 2, 3. *פִּתְּוּתִים*, fatnesses, being merely a noun used adjectively to qualify *כֶּסֶף*, which, as to sense, is the noun strictly in construction with *הִיכִי יַיִן*, it was left in the absolute state. Hitzig thinks it was so left to prevent the termination of three words in *יַיִן*.

2. Instead of *יַיִן*, a vast number of MSS., and the first three printed editions, read, *יָדָה*, which must be regarded as the original lection. The *י* simply marks the dative of possession: "a mighty and powerful instrument, whom the Lord will raise up and employ in executing his anger upon the ten tribes." This instrument was Shalmaneser, king of Assyria, by whom Samaria was taken, after a powerful resistance, about the

Like a hail-storm, like a destructive tempest,
Like a flood of mighty overflowing water,
Casteth it to the ground with force.

- 3 With the feet shall be trodden in pieces
The proud crowns of the drunkards of Ephraim.
- 4 And the fading flower of their glorious beauty,
That is upon the head of the rich valley,
Shall be as the early fig before the summer harvest,
Which one looketh at, and while it is yet in his hand
He swalloweth it.
- 5 In that day shall Jehovah of Hosts

year B.C. 721. Before שָׁעַר, subaud. בָּ, as carried forward in idea from נָחַם. For the force of קָצַב comp. קָצַב, קָצַב, Chald. קָצַב, Arab. قَطَب, all of which verbs convey the idea of *cutting, cutting off, excising*, &c. קָצַב usually signifies to *let down* or *place gently*; but is here, as in Num. xix. 9, and Amos v. 7, employed in the sense of *throwing, casting down*. בָּרַךְ immediately following, as well as the nature of the case, shews this. The nomin. is Shalmaneser.

3. קָצַבָּהּ being in the plural, Lowth and others would read קָצַבָּהּ, but all the ancient versions have the singular, and there is no variety in the MSS. To obviate the apparent difficulty, the Rabbins explain קָצַבָּהּ as a collective; but we have other instances of the third plur. femin. of the future used for the third singular, as Exod. i. 10, הָקָצְאָהּ מִלְחָמָה; Judg. v. 26, הָקָצְאָהּ מִלְחָמָה; Job xvii. 16, הָקָצְאָהּ מִלְחָמָה; and such construction alone suits the connexion. I would suggest, however, that in all such cases the הָ is a form of intensity rather than of plurality.

4. בָּרַכְתָּ טוֹב; like בָּרַכְתָּ טוֹב, Prov. xxiv. 25. The participle is used as an abstract noun, to serve the purpose of an adjective. The change of gender in בָּרַכְתָּ is merely to vary the form, ver. 1. בָּרַכְתָּ, the early fig, Arab. بَكُورَة, Boccora, from בָּרַךְ,

to bear early or first, as fruit, children, &c. Aq. πρωτογεννηματα. LXX. πρό-
εργος σίκκου. It is a peculiar kind,

which, after a mild winter, ripens about the end of June, and sometimes earlier; whereas, the summer and winter figs do not come to maturity till the months of August and November. It surpasses these in relish; and is on this account, as well as that of its early appearance, eagerly desired by the inhabitants of the East. While the others hang long upon the tree after they become ripe, the boccora drops immediately on the tree being slightly shaken by the hand, or even of itself, Jer. xxiv. 2; Hos. ix. 10; Micah vii. 1. It is from these circumstances the prophet here borrows his image, in order to shew how suddenly and easily Samaria should be taken. A three years' siege must have been reckoned short in ancient times, since that of Tyre, under Nebuchadnezzar, lasted thirteen, and that of Askalon twenty-nine years. The הָ in בָּרַכְתָּ is to be read without the Mappic. יָרָה, which Lowth ventures to call "a miserable tautology," and which, after Houbigant, he alters to יָרָה, is to be retained as good Hebrew. See chap. xvi. 10, and xxviii. 24. Besides, the idea of *plucking* the early fig would quite spoil the beauty of the figure. בָּרַכְתָּ, Zwinglius forcibly renders: *fermè priusquam in manum venerit*.

5, 6. Having predicted the speedy downfall of the apostate kingdom, which was accompanied by the transportation of the people beyond the Euphrates, Isaiah directs attention to the manifestations of Divine favour to be experienced by the kingdom of

Become a glorious crown and a beautiful diadem,

To the residue of his people :

6 And a spirit of judgment to him that sitteth on the bench,
And prowess to those who drive back the battle to the gate.

7 Yet even these err through wine,
And reel through strong drink ;
The priest and the prophet err through strong drink ;
They are overpowered with wine ; they reel through strong
drink ;

They err in vision ; they stagger in judgment.

8 For all tables are full of vomit and filth ;
There is no place clean.

Judah. God would be the protection and boast of his remaining tribes ; he would endow their judges with discernment in matters pertaining to the legal tribunals, and their warriors with power to drive back into their own cities any enemies that might invade the land. *ביום ההוא* cannot, without violence, be interpreted of any other period than that to which reference had just been made. It comprehends the reign of pious Hezekiah. *צִיָּה*, a diadem, or crown, so called from the wreaths round the head, of which it consisted. Arab.

ضفاير, *plexuit, torsit* ; *ضفيرة*,

crines plexi. Eth. **ጸፍፒ** : *torsit, con-*
torsit, plexuit. *עַל הַמִּשְׁפָּט* is put elliptically for *עַל כִּסֵּא הַמִּשְׁפָּט*, on the seat or throne of justice. Comp. Ps. ix. 5. Before *מִשְׁבִּי* supply *ל*. *מִלְחָמָה*, battle or war, for *מִלְחָמָה*, foreign warriors. *שָׁמָּה*, "to the gate," i.e. of the enemy ; not only repelling his attack in Judæa, but driving him back into his own fortified places. The *ה* is that of direction or motion. Comp. 1 Sam. xvii. 52.

7, 8. The predicted prosperity, however, would only be of short continuance : the teachers and rulers of Judah would soon resemble those of Ephraim in sottishness and impiety. Most expositors refer this description to the state of things in Judah at the time when Isaiah wrote ; but it seems preferable to apply it to that in the

reign of Manasseh, which he here predicts. To express the great intemperance in which they would indulge, he employs synonymes and repetitions ; and points out its influence on their official character. *בְּיָלֵם*, *מִן הַיַּיִן*, lit. *they are swallowed up by*

wine ; Syr. *ܕܠܐ*, *prevaluit, vicit, absorpsit, devoravit* ; Arab. *بلغ*, *per-*
venit, contegit, pervenit ad finem ; *vicit, afflixit aliquem, cum* *من* ; *occupavit*

eum totum res ; to be entirely under the influence of any thing. The persons referred to had given themselves so completely up to the influence of wine, as to have destroyed their character and salutary influence in society. There is a manifest allusion to the greediness with which they emptied their cups. What they had thus swallowed might be said, by its overpowering influence, to swallow or absorb them, as it destroyed their mental and moral vigour. Comp. Hos. iv. 11. The prepositions *ב* and *מן* are here evidently equivalent. *רֹאֶה*, as the participle of *ראה*, properly signifies a seer, and is the ancient name for prophet ; but it is here used as an abstract noun, with the acceptation of *vision* ; as *רֹאֶה* is, ver. 15, for covenant or agreement. *פֶּן* occurs only here in Kal ; but from the connexion, as well as from its use in Hiph., Jer. x. 4, and its derivatives, *פִּתְּךָ*, *that*

- 9 Whom should he teach knowledge ?
 And whom should he cause to understand the report ?
 Those who are weaned from the milk ;
 Those who are removed from the breasts.
- 10 For there is precept by precept, precept by precept ;
 Rule by rule, rule by rule ;
 A little here, a little there.

which makes to stagger or fall, and פָּקַד, a tottering or wavering, it clearly signifies to move unsteadily, to act in a wavering, undecided manner, which, in giving judgment, is to be reprobated. Comp. the Arab. فَلَک, *fregit, fractus fuit* ;

luxatus et loco motus fuit ; فَلَکَتْ,

fatuus fuit. There seems no ground for the acceptation, *judgment-seat, tribunal*, which Gesenius ascribes to פָּקַד. It is used adverbially for פָּקַדְתָּ, i. e. in performing that wherein the judicial office consists ; *judging, giving sentence* : the פָּ being as freq. omitted in the second member of the parallelism. Perhaps the ה is added to intimate the feebleness and inefficiency of such judgments as they pronounced. The eighth verse forcibly depicts the loathsome character, and the extent of the abomination. קָמַת צִדְקָה is an *asyndeton*. See chap. xxvii. 5.

9, 10. These verses contain the taunting language of the drunken priests and judges of the Jews, who repel with scorn the idea that they should require the plain and reiterated lessons which Jehovah taught by his messengers. Such elementary instruction was fit only for babes : it was an insult to their understanding to suppose that they stood in need of it. That the nominative to יְהוָה and יִצְחָק is Jehovah, or the prophet, teaching by his authority, seems beyond all doubt. The last two members of ver. 9 contain answers to the questions proposed in the first two, and are not a continuation of the interrogatives, as Gesenius and others suppose. עֲשֵׂהוּ בְּשִׁפְחוֹתַי and גְּמִלוֹתַי מִדָּבָר are instances of construction with a preposition between the nouns. Comp. Ezek. xiii. 2 ; Hos. vii. 5. The language of ver. 10, לְפָנַי לְפָנַי לְפָנַי, more resembles that

of inebriated persons, than any used by persons in a state of sobriety. The words are obviously selected to suit the character of those supposed to employ them ; and, by their monosyllabic and repetitious forms, admirably express the initiatory process of tuition, which they indignantly despised. "Mira sunt hic Anadiploses." Zwing. פָּקַד is used Hos. v. 11, as here, in the acceptation of *precept or command*, from פָּקַד, in Piel, to appoint, charge, command ; usually פָּקַדְתָּ, lit.

a line or cord, Arab., قَوْرَة, the same,

from قَوْرِي, to twist, bind, &c. It is

here used metaphorically for *law, rule*, &c., which marks out the line of conduct men ought to pursue. The LXX., mistaking the ו in פָּקַד for ק, as they did ק in ver. 9, rendering קָמַת, *kakà* ; and deriving from קָמַת, to wait for, expect, translate thus : Θλίψιν ἐπὶ θλίψιν προσδέχου, ἐλπίδα ἐπ' ἐλπίδι, ἔτι μικρόν ἔτι μικρόν. The Syriac translator, still less to the purpose, amplifies the statement made ver. 8,—in all probability misled by the resemblance of the words. He is, however, followed by Michaelis. The hypothesis of Gesenius, that there may be a reference to successive additions of laws, &c., in the Pentateuch, made by prophets in the days of the kings, could only have been forced into this passage by the spirit of unbelief, which obstinately denies the authenticity and antiquity of that portion of the sacred volume. See, for their able vindication against the attempts of this author, Gramberg, Hartmann, De Wette, and others, the Rev. H. J. Rose's Hulsean Lectures for 1833, and Die Authentie des Pentateuchs, by Hengstenberg ; Berlin, 1836—1838.

- 11 Nay, but with barbarous lips, and in another tongue,
He will speak to this people;
12 Because he said to them:
This is the rest; give rest to the weary;
And this is the tranquillity;
But they were unwilling to hear.

The words are often preposterously quoted in application to the abundant possession of religious privileges. Both this verse and ver. 13 convey the idea of paucity, or a mere outline of instruction, and not that of fulness. הָאֵלֹהִים, *here—there*.

11. וְ has here, after the interrogations, a strongly implied negative force. Comp. Job xiv. 16, xxxi. 18. The verse contains a Divine threatening against the scoffers. “Jus talionis indicatur,” Schmid. The language they employed in cavilling at the prophetic warnings was all but barbarous, it consisted of barely intelligible sounds: they should, by way of con-dign punishment, hear the foreign, and to them apparently mocking accents of the Chaldeans, whom God would employ as the interpreters of his severe but righteous will. Comp. Jer. v. 15, where the language of the Chaldeans is declared to be unintelligible to the Jews, וְיָאֵלֶּה לָאֵלֹהִים לְשׁוֹנֵי,—either because it was that spoken by the Northern tribes which emigrated into Babylon, or because the Semitic dialect spoken in Babylon differed so much from that of the Hebrews as not to be understood by them. In this dialect, לְשׁוֹן כַּשְׁדִּים, it was necessary for Daniel and his companions to receive instruction, Dan. i. 4. Comp. also chap. xxxiii. 19.—לִשְׁנֵי שָׂפָה, lit. *barbarians of*, or *as to lip*: i. e. those who speak a barbarous or foreign language. Comp.

the Syr. ܠܫܢܐ ܕܝܠܕܐ, *balbutivit*; ܕܝܠܕܐ:

ܕܝܠܕܐ ܕܝܠܕܐ, *qui ut subsannantes loquuntur*. Liber Adami, i. 324, 7.

Arab. لغة, *impuritas, barbarismus*. The passage is employed by Paul, 1 Cor. xiv. 20, 21, quite in the spirit of the connexion in which it here stands.

He tacitly compares the Corinthian faction, which boasted of the faculty of speaking in unknown tongues, to the puerile characters adverted to ver. 9, (*παιδία, νηπιόζετε*, &c.) and then reminds them, that speaking in such languages had been represented in the Jewish Scriptures—*ἐν τῷ νόμῳ*—as a punishment, or a mark of the Divine displeasure, and not as a matter of desire or envy. The quotation agrees neither with the words of the Heb. text, nor with those of the LXX., but it corresponds verbally with the version marked ’אלל. in Origen’s Polyglott.

12. To take וְ as the relative pronoun, would, in this connexion, be intolerably harsh. Gesenius treats it as redundant, or, at least, as merely a connecting particle. It seems clearly to be used in its causal sense: *because*, and is equivalent to וְ וְ וְ. Jehovah had, by his messengers, pointed out to the priests and judges the only means by which they could secure and enjoy true tranquillity; viz. faith and obedience; and he had charged them to teach these means to the people, in order that they might be relieved from the molestations which defection from the Divine law had occasioned; but all had been in vain. וְ occurs only in this place; but it is evident from its being in apposition with וְ, and from the meaning of וְ, Jer. vi. 16, that it is derived from the Hiph. of וְ, *to give* rest, quiet, &c. Comp. the Arab. رجع,

benè vertit, beneque cessit illi; رجع, *reditus*, which in the Korân is used of the happiness of true believers in a future world. Thus Sur. x. 4, الْبَيْتِ مرجعكم جميعا. The final ا in رجع is

- 13 Verily, the word of Jehovah shall be to them,
 Precept by precept, precept by precept ;
 Rule by rule, rule by rule ;
 A little here, a little there :
 That they may continue to fall backwards, and be broken,
 And be snared, and taken.
- 14 Wherefore, hear ye the word of Jehovah,
 Ye scoffers, who rule this people that are in Jerusalem.
- 15 Because ye say :
 We have made a contract with death,
 And with Sheol we have made an agreement : •
 The overflowing scourge, when it passeth through, shall not
 reach us,
 For we have made falsehood our refuge,
 And in deceit have we hid ourselves.
- 16 Nevertheless, thus saith the Lord Jehovah :

otiant, as in Josh. x. 24, והיה להם. This orthography is *prevalent* in Arabic, as قتلوا نصرا. A great number of Codices, however, and the Sonc. editions, omit the א.

13. A repetition of the cavilling language of the drunkards, ver. 10. The meaning is: They may despise the instruction given to them as puerile, and altogether below the mark to which they imagine they have attained, but they shall have no other; and being thus left to act according to the dictates of their own supposed wisdom, they must utterly perish. Comp. 1 Pet. ii. 8. There is a marked gradation in the verbs employed in the latter part of the verse, and their accumulation is designed to express the certainty and grievous nature of the predicted ruin. יִהְיֶה is here used in a frequentative sense.

14, 15. A further description of the character of the impious rulers of the Jews. אֲנָשֵׁי לִצְיֹן, *men of scorn*, for לִצְיֹן, *scorners*. Symm. and Theod. χλευασταί. R. לִצְיֹן, *to stammer, speak barbarously, deride, mock*. Comp. the Arab. لاص,

anigmaticè locutus est. Conj. IV. *convulsi, contortus, convolutus fuit*. מִשְׁפִּי הָעַם הַזֶּה, Jarchi, Abenezra, Houbigant,

Lowth, Boothroyd, Luzzatto, and Scholz, render: "Ye of this people who mock," or "use sententious sayings;" but such interpretation is quite forced, as the construct state shews. Comp. chap. lii. 5; Jer. xxx. 21. וְהָיָה, LXX. συνθήκη; Targ. שְׁלָמָא; Vulg. *pactum*. The word properly signifies *vision*, like וְהָיָה, which stands for it, ver. 18. The form is participial, from וְהָיָה, *to see, have a divine oracle*, &c. see chap. i. 1, and is synonymous with וְהָיָה; both conveying the idea of a religious sanction, inviolability, &c. Comp. however, the Arab. خاؤن, *dissensit*, et

contra, *consensit, concordavit*; Conj. VI. *fædus pepigerunt*. Comp. וְהָיָה as similarly used, ver. 18. For שֵׁשׁ, or, as it is properly given in the Keri, שֵׁשׁ, see chap. x. 26. שֵׁשׁ שֹׁפֵה is obviously a paronomasia, which confirms the reading of the Keri. The following עַרְרִי, on the contrary, (read עַרְרִי), is to be preferred to עַרְרִי, prescribed by the Keri. The language is that of daring and reckless spirits.

16. Before proceeding to denounce the Divine judgments against these mockers, and all unbelievers who might adhere to them as their leaders, the prophet, in this verse, describes the provision made by Jehovah for

Behold, I will lay for a foundation in Zion a stone,
A tried stone, a precious corner-stone, a solid foundation ;

the indestructible security of his people. The more forcibly to point out this security, he introduces the image of a large, firm, and noble foundation-stone, which at once gives support and union to the building erected upon it. That this foundation is exclusively, and not merely *sensu sublimiori*, Christ our Saviour, no one can call in question, who allows the inspired authority of the N. T. For the passage is not only quoted, in part, with such direct application, Rom. ix. 33, x. 11, but in its entire form, with one or two slight verbal discrepancies, 1 Pet. ii. 6, with the same primary and immediate reference. That the earlier Jews applied it, in like manner, to the Messiah, appears from the fact, that though the word מְסֻקָּה is not *now* in the text of the Targum, which reads, קָא אָנא קִמַּמְי בְּיַדִּין קִלְךָ קִלְךָ פִּתְיָ גִבּוֹר וְאַמְקָן, "*Behold, I constitute in Zion a king, a king strong, mighty, and terrible*," it must originally have occupied a place after the first קִלְךָ. This appears, first, from the quotation made of this text from the Targum, by Raymund Martini, in his *Pugio Fidei*, Pars II. chap. v. p. 342. Edit. Carpzov. It is true, the word is there written המְסֻקָּה, and not מְסֻקָּה ; but this seems a mere inadvertence, which has arisen from the combination מֶלֶךְ הַמְסֻקָּה being so common in Jewish writings. Secondly, from the proneness of this Targumist to introduce the term, or its equivalent, into all the passages in which he speaks of the promised Deliverer as a king. See chap. ix. 6, xi. 1, xvi. 1, 5, xxviii. 5. That Solomon Jarchi found the word in the version appears from his exposition of the passage: כִּי כְנוּרָה גִבּוֹרָה לִפְנֵי הַמְסֻקָּה: מֶלֶךְ הַמְסֻקָּה אֵנִי בִּדְקָן, "*It is already fixed and determined before me, and I have constituted King Messiah a tried stone, &c.*" Gesenius, and a few other interpreters, after the Rabbins, suppose Hezekiah to be meant,—an interpretation which was already broached, most likely by the Jews, in the time of Theodoret, who gives his opinion

of it thus: Ἀνοίας ἐσχάτης εἶναι νομίζω τὸ ταύτην τῷ Ἑζεκία προσαρμόζειν τὴν προφητείαν, "*I deem it the greatest folly to apply this prophecy to Hezekiah*;" and then goes on to shew, that, as it would be perfectly repugnant to the doctrine of Scripture, to require any to put confidence in man, no one can possibly be intended but ὁ δεσπότης Χριστός, *the Lord Christ*. Rosenmüller acknowledges that the predicates here exhibited are *majora et augustiora*, than to admit of being applied to an earthly prince ; and even Hitzig scouts the idea of Hezekiah being in any sense intended. The introduction of an abrupt but direct prophecy of the Messiah, into the midst of a discourse respecting the judgments with which his nation was to be visited, is quite in the style of Isaiah. See chap. iv. 2, vii. 14, ix. 1—6, xi. 1. It served to assure the faithful, that, notwithstanding the most threatening calamities, the house of David, from which the Messiah was to spring, should not be destroyed. הִנְנִי יֹסֵד, Gesenius; Rosenmüller, and others, consider to be elliptical for הִנְנִי הוּא אֲשֶׁר יֹסֵד, *I am he who hath laid, &c.* ; and appeal to the analogy of the Arab. *انما قام*, *it is only I that rose*, in which the first person is combined with the third. There can be no doubt, however, that, according to the uniform usage of the Hebrew, the punctuation should be יֹסֵד ; the participle always following הִנְנִי, but the third person never. Gesenius seems to have been sensible of this, for in his Lexicons he only adduces the present passage in proof of a finite verb following the suffix of the interjection. הִנְנִי יֹסֵף, chap. xxix. 14, xxxviii. 5, he allows to be a participial form for יֹסֵף, and only objects to יֹסֵד on the ground that it would give a future signification to the word, which he is unwilling to admit. All the ancient versions, however, translate the verb in the future, which I have not scrupled to do, partly on their authority, which, in such cases, is at least equal

He that believeth shall not make haste.

17 But I will make judgment a line,

to that of the punctators; but chiefly in conformity with the grammatical law allowed by Gesenius.—**אֶבֶן** is here equivalent to **צֶדֶן**, a rock, or large stone. Both words are applied metaphorically to God, as the refuge and support of his people. Comp. Matt. xvi. 18; Ps. cxviii. 22; in which places the

Syr. has **בֵּן בֵּן**, as in the present text. **בֵּן** occurs only here as a noun, but it is used in Pual with the same points, Ezek. xxi. 18 (Eng. 13). The verb properly signifies *to try metals*, and is thus synonymous with **צָרַף**; but it is also used for *trying*, or *examining* in any way. The idea conveyed in this place, is that of adaptation, or fitness, to answer the proposed end: *large, compact, strong*; **צָרַף**, as the Targ. gives it. The stone is itself the subject of trial or proof; so that the notion of a touch-stone, which some have attempted to introduce into the text, is altogether excluded. The words, **בֵּן יָקָר מִבֵּן מִבֵּן**, are literally, *a corner-stone of preciousness of a well-founded*, i. e. solid, foundation; and the meaning is, a costly corner-stone firmly laid as a foundation. **פָּנִי**, an angle or corner, from **פָּנָה**, *to turn*; a turning point. Arab. **فَنَة**,

فِينَة, *extremum temporis, pars extremæ tasve seculi*. It signifies the stone laid at the point where the two sides of a building meet. LXX. ἀκρογωνιαίον. The term is used Ps. cxviii. 22, where **פָּנִי** should be rendered, *the principal corner-stone*. Comp. Zech. iv. 7, **הָאֶבֶן הָרִאשִׁי**, *the principal stone*. In both these passages the reference is not to the summit or completion of the edifice, but to its foundation, i. e. the Messiah: — **ὁ υἱὸς ἀκρογωνιαίου αὐτοῦ Ἰησοῦ Χριστοῦ**, Eph. ii. 20. **יָקָר** is not in the absolute state, as Kimchi would have it, but forms, in construction with the following **מִבֵּן**, a genitive of object. It otherwise qualifies **פָּנִי**, expressing its *intrinsic excellence and value*. The Hebrews use **אֶבֶן יָקָר** to denote not merely gems or precious stones, but also marble and other

valuable stones of a large size employed in magnificent buildings, 1 Kings v. 31, (ver. 17, Eng. Ver.) 2 Chron. iii. 6. For the sake of greater solidity, stones of immense size were anciently employed as the foundations of temples. Parsons, describing the ruins of one which he visited at Baalbec, mentions a *corner-stone* that he found, on measuring, to be twenty-eight feet long, six feet six inches wide, and four feet six inches thick. (Letters from Palestine, p. 73.) The repetition, **מִבֵּן מִבֵּן**, is emphatic, and is well expressed by Zwinglius: *ad firmissimum fundamentum*. For similar instances of substantives followed by verbs of the same root in the Pual participle, see Exod. xii. 9; Ps. lxiv. 7; Prov. xxx. 24. **לֹא יָדִישׁ**, Aq., Symm., and Theod., render, **οὐ στεύσει**; Vulg. *non festinet*; LXX. **οὐ μὴ κατασχυθῇ**, which is quoted literally, 1 Pet. ii. 6, and with the trifling variation, **οὐ κατασχυθῇσεται**, Rom. ix. 33; Targ. **לֹא יִדְּחוּן**, *shall not be moved*; Syr. **لَا يَنْهَى**, *shall not be afraid*.

The verb **דָּשׁ** primarily signifies *to make haste, flee quickly*; but, in its secondary or derived senses, may include all the varieties of interpretation here given. Comp. the Arab.

حَاشَ, *concitavit circumveniens, ut in retia ageret (feram.)* V. *erubuit*. VII. *territus fugit*. **حَاشَ**, *res a qua abhorrent homines, cujusque pudet*. **خَاشَ الْعَمَلُ**, *terrore percussus fuit*. The meaning is, that those who believe the Divine declaration, and thus rest for safety on the foundation here promised, shall feel themselves so perfectly secure, that they shall never have occasion to suspect their confidence; or, under the impulse of fear and shame, to betake themselves with speed to another refuge. It is a security which can never fail.

17. We have in this and the verses

- And righteousness a plumb-line ;
 And the hail shall sweep away the refuge of falsehood,
 And the waters shall wash away the hiding-place.
 18 Yea, your contract with death shall be annulled,
 And your agreement with Sheol shall not stand ;
 When the overflowing scourge shall pass through,
 Ye shall be for him to trample upon.
 19 As often as it passeth through, it shall take you away ;
 For every morning it shall pass through ;
 By day and by night ;
 And it shall be a terror only to hear the rumour of it.
 20 For the bed is too short for one to stretch himself at length,

immediately following, in striking contrast with the safety of the righteous just described, the miserable and helpless condition of those who trust in refuges of their own devising. God threatens to adapt his righteous judgments so exactly to the circumstances of the impious Jews, that every way of escape should be completely removed. *וַיִּסַּח* occurs only here ; but, from the connexion, as well as from the signification of the Arab. *وعى*,

congregavit, et collegit rem, excipavit, extirpavit, it is clearly equivalent to *וַיִּסַּח*, to gather violently, take away, destroy. Comp. *וַיִּסַּח*, *וַיִּסַּח*, *וַיִּסַּח*, all of which have, in common, the idea of scraping, sweeping together ; then that of sweeping away ; hence *וַיִּסַּח*, a sweeping storm, used of the whirlwind. Comp. also *וַיִּסַּח*, a shovel ; Arab. *وعى*,

repositorium, into which things are collected ; and the Eth. *ወሰደ* : which is, however, limited to the removal or destruction of any thing by burning. Hail and inundations are frequently used figuratively to denote formidable enemies, or calamitous events. Chap. viii. 7, 8, xxxii. 2, 19 ; Ezek. xiii. 11, 13.

18. *וַיִּסַּח*, Arab. *كفر*, *to cover*, when applied to a covenant or contract, properly signifies so to cover the tablet, containing the terms of the agreement, with wax, as completely

to obliterate the writing, and thus to cancel and render it of no effect. Symm. *ἐξαλειφθήσεται*. Comp. Colos. ii. 14. Being placed, as the predicate, before the subject, the verb may be in the masculine gender. *וַיִּסַּח* is femin. because it follows the femin. noun. See Ewald, § 567, and Michaelis' Arab. Gram. § 55, 4. The conjecture of Houbigant, of which Secker and Lowth approve, that the text originally read *וַיִּסַּח*, is without foundation. The Targum, to which they appeal, does not profess to give the word, but merely its signification. For *וַיִּסַּח*, see on ver. 15. In using the words *וַיִּסַּח* לוֹ *וַיִּסַּח*, the prophet drops the figure, and describes in plain terms the invading foe, and the destruction which he should effect.

19. *וַיִּסַּח*, compounded of *וַיִּסַּח*, plenty, sufficiency. Arab. *دوي*, *medicatus fuit*,

open tulit ; *دوي*, *incrassuit, multus evasit* ; and *וַיִּסַּח*, the preposition, is employed to denote correspondent frequency : *as often as, whenever*. *וַיִּסַּח*, only, is to be connected with *וַיִּסַּח*, and not with *וַיִּסַּח*. Comp. Ps. xxxii. 6.

20. *וַיִּסַּח*—*וַיִּסַּח*, here, and ver. 21, are correlative, and causal. *וַיִּסַּח*, *to make long, stretch out at length*. Comp. the Arab.

شرع, *protendit*, spoken of camels stretching out their necks ; *شرعية*, camels with long necks ; *وَمَعَ شَرَايَ*,

- And the covering too narrow for one to wrap himself in.
- 21 For Jehovah shall rise up as in Mount Perazim,
He will be angry as in the valley of Gibeon ;
To perform his act, his strange act ;
And to execute his work, his unusual work.
- 22 Now, therefore, indulge not in scoffing,
Lest your bonds be strengthened ;
For of a determined devastation I have heard,
From the Lord Jehovah of Hosts, concerning all the land.
- 23 Give ear, and hear my voice ;
Attend, and hear my speech.

hasta longa ; شرعب , *longus*. The language of this verse is in all probability proverbial, and feelingly expresses the insufficiency of the means resorted to for defence and comfort.

21. The reference is to the historical facts narrated 2 Sam. v. 17—25 ; 1 Chron. xiv. 8—17 ; and the meaning is, that the persons spoken of should be treated as were the Philistines by David. The coupling together of the two places here specified, shews that by גִּבְעֹן we are not to understand the Gibeon mentioned Josh. x., but a place of the same name, near the valley of Rephaim. Instead of גִּבְעֹן , *Gibeon*, 1 Chron. xiv. 16, we find in 2 Sam. v. 25, גֶּבָא , *Geba*. As the word properly signifies *a hill*, it came to be applied to many of the elevated places in Palestine. The strange and unusual conduct ascribed to Jehovah, is his not only punishing the Jews, instead of punishing their enemies, but his punishing them with a severity which they had never before experienced. Such the destruction of Jerusalem by Nebuchadnezzar proved ; and such, in a still more eminent sense, was the character of its destruction by Titus. Contrary to the common usage of the grammar, the adjectives נֶאֱרָא and נִבְרָא are placed before their substantives, as chap. liii. 11, צִדִּיק עֲבָרָא. The reason seems obviously to be, to give a greater degree of prominence to the ideas conveyed by them, or to render them more emphatic.

22. The prophet directly addresses the scoffers, אֲנָשֵׁי לִצְיֹן , mentioned ver. 14. הִתְלַצְּוּ , the Hithpal. of לִצַּץ , has a reflexive power, *give not yourselves to mockery, indulge not in scoffing*. מוֹכֵר , *bond*, is here used metaphorically of the *punishment* inflicted on transgressors. By continuing in their wicked and profane courses, they incur heavier guilt, and expose themselves to more fearful destruction. To this destruction, declared in the latter half of the verse to be determined with respect to the whole land, they must inevitably be subject, if they repent not. For נָלֶה וְנִהָרַץ , see on chap. x. 23.

23. This verse is introductory to the following beautiful agricultural parable, in which the prophet teaches, that, in his government of human affairs, in his employment of means for the improvement of mankind, and especially in his appointment of providential chastisements, Jehovah does not act arbitrarily, or without discrimination ; but, on the contrary, the methods which he employs are various, in adaptation to the difference of persons, times, and circumstances. As the husbandman varies his treatment of the soil, and allots to each species of seed its proper place ; and, after the harvest has been gathered in, uses such instruments as are suitable for separating the different kinds of grain from the straw and the chaff ; so God takes different measures in his treatment of men—assigning to them their stations, furnishing them with the

- 24 Is the ploughman always ploughing in order to sow ?
Is he always opening and levelling his ground ?
- 25 When he hath made the surface of it even,
Doth he not scatter the dill, and cast abroad the cummin,
And set the wheat in rows,
The barley in the place marked out for it,
And the spelt in his border ?
- 26 For his God teacheth him rightly ;
He instructeth him.

means of improvement, and exactly adapting his judgments to their various degrees of guilt. However severe might be the punishment impending over the Jewish people, it was not greater than their sins deserved. The immediate design of the parable seems to have been to repel a tacit objection of the scoffers, parallel to that stated 2 Pet. iii. 4. "Where is the promise of his coming ? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

24. *לִי יוֹמִים*, lit. *all the day*, an idiom for *always, continually*. See Gen. vi. 5 ; Ps. lii. 3 ; Isa. lxv. 5. *שָׂדֶה* occurs only, as here, in Piel, but is obviously used in the acceptation of levelling the ground by harrowing. Comp. the Arab.

سدد, *equalis, rectus fuit* ; Conj. II. *rectum fecit* ; *convenientem aptumque reddidit*. *שָׂדֶה*, a level tract, field, &c.

25. *קָמִיחַ*, a species of cummin, called by the ancients, *gith, melanthium*, and *nigella*, from the black colour of the seed. It reaches the height of a cubit, has leaves resembling those of a fennel plant, and a blue, poppy-like flower. It corresponds to our *dill*, or black cummin, and was used both for food and medicine. Plin. lib. xix. cap. 8, xx. cap. 17 ; Cels. Hierobot. Pars II. p. 70. *שָׂדֶה*, Talm. *שָׂדֶה*, a line, series, row ; Arab. *سجرة*, *linea struesve una*

lapidum in muro ; signifies the rows in which Oriental husbandmen plant wheat, millet, &c. instead of sowing them, as with us. Thus Jerome, *per ordinem* ; Zwinglius, *serie sua* ; which is preferable to the rendering, "prin-

cipal," of our common version, and "in due measure," which is that of Abenezra, Kimchi, Lowth, and others. *בְּקָמִיחַ*, used adverbially for *בְּקָמִיחַ*, *in the place appointed*, i. e. marked out for it. The root is not found in Heb. but in Chald. *קָמִי* signifies *to designate, mark, appoint* ; *קָמִי*, a mark, sign. Comp. *קָמִי*. It thus corresponds to *שָׂדֶה* ; and the meaning thus elicited suits the connexion better than the interpretation of the LXX., Aq., Theod., and Vulg., according to which, but without other authority, the word signifies *millet*. Our translators have rightly given the signification, but improperly connect it with *שָׂדֶה*, from which it differs in gender. *קָמִי*, *spelt*, a kind of corn, so called from the shorn or smooth appearance of its ears ; root *קָמִי*, *to cut or poll the hair* ; LXX., Aq., Theod., Symm., *ζέα* and *εὔλαρα*. The suffix *י* *קָמִי* has for its antecedent *הַחֹרֵץ*, the husbandman ; thus corresponding to *חֹרֵץ*, ver. 24. The meaning is, *in the border of his field*. Hitzig, less properly, refers the suffix to *בְּקָמִי*.

26. As *לְיָדָיו* is the nomin. to both verbs, I have, in accordance with the genius of our language, placed it before the former, and employed the pronoun before the latter. In Hebrew poetry the pronoun frequently occurs first. The inference to be deduced from the declaration here made, is not expressed, but left to be drawn by those who are addressed : If God thus instructs the husbandman to vary and adapt his processes according to the exigency of circumstances, much more may it be expected that He himself will act with due discrimination.

- 27 For the dill is not threshed with the threshing-sledge ;
Nor is the wheel of the wain rolled over the cummin ;
But the dill is beaten out with a staff,
And the cummin with a flail.
- 28 Bread-corn must be bruised ;
For he will not always be threshing it ;
Nor drive the wheel of his waggon and his horses over it :
He will not bruise it utterly.
- 29 This also proceedeth from Jehovah of Hosts,
Whose plan is admirable, whose wisdom is great.

27, 28. We have here a description of the different implements used in threshing. The *דָרִיץ*, in full, *מִוֶּה דָרִיץ*, chap. xli. 15, was a kind of sledge drawn by two oxen, in the front of which stood the driver on his knees, or sat on a piece of wood fixed cross-ways on the car. Under this machine were rollers of wood, with sharp stones, or pieces of iron, by which the straw was cut in pieces, and the grain separated from the ears. The *מִיָּלֶה* was also a car, but differed from the former by its having wheels instead of rollers, which, being serrated, produced the same effect, when drawn over the corn. Besides oxen, both horses and asses were employed in drawing these instruments ; and, as appears from this passage, horses were made to perform the operation merely by treading out the grain, as they still do in different parts of the East. When the quantity was small, or when more minute kinds of seed were to be threshed out, a flail or switch was used, with which it was beat. See Judg. vi. 11 ; Ruth ii. 17. *לֶחֶם*, bread, is used for the corn or wheat of which it is made. Comp. the Arab. *طعام*, *cibus, edulium, triti-*

cum ; Gr. *σίτος* ; and see chap. xxx. 23. *אָרַשׁ* is the infinitive of an obsolete verb, *אָרַשׁ*, having the same signification with *רָדַשׁ*. Some, however, consider it to be an infinitive form of *רָדַשׁ* itself ; the *א* being prefixed, after the manner of the Arabic, the analogy of which is preserved in *אָרַשׁ*. See Gesenius. The Nun Epenthetic, expressed by the latter Dagesh in *אָרַשׁ*, renders the word emphatic, and shews that it is placed in antithesis with *יָדַק*, at the beginning of the verse. The practical idea conveyed is, that God mingles mercy with his judgments. His design is not to crush his people, but to render them fit for becoming useful subjects of his government ; so that when these judgments have answered their end, they shall cease.

29. Corresponds to ver. 26, but further contains the apodosis, vindicating to Jehovah transcendent skill and wisdom. His plans of operation are wonderfully adapted to the ends he has in view, and in all his proceedings the infinite superiority of his understanding is displayed. *הִקְלִיט* and *הִקְדִּיל* are Hiphil intransitives.

CHAPTER XXIX.

The speedy enclosure of Jerusalem by the troops of Sennacherib, and the suddenness of their destruction, form the subject with which the prophet here commences, 1—8 ; the stupidity and hypocrisy of the Jews in that

and succeeding ages, and their corresponding punishment, are next described, 9—16; and the rest of the chapter is occupied with a prediction respecting the rejection of the Jews, and the vocation of the Gentiles: concluding with a promise of the final conversion of God's ancient people.

1 Wo to Ariel, to Ariel,
The city which David besieged!
Add ye year to year;
Let the festivals go round!

1. That by **אַרְיֵל**, *Ariel*, Jerusalem is meant, is agreed on all hands; but there is considerable difference of opinion in regard to the derivation and meaning of the name. Aq. and Symm., *λέων Θεοῦ*; which rendering has been adopted by Dathe, Döderlein, Eichhorn, Gesenius, Maurer, and Scholz, who consider it as designed to denote the invincible character of the Jewish metropolis. In support of this interpretation an appeal is made to 2 Sam. xxiii. 20, where two heroes are called, **שְׁנֵי אַרְיֵל**, *two lions of God*. Comp. Ezra viii. 16. And Gesenius adduces in illustration, **أسد الله**, *the*

Lion of God, which Mohammed sur-named his uncle Hamzah; the name of Ali, the son of Ali Taleb, **اسد**

الله الغلب, *the Victorious Lion of God*;

and the Persic, **شیر خدا**, of similar signification. But, as Jerusalem did not, on the occasion here referred to, sustain an actual siege, and thus give proof of her invincibility, and was afterwards destroyed by the Chaldæans and Romans, such an appellation seems altogether inappropriate. I, therefore, prefer the rendering of the Targ., according to which **אַרְיֵל** has here the same signification as **אַרְיֵל**, *Keri*, **אַרְיֵל**, Ezek. xliii. 15, 16, *viz. the hearth or fire-place, i.e. altar of God*, on which the burnt sacrifices were offered. This interpretation is approved by the Rabbins, Saad., Lapide, Sanctius, Grotius, Michaelis, Lowth, Rosenmüller, Hensler, Jenour, and Hitzig. The reference will then be

to Jerusalem as the centre of the Jewish polity, where alone it was lawful to sacrifice to Jehovah—a view which is corroborated by the mention made of the festivals in the latter part of the verse. For the signification of *hearth, fire-place*, attaching to **אַרְי**, comp. the Arab. **أرّة**, *focus, caminus vel ignis, vel accensio ignis*, &c.

from **أري**, II. *in foco seu camino accendit ignem*. Comp. also chap. xxxi.

9. In **קָרָה קָרָה דָּוִד** is an ellipsis of **אַשֶׁר** and **עָלֶיהָ**; and **קָרָה** is an instance of the construct state being formed with **אַשֶׁר** understood, as Job xviii. 21, **מִקִּים** **אַשֶׁר** **יִרְדֵּ אֶל**. For the full form, see Lev. iv. 33; Jer. xxii. 12. Aq., however, renders **קָרָה** as a noun, *πολιτὴν παρεμβλήσεως Δαυὶδ*; regarding **קָרָה** as the usual construct. The LXX. and Vulg. take **קָרָה** in its strictly hostile sense, and are followed by most of the modern interpreters; whereas the Targ., Syr., and other versions, exhibit that of *dwelling* as in a residence. The former seems fully borne out by the use of the same verb in ver. 3. Comp. 2 Sam. v. 6—8.—As **קָרָה** signifies not only *a feast*, but also *a victim slain and offered on a festival occasion*; and **קָרָה** signifies *cut, cut off*; our translators have supposed the reference to be to the slaying of sacrifices; but as **קָרָה** nowhere occurs as a sacrificial term, and **הִקְדִּישׁ** is used of the course or return of the seasons, year, &c. 1 Sam. i. 20; Exod. xxxiv. 22; it is better to render, **הַיָּמִים יִקְרָה**, *let the festivals go round*; especially as the phrase is parallel with **שָׁמָּה יִלְכָּד**. The language is that of irony;

- 2 Yet I will distress Ariel,
And there shall be mourning and sorrow;
And it shall indeed be an Ariel to me.
- 3 I will even encamp against thee round about;
And I will beset thee with posts,
And raise forts against thee.
- 4 Depressed, from the ground thou shalt speak,
And from the dust shall thy speech be low;

strongly intimating that the ceremonial observances in which the Jews engaged would not avert the Divine judgments, while their hearts were not right with God.

2. **הַצִּיק** is here used in the sense of *straitening* or *distressing by siege*. **הַצִּיק וְהָאֵלֶּיךָ** form a paronomasia. Comp. Lam. ii. 5. The **בְּיִרְמְלָא** is the *kaph veritatis*, or intensive: Jerusalem shall indeed be a place of sacrifice to me; for there I will slay the numerous army of the king of Assyria. The verse, therefore, contains a promise of deliverance, as well as threatenings of punishment; though the former is indefinitely expressed, leaving it to be clearly inferred from ver. 5.

3, 4. We have in these verses a description of the surrounding army of Sennacherib; the preparations to be made by the troops for an attack on the city; and the dejection and dismay with which the inhabitants should be seized on perceiving them. What the Assyrians did, Jehovah vindicates to himself, as they were only the instruments which he employed in punishing the Jews. Though the history makes no mention of the construction of any military apparatus for attacking Jerusalem, yet, as it is expressly stated that "the king of Assyria sent Tartan, and Rab-saris, and Rabshakeh, from Lachish, to king Hezekiah, with a great host, **בְּחַיִל גָּדוֹל**, against Jerusalem," 2 Kings xviii. 17; Isa. xxxvi. 2; there cannot be a doubt, that they occupied themselves with hostile demonstrations while the negotiations were going forward. There is, therefore, no necessity to depart from the threatened attack of Sennacherib, and apply the prophecy to the sieges effected by

Nebuchadnezzar and Titus, especially as no intimation whatever is given of the taking of the city, and its consequences; and, as the sudden and complete destruction predicted vers. 5—8, was experienced by the Assyrians alone, chap. xxxvii. 36; and neither by the Chaldeans nor the Romans. The language of our Lord's prophecy, Luke xix. 43, is parallel with that of Isaiah in the present instance: but this is no reason why both should be referred to the same event. The metaphors are military, and are descriptive of the measures adopted in a regular siege. **יָרִי**, Arab.

לִיּוֹר, is properly the *circle* or line of

advance, first of all drawn round the city to be blockaded, though here, with 3, the term is used adverbially. The reading **וְיָרִי**, which Houbigant and Lowth approve, is found only in two MSS., and originally in two more; but has otherwise no suffrage but that of the LXX., and is manifestly an ancient correction from ver. 1. **בְּמַצֵּב**, from **מָצַב**, to place, station, denotes the advanced posts, or columns of pioneers; and the **בְּמִצְרוֹ** were breastworks, palisades, and other means of defence, erected by the besieging party for their protection, and from behind which they annoyed the city. For **בְּמִצְרוֹ**, six of Kennicott and De Rossi's MSS. read **בְּמִצְרוֹ**; three more have done so originally, and perhaps two more; but the former is the more appropriate word, in reference to a besieging army. **וְיָרִי** is from **צָרָה**, to press, straiten, beset hostilely. For **וְיָרִי** and **וְיָרִי**, see on chap. viii. 19. Such should be the utter dejection of the inhabitants, that they would be able to give expression to their fears

- Thy voice shall even be as that of a spirit from the ground ;
 And thy speech shall mutter from the dust.
- 5 But the multitude of thine enemies shall be as fine dust,
 And the multitude of the terrible as the flitting chaff ;
 It shall also take place suddenly, in a moment.
- 6 By Jehovah of Hosts himself thou shalt be visited,
 With thunder and earthquake, and a loud voice ;
 With storm and tempest,
 And flames of devouring fire.
- 7 And as a dream, or a vision of the night,
 Shall be the multitude of all the nations,
 That fight against Ariel ;
 Even all who fight against her and her ramparts ;
 And those who distress her.
- 8 It shall even be as when a hungry man dreameth, and behold !
 he eateth ;

only in feeble and scarcely articulate sounds, resembling those produced by the necromancer or ventriloquist, when personating with his voice the spirit which he pretended to have evoked. Comp. 2 Kings xix. 1—6 ; Isa. xxxvii. 1—6 ; and see Lowth's note.

5. Lowth's change of *נֶאֱמָר*, *thine enemies*, into *נִפְאָר*, *the proud*, is altogether unwarranted. *נֶאֱמָר* is often used in the sense of *נֶאֱמָר*, *an enemy*. The LXX., to whom he appeals, render it elsewhere, as here, by ἀσεβής, and by ἐχθρός ; foreigners being regarded in this light by the Hebrews. *הַמֶּלֶךְ*, as occurring here and ver. 7, denotes the *multitude* of warriors composing the *הַמֶּלֶךְ*, referred to in the preceding note. They are compared to the finest dust, not to point out their number, but to express the ease with which they should be removed from their position. This is further intimated in the following member of the parallelism, by their being compared to the light chaff driven away by the wind. *לְפָנֵי הַרוּחַ*, which occurs in the inverse order, *הַרוּחַ לְפָנֵי*, chap. xxx. 13, is designed emphatically to mark the suddenness with which the Assyrians should be destroyed.

6. The nomin. to *יִפְּתֹךָ* is the Assy-

rian foe, understood. *מִיָּד*, lit. *from with*, conveys the idea of immediate or miraculous interposition. See chap. vii. 11, viii. 18. No positive inference can be drawn from this verse respecting the nature of the phenomena connected with the destruction of the army of Sennacherib—the language being obviously charged with the sublime imagery of prophetic poetry. Comp. Ps. xi. 6 ; Isa. xxiv. 1, 18, 19, 20, xxx. 30, xxxiv. 8—10 ; and Lowth's ixth Lect. on Heb. Poetry.

7, 8. *בְּלִי-חַיִּים*, &c. comprehend all out of the different nations subject to the king of Assyria, who composed the besieging army. *בְּלִי-חַיִּים* = *בְּלִי-חַיִּים*. The suffix forms the accusative, as in *יִפְּתֹךָ*, Ps. liii. 6. The point of comparison lies in the entire disappearance of the phantasmata of a night vision. Thus completely should every enemy disappear before the morning.

8. The comparison is here amplified by the prophet, in a manner which Lowth justly characterises as elegant and beautiful in the highest degree, well wrought up, and perfectly suited to the end proposed. Nothing could have more aptly described the eagerness of the Assyrians to attack Jerusalem, and the complete disappointment of Sennacherib. The use of

But he waketh, and his soul is empty !

Or, as when a thirsty man dreameth, and behold ! he drinketh ;

But he waketh, and behold ! he is faint, and his soul craveth !

Thus shall it be with the multitude of all the nations,

That fight against Mount Zion.

9 Delay, and wonder ;

Take your pleasure, and be blinded.

They are drunk, but not with wine ;

They stagger, but not with strong drink.

10 For Jehovah hath poured upon you a spirit of stupor,

the same imagery in part by Virgil, *Æn.* xii. 908, and Lucet. iv. 1091, is shewn by Lowth ; but there is a peculiar terseness and simplicity in the language of the prophet, and the triple repetition of the idiomatic *וְהִנֵּה*, *behold!* greatly increases the effect. The corresponding *וְהִנֵּה* and *וְהִנֵּה* mark the protasis and apodosis.

9. Isaiah now turns directly to the unbelieving Jews, and reproves them for their stupidity and false security. The language is that of irony, to express which the more strongly the verbs are put in the concessive and declaratory Imperative. In all probability the prophet was induced thus to complain of his countrymen by the vacant stare and obstinacy discoverable in the countenances of those whom he had just addressed. As the nation enjoyed profound peace, they could give no credit to the predictions of war ; and therefore delayed repentance, and indulged the more in sin. *וְהִנֵּה*, Imp. of *וְהִנֵּה*, the Hithpael of *וְהִנֵּה*, to which it must be referred, though the verb is not used in Kal. The derivation from *וְהִנֵּה*, which some propose, cannot be sustained ; the Imper. in Hithpael of which being *וְהִנֵּה*, Hab. i. 5. Comp the Arab. *أَبْصَرَ*,

أَبْصَرَ, *abstine, desine*, and *أَبْصَرَ*, *abstinuit, destitit*, which is employed in reference to the *stopping* or *delaying* of camels, horses, &c. Our idiomatic *skill-I-shall-I* corresponds entirely to the Hebrew, both in form and meaning, but is not sufficiently dignified to be adopted into the version. *וְהִנֵּה*, the

other verb employed, having two different significations, according as it occurs in the simple or the reduplicated conjugations, both are here adopted with admirable effect. For the signification of Kal and Hithpael, see chap. vi. 10. In Pilp. and Hithpael. it has that of *delight* ; *to cause delight* ; *delight, indulge oneself* in pleasure, &c. See Ps. xciv. 19, cxix. 16, 47, 70 ; Isa. xi. 8. For the peculiar use of the Imperatives, see chap. viii. 9.—Having directly addressed his auditors, the prophet proceeds, by the use of the third person of the preterite, to point them out to others, and describes their spiritual stupor by comparing them to persons in a state of intoxication. The more, however, to mark the character of this stupor, he adds, *but not with wine*, &c. Comp. chap. li. 21, where the phrase is used in a different sense ; and Æschylus, Eumen. 863, *ἀόλῳ ἐμπαρείς θυμῷ*.

10. This stupefaction is ascribed to the judicial will of God. In punishment of their resistance of his truth, he so ordered it in his providence, that the Jews should become the subjects of spiritual blindness and insensibility. See on chap. vi. 10. *וְהִנֵּה*, a less frequent form for *וְהִנֵּה*. Both verbs convey the ideas of descent from a higher source, and the copiousness of the supply. The signification of *mingling, mixing*, given in the Vulg., and that of *causing to drink*, exhibited in the LXX., are inappropriate, being at variance with the *usus loquendi*. *וְהִנֵּה*, from *וְהִנֵּה*, Arab. *أَبْصَرَ*, *occlusit portam vel hiatum ; totum occupavit ;*

- And bound up your eyes, the prophets ;
 And your heads, the seers, hath he covered.
- 11 And the whole vision is become to you like the words of a sealed book,
 Which is delivered to one acquainted with letters,
 Saying, Read this, I pray thee ;
 But he saith, I cannot, for it is sealed.
- 12 Or, the book is delivered to one unacquainted with letters,
 Saying, Read this, I pray thee ;
 But he saith, I am unacquainted with letters.
- 13 Wherefore Jehovah saith,
 Since this people draw near to me with their mouth,

to throw into a profound sleep or stupor, signifies a state of complete insensibility, in which the senses are locked up, and the functions proper to the nervous system almost entirely suspended. The term is here used figuratively of the suspension of the use of reason, judgment, &c. עָצַם, in Kal and Piel, signifies to *bind fast, make firm; to bind up, shut completely*, as the eyes; Chal. עָצַם, *clausit*; comp. אַצַם, הָחַם; Arab. عَصَم, *prohibuit, servavit, defendit*; IV. *vinculo loroque constrinxit*. The words אֶת הַנְּבִיאִים, and הַחֲזִיוִּים, Koppe, Eichhorn, Gesenius, Hitzig, and Maurer, reject as a gloss; and Hahn, in his 12mo ed. of the Heb. Bib., marks them as doubtful. Zwinglius considers them to be an epexegetis. If genuine, they should be differently pointed, and rendered as in the version. According to the present division, אֶת הַנְּבִיאִים, should be אֶת הַנְּבִיאִים, which is the reading of *twenty-three* MSS.; has been originally in *six* more, and probably in *two* or *three* besides; and is found in the three earliest editions. The LXX. and Syr. also express the Vau. Not only should the Jewish people be blinded, but their teachers and rulers, to whom they naturally looked for guidance, should also labour under gross mental obscurity. Comp. Matt. xv. 14.

11, 12. וְהָיָה רְאוּתָם כִּלְכֵּל, lit. *the vision of the whole*, i.e. all that God has revealed by his servants the prophets—the doctrines, predictions, promises, threaten-

ings, &c. These verses teach the moral impossibility of those understanding Divine revelation whose minds are under the dominion of sin. There was nothing naturally impossible in the cases referred to: the person who was skilled in letters had only to break open the seal, and he who was ignorant would only have to learn them; by the application of these means, a knowledge of the document would have been acquired. The point of comparison lies in the disinclination or aversion of the mind. Comp. Dan. xii. 10; 2 Cor. iii. 14, 15, 16; John vii. 17. In הַסֵּפֶר, the article is properly omitted by the authors of the Keri.

13. Instead of אֲנִי, very many of Kennicott and De Rossi's MSS. read יְהוָה. It is also found in the four oldest printed editions. וְיָן and וְיָן, ver. 14, are correlatives. According to the Targ., which is supported by the reading of *seventeen* MSS. and *ten* printed editions, וְיָן is to be pointed וְיָן, and rendered, "This people *are compelled*," i.e. they worship me involuntarily; but the common pointing and construction are preferable. Supply אֲנִי, and comp. Exod. xxx. 20; Jer. xxx. 21. For the form יְהוָה אֱלֹהֵינוּ, comp. יְהוָה אֱלֹהֵינוּ, 2 Sam. iii. 11. The verbal noun is used for the Infinitive. Comp. chap. viii. 5. By their fear of God is not meant true piety, but, as we should say, *their religion*; nor by "the precepts of men" which they had been taught are we to understand, as Gesenius and some others insinuate,

- And honour me with their lips,
 But have far removed their heart from me,
 And their fear of me is taught by the precept of men :
 14 Therefore I will proceed to deal wonderfully with this people,
 Wonderfully and wondrously ;
 Yea, the wisdom of their wise shall perish,
 And the prudence of their prudent shall be hid.
 15 Wo to them that deeply hide their purpose from Jehovah,
 Whose deeds are in the dark, and that say,
 Who seeth us ? and, Who knoweth us ?
 16 O your perverseness !

the ritual precepts of the Mosaic law ; but purely human doctrines, injunctions, and rites, which their authors and inventors imposed under the pretext of Divine authority. That such existed in the days of Isaiah, there can be no doubt ; and as, from the very nature of the case, they must have accumulated from age to age, till they were swelled to the awful amount which they had reached in the time of our Lord, the language is strikingly descriptive of the character of the great body of the nation during the whole of that period. On this principle we are warranted in interpreting literally the words of Christ, *προφῆτευσεν περὶ ὑμῶν Ἡσαΐας*. Matt. xv. 7, 8 ; Mark vii. 6, 7. While the prophet rebuked his contemporaries, his inspired declarations, recorded in the sacred volume, served as a standing rebuke of the evil, and bore preeminently on its fullest development in the religion of the Scribes and Pharisees. The discrepancies existing between the Heb. text, and the Greek of the LXX. and the N. T. are trifling, and do not in the least affect the sense of the passage. Mistaking יהוה for יהוה, the LXX. have translated it *μάτην δέ. ματὴν καὶ ματὴν*, though singular, have been taken as collectives, and so rendered *ἐντάλματα* and *διδασκαλίας*.

14 יהוה is a defective punctuation of the participle יהוה. See chap. xxxviii. 5, and note on chap. xxviii. 16. יהוה, יהוה, and יהוה, furnish a marked instance of the varied repetition of a word for the sake of energy and effect.

See on chap. xxii. 17. The verse contains a special prediction of the awful judgment that God would inflict upon the nation by means of the infatuation of their teachers, which the apostle shews to have received its fulfilment in his day, 1 Cor. i. 19. So blinded were they, and so completely did they blind the people, that by their rejection of the true Messiah, and their instigating opposition to the Roman government, they brought about the destruction of Jerusalem, and the final dispersion of the nation. Most commentators, indeed, find only an accommodation of the prophecy in this quotation ; but its position, in the present connexion, between the description of the Jewish religionists in the days of our Lord, ver. 13, and a prediction of the rejection of the Jews, and the calling of the Gentiles, ver. 17, proves that Isaiah and Paul had the same persons in view. The silly and puerile character of Jewish or Rabbinical learning, during a period of eighteen centuries, affords a convincing, though melancholy proof of the Divine inspiration of the prophet.

15. An exact portraiture of the disguise and hypocrisy of the Pharisees in the time of our Lord. See Matt. xxiii. 13—33. יהוה is used adverbially, as in chap. vii. 11 ; Jer. xlix. 8, 30. The כ in יהוה is strictly prepositional, and not comparative, as Lowth renders it.

16. יהוה. *Ecclampadius, perversitas vestra ; Zwinglius, vestra presumptio.* O the extent of your depraved and perverse disposition ! What madness to

- Shall the potter be regarded as the clay ?
 Shall the thing made say of its maker, He made me not ?
 Or the thing formed say of its former, He is unskilful ?
- 17 Is it not yet a very little while,
 And Lebanon shall be converted into a fruitful field,
 And the fruitful field be deemed a forest ?
- 18 For in that day shall the deaf hear the words of the book,
 And, freed from obscurity and darkness, the eyes of the blind
 shall see.

imagine that you can divest yourselves of responsibility to your Maker ! The points of similitude are the absolute nothingness of the creature, and the infinite skill and sovereignty of the Creator. Paul employs the same similitude, Rom. ix. 20, but for a different purpose. Comp. Isa. xlv. 9. The word is the Kal Infin. used as a noun. Comp. לִבְנוֹן, Ps. li. 6. לִבְנוֹן is simply interrogative ; and its force is carried forward so as to modify the following כִּי, *Is it so that*, &c. ? or, as in the translation, Shall the thing made, &c. ? Nothing could equal in absurdity, or in the perversion of every principle of sound reason, the conduct of the impenitent and unbelieving Jews. Instead of לִבְנוֹן, the LXX., Syr., Targ., Vulg., and one of De Rossi's MSS. originally read לִבְנוֹן ; but the reading of the Textus Receptus is preferable. Some would refer the passage to the subversion of the Jewish state ; but with less propriety, though the conduct here described was the cause of that subversion.

17. Because לִבְנוֹן and לִבְנוֹן are here contrasted, the LXX., Targ., Syr., Vulg., Cyril, Zwinglius, Forerius, Brentius, Osiander, Piscator, Schmid., Lowth, Dathe, De Wette, Boothroyd, Jenour, and others, render the latter by *Carmel*, as if the mountain of that name were meant. On comparing this passage, however, with chap. xxxii. 15, it seems much more appropriate to take it as an appellative in the sense of *garden* or *fruitful field*. Thus Kimchi, Luther, Œcolampadius, Leo Juda, Michaelis, Rosenmüller, Gesenius, Hitzig, Scholz, Noyes, &c. The points of comparison are not the barrenness of Lebanon, taken as a

whole, and the fertility of a plain or open country ; for a great proportion of that mountain is exceedingly fertile, abounding in rich valleys, extensive and well-cultivated fields, productive gardens, &c. ; but the forest-district, abounding in cedars, pines, cypresses, and other species of trees. This is evident from the antithesis in the last clause of the verse, in which לִבְנוֹן, *a forest*, corresponds to *Lebanon* in the former member of the parallelism. The language is figurative, expressing the great revolution to take place at the appearance of the Messiah. The Gentile world, which had produced no fruits of righteousness, but resembled the wild and uncultivated regions of Lebanon, should abound in moral fertility and beauty ; while the Jewish church, which had formerly been celebrated as the garden of the Lord, should be reduced to a state of nature, and become like a rudely scattered forest. Comp. chap. xxxii. 15, lv. 13 ; and specially for the subject, Matt. xxi. 43 ; Rom. xi. 17—22.

18. לִבְנוֹן corresponds to לִבְנוֹן, ver. 11. The כִּי in כִּי יִפְתָּח denotes separation, not locality, "*freed from obscurity*," &c., *i.e.* no longer in such a state. Most of the commentators are of opinion, that the Jews described ver. 10, are here referred to ; but the immediate context requires the words to be applied to the Gentiles, who had not been favoured with the light of revelation ; to whom the sacred Scriptures should be delivered in their respective languages ; and who, by the preaching of the gospel, should be turned from darkness to light, and from the power of Satan unto God. See chap. xxxii. 3, xxxv. 5, xlii. 7, 16 ; Eph. iv. 17, 18.

- 19 The afflicted also shall exceedingly rejoice in Jehovah;
And the poor among men shall exult in the Holy One of Israel.
- 20 For the tyrannical is come to nothing;
The scoffer also is consumed;
And all that watched for iniquity are cut off:
- 21 That condemned a man in his cause,
And laid snares for him that decided in the gate,
And turned aside the righteous without ground.
- 22 Nevertheless, thus saith Jehovah to the house of Jacob,
He that redeemed Abraham;
Jacob shall not now be ashamed,
Nor shall his face now grow pale.

19. Comp. chap. lv. 12; Matt. v. 3, xi. 5; James ii. 5. These words apply principally to the Gentiles, though they also include such of the natural seed of Abraham as should submit themselves to the righteousness of God.

20, 21, contain a prediction of the removal of those rulers and judges who oppressed the people of God; made a mock of true religion; and exercised every species of falsehood and injustice. Such, in a high degree, were the Pharisees and Sadducees towards the close of the Jewish polity; and on them signally was executed the judgment here threatened. שָׂרֵי אֵין, an unusual phrase, happily chosen for the purpose of marking the atrocious character of those who ought sedulously to have watched over the best interests of the people, but were awake only for evil. It applies specially to the members of the Sanhedrim. דָּבָר is used in a forensic sense, as in Exod. xviii. 16; and מִדְּבָרִים is equivalent to מִשְׁפָּטִים. Some interpret the words of seductive conversation; and others, in conformity with the rendering of our common version, of condemning a person for a merely verbal fault; but the judicial sense is supported by what follows. מוֹכֵר דָּבָר is descriptive of a judge—the gate or forum being the place where the inhabitants of eastern cities met for business, conversation, &c., and where trials were held. Comp. Amos v. 10;

Deut. xxii. 15, xxv. 7; Job v. 4; Prov. xxii. 22. נָקַשׁ is from נָקַשׁ, of the same signification with נָקַשׁ, to lay snares. נָקַשׁ, comp. עַל הַדָּר, chap. lix. 4, where it is synonymous with שָׁוְיָ, vanity, falsehood, wickedness; Arab. سَوَى, socors,

negligens fuit; تَبَيّ, *vacuus*; تَبَتَّ, *se applicuit ad res vanas*; تَبَاتَّ, *vanæ res et fuitiles*; LXX. ἐπ' ἀδικοῖς; Targ. נָקַשׁ, *in falsitate*. It is here equivalent to חֲזִק, *without cause, undeservedly*.

22. There is a perceptible pause at the close of the preceding verse; and the prophet is here charged to assure the truly pious, who alone were properly entitled to the appellation of “the house of Jacob,”—being the spiritual children of Abraham,—that the immediately impending calamity should be averted. The repetition of לֹא יִפְּחָה, *not now*, is emphatic. Michaelis needlessly stumbles at the phrase, פָּדָה אֶת אַבְרָהָם, since this verb signifies *to preserve*, as well as *to redeem*, and is quite as applicable to Abraham as to Jacob, Gen. xlviii. 16. אֲפָאֵלֵךְ, obviously signifying *to be white, pallid*, &c., from פָּחַ, Chal. פָּחַ, Syr. مَهْد, Arab.

حَار, *to be or become white*. Secker and Lowth suppose to יִפְּחָה to have been the original reading, being more commonly used in connexion with בָּשָׁם; the LXX., however, have μεταβαλεῖ; the

- 23 But when his children see the work of my hands in their midst,
They shall hallow my name ;
Yea, they shall hallow the Holy One of Jacob,
And reverence the God of Israel.
- 24 Those also who erred in spirit shall know understanding ;
And those who were obstinate shall learn doctrine.

Targ. *ישתבחו*, and this Kimchi and Abulwalid approve.

23. *בִּי אֵם*, *But when*, &c. The *ו* in *בְּרֵאשִׁית* refers to *מִיֵּשׁוּעַ ה'*, and is anticipative of it, as in the Aramaic. *בְּרֵאשִׁית* are the children of Jacob, the Jews, and the nomin. to *בְּרֵאשִׁית*, in the midst of them, i.e. in the church, worshipping the God of their fathers. The work of God's hands is the *καὶνὴ κτίσις*, or New Testament church, consisting for the most part of converted Gentiles. It is here predicted that the time would come when the

sight of so many worshippers of the true God, from among those who had formerly been ignorant of him, should excite the natural posterity of Abraham to give glory to his name. Comp. Rom. xi. 11.

24. The *הַמְעִירִים* and *רוֹגְגִים* are the blinded and refractory Jews, who had so long refused to acknowledge the Messiah, but who should at length embrace the doctrines of his gospel. For *רָגַן*, comp. the Arab. *رجن*, *substitit, commoratus fuit*.

CHAPTER XXX.

This chapter is likewise connected with the invasion of Sennacherib, and was evidently occasioned by attempts that were made to form an alliance with Egypt in order to obtain the aid of that power against the Assyrians. Vers. 1—7 contain a description of these attempts, and their failure ; which is followed by a severe reproof of those who had originated them, with a denunciation of the Babylonish captivity as the punishment of apostacy from God, 8—17. The prophet then addresses himself to those who put their confidence in Jehovah, and assures them of the restoration of the Divine favour, 18—26 ; and concludes with a prediction of the overthrow of the Assyrian army, couched in imagery of the boldest and most striking character, 27—33.

- 1 Wo to the rebellious children, saith Jehovah,
Who execute a purpose, but not from me ;

1. Several commentators think reference is here made to the conspiracy of Hosea, king of Samaria, and the embassy which he sent to So, king of

Egypt, 2 Kings xvii. 4 ; but it is more probable that Isaiah has in view the unbelieving portion of the Jews, resident partly in Jerusalem, and partly

And 'pour out a libation, but not from my Spirit:—

Adding sin to sin.

- 2 Who set out to go down to Egypt,
But inquire not at my mouth;
Fleeing to the protection of Pharaoh,
And taking refuge in the shadow of Egypt.
- 3 But the protection of Pharaoh shall become your shame,
And your refuge in the shadow of Egypt, your confusion.
- 4 For their princes are at Zoan,
And their ambassadors have reached Hanes.
- 5 They are each ashamed of a people that cannot profit them,
That are neither for help nor profit,

in the country, who, unknown to the pious king Hezekiah, and in direct violation of the command of God, had undertaken to procure assistance from Egypt. That such application was known to Sennacherib is evident from the words of Rabshakeh, chap. xxxvi. 6, 9. וְלִשְׁתּוֹר, is expletive of וְלִשְׁתּוֹר, the ל before the Infinitives being used to introduce the actions by which the rebellious disposition was manifested. See 1 Sam. xiv. 33; Ps. ciii. 20. וְלִשְׁתּוֹר means *not to form*, but *to execute* a purpose. As this was to be done in Egypt, the prophet scruples not to introduce the party as pouring out a libation—a pagan custom employed on the conclusion of a treaty of alliance between two nations; hence the name σπονδή given to such a league by the Greeks. As וְלִשְׁתּוֹר signifies both *to pour out*, and *to weave, hedge in, protect*, some prefer the latter idea, which is that adopted in our common version; but the former is more appropriate, and is that expressed in the LXX., ἐποθύσατε συνθήκας, and the Syr., ܠܝܫܬܘܪܐܢܐ. Before וְלִשְׁתּוֹר supply וְלִשְׁתּוֹר from the preceding. By וְלִשְׁתּוֹר is here meant, as frequently, the Spirit of God speaking through his servants the prophets. The refractory Jews had not consulted these infallible interpreters of the Divine will. This is further explained in the following verse. Comp. for וְלִשְׁתּוֹר וְלִשְׁתּוֹר, Josh. ix. 14. Before mentioning the embassy that had been sent to Egypt, the prophet, in

this verse, anticipates its fruitless result, and directs his address pointedly to those who had sent it. In such prolepsis, of which several examples occur in Scripture, there is much force.

4. For וְלִשְׁתּוֹר, *Tanis*, see chap. xix. 11. As וְלִשְׁתּוֹר, instead of וְלִשְׁתּוֹר, is found in six MSS., and has probably been in a number more, and is the reading expressed in the LXX. and Syr., some have supposed that the passage should be rendered, "have reached it," *i. e.* Tanis, "*to no purpose*;" but the parallelism absolutely requires the name of a place, which the Targ. supplies, rendering the word ܬܢܝܢܐ, *Tahpanhes*, or *Daphne*. This interpretation Champollion is inclined to adopt, regarding וְלִשְׁתּוֹר as merely an abbreviation; but the place meant is in all probability *Ehnes*, or *H'nes*, ΖΗΝΕΣ, ΕΖΗΝΗΣ, اَهْنَس, of Edrisi, *Heracleopolis*, a large city of Middle Egypt, and the capital of the Heracleopolitan Nome. Gesenius and Winer accede to the opinion of Vitranga, that it is the city of *Ἀνυσίς*, mentioned by Herodotus, ii. 137. The suffix וְלִשְׁתּוֹר refers to the rebellious party, understood.

5. וְלִשְׁתּוֹר, according to the points, should be וְלִשְׁתּוֹר, without וְ, which is the reading of eleven of Kennicott and De Rossi's MSS.; has been in five more originally; two have it in the margin; and several note the וְ as redundant. The preposition וְ marks the foundation of the disappointment;

But for a shame and also a reproach.

6 THE SENTENCE OF THE BEASTS OF THE SOUTH.

Through a land of distress and difficulty,
Whence come the lioness and the fierce lion,
The viper and the fiery flying serpent,
On the shoulders of young asses they carry their wealth,
And their treasures on the bunches of camels,
To a people that shall not profit them.

7 For vapour and emptiness shall be the help of Egypt.

or, as we should say, its source. כִּי has, in such connexion, all the force of כִּי. The latter, by emendation, is the reading of four of Kennicott's MSS.

6, 7. That כִּפְּזֵי בְּהֵמַת הַנֶּגֶב forms the inscription to what immediately follows in these two verses, seems incontrovertible; but that they were inserted by a later hand, as Gesenius and Hitzig assert, is highly improbable. As the prophet was commanded, ver. 8, both to write the oracle on a tablet, and inscribe it in a book, it is obvious that the former, being for public exhibition, must have had an inscription prefixed to it at the time, than which none could have been more appropriate than that here given. The "beasts of the south" are not those mentioned immediately after, which are merely introduced for the purpose of describing the desert, but the "young asses" and "camels," on which the present or subsidy was conveyed to Egypt. נֶגֶב, *south*, may either mark their destination, or the desert to the south of Palestine, through which they passed on their way thither. The former seems the more appropriate. *Genitivus hic est objecti, sive causæ finalis*. Rosenm. Of the existence of the lion in the deserts of Arabia, see Diod. Sic. ii. 20; Hasselquist's Travels, p. 563. כִּפְּזֵי is an enallage of number, instead of כִּפְּזָה; just as הֵם, in the 7th ver., stands for הֵיא; LXX., ἐκείθεν. For the description of the desert, comp. Deut. i. 19, viii. 15; and for שָׂרָף קַעֲוָף, the note on chap. xiv. 29. אֲנָפֶה, Arab.

أفعى, *vipera*; from فاع, *iratus, spumans*; LXX. ἀσπίδες. For עָרִים, a

number of MSS., and several printed editions, support the Keri עָרִים; and twenty-eight MSS., and seven others corrected, together with an ancient printed Bible, read הֵלִיָּה, instead of הֵלִיָּה; LXX. τὸν πλοῦτον. For this use of הָ, as the suffix, instead of הַ after a singular noun, see Ezek. vii. 11. הֵלִיָּה occurs only in this place, and is of uncertain derivation. The most probable is the Arab. ديش,

supellex domestica vilior; it being, as it were, the furniture of the camel. That the hunch, or hump, of that animal is meant, there can be no doubt. It is of the shape of a pyramid, and sometimes of such a size as to occupy at its base nearly the entire back of the animal. The words הֵם שָׂנָה have greatly perplexed interpreters. Those who approve of our common rendering, *Their strength is to sit still*, consider them as designed to teach that the true strength and security of the Jews consisted in the exercise of quiet and patient confidence in God, assured that he would deliver them in his own way. To justify such rendering, however, the first two words must be joined, שָׂנָה, and comp. above in הֵלִיָּה. But against this construction of the passage there lie two objections. First, the pronominal suffix could not with propriety be referred to any antecedent, but מִצְרַיִם, at the beginning of the verse. Secondly, the noun הֵם never occurs with the acceptation, *strength*, but always signifies *pride, insolence, rage*, from הָרָה, Syr. زهت, *tumultuatus est, to rage, act proudly, or insolently*. הֵם, Ps. xc. 10, means *pride*

Therefore I have called her, RAHAB THE INACTIVE.

- 8 Now come, write it on a tablet before them,
And inscribe it in a book;
That it may be for future days,
A testimony for ever.
- 9 For they are a rebellious people; lying children;
Children that will not hear the law of Jehovah.
- 10 Who say to the seers, See not;
And to those who have visions, Give us not right visions;
Speak smooth things to us;
Give us delusive visions.
- 11 Turn aside from the way;
Decline from the path;
Cause to cease from our presence the Holy One of Israel.
- 12 Wherefore thus saith the Holy One of Israel:
Since ye have rejected this word,
And trusted in oppression and perverseness;
And staid yourselves upon them:

or *boast*, and not real strength. On the other hand, that it is here used as the poetical name of Egypt, seems most natural. Comp. Ps. lxxxvii. 4, lxxxix. 10 (Hebr. 11); Isa. li. 9. This name appears to have been given to her by the Hebrews, not in imitation of any native Egyptian word, but in reference to her insolent treatment of the people of God. The prophet shews that though, in her pride, she might bluster and boast of her prowess, and promise to employ it in behalf of the Jews, she would nevertheless remain quietly at home, and leave them to their fate. "Fando et promittendo, non agendo opemve ferendo." Kocher. The rendering of Döderlein, *Rahab quiescens*; and that of Lowth, *Rahab the Inactive*; express the sense, and are approved in the main by more recent translators, though they disapprove of the proposed alteration of *הָיָה לָהֶם* into *הִפְשִׁיעָה, הִפְשִׁיעָה*, or such like. *יִרְאָה* refers to Egypt as *אֶרֶץ*, a country, and *הָיָה* to the Egyptians, as its inhabitants. *הָיָה* may either be the Kal Infin. of *יָשָׁב*, to sit, sit still, remain in one's place, or a segolate noun from *יָשָׁב*, to rest, cease from labour, be inactive.

Its abstract or indefinite form adds to the force of the idea.

8. Gesenius, Hitzig, and Scholz, are of opinion that the same action is here commanded under different forms; but Rosenmüller and Maurer justly contend for two distinct acts—the inscription of the sentence on a tablet, for public exhibition, and immediate use; and its insertion in a book, for a perpetual testimony. *אִתָּם*, with them, in their presence, before them. Comp. Gen. v. 24. For *לְעֵד*, for ever, read *לְעֵד*, for a testimony. Thus the Targ., Syr., and Vulg.; and the LXX. in some MSS. Comp. Deut. xxxi. 19, 21, 26.

9—11. *אָמְרוּ*, they say, i.e. practically, or in effect. It is the wish of their hearts. *וְנִכְחוּ* and *מִתְחַלְלִים* are contraries. The latter word is derived from *חָלַל*;

Arab. *خَتَلَ*, *decepit, to act falsely, deceive*. They delighted in falsehood, and wished to be freed from every restraint. Comp. 1 Kings xxii. 8; Iliad, i. 106. *וְדָרַךְ* and *וְדָרַךְ* are the way or path of duty; the course of life acceptable to God; true religion. Comp. chap. ii. 3, et freq.

12. *יָשָׁבוּ*, the Niph. Part. of *יָשָׁב*, to

- 13 Therefore this iniquity shall be to you,
Like a breach ready to fall, bulging out in a high wall,
Whose smash cometh suddenly, in an instant.
- 14 Its smash is like the smashing of a potter's vessel,
Which he breaketh in pieces, and spareth not;
Among whose fragments there is not found a sherd,
With which to take up fire from the hearth,
Or skim off water from a pool.
- 15 For thus saith the Lord Jehovah, the Holy One of Israel:
By conversion and by quietness ye shall be saved,
In tranquillity and confidence shall be your strength;
But ye would not:
- 16 But said, No! we will flee upon horses;
Therefore ye shall flee:
And, Upon swift coursers will we ride;
Therefore your pursuers shall be swift.
- 17 A thousand at the menace of one,
At the menace of five shall ye flee;

bend, turn aside. It is used substantively to denote *perverseness, apostacy*.

13. "This iniquity," means the infidelity of the Jews developed in the language of the preceding verses, and their application to Egypt for aid. פֶּרֶץ נִפִּיל, a rupture in a wall, in consequence of which it is on the point of falling; or, more properly, the piece forming one side of the breach or rent. As the Orientals most frequently constructed their walls of clay, or soft brick, dried in the sun, they are extremely liable to rend, and be washed down by rain. Comp. Ps. lxii. 3. Hitzig fails in his attempt to make פֶּרֶץ signify a torrent. The following clause is inserted *per epanqrthosin*, more fully to express the danger.

14. שִׁבְרָה, the Masoretes point as a verb, שִׁבְרָה, *frangit eam*; but the LXX. and Targ. more properly read שִׁבְרָה, *its breach*, as at the close of the preceding verse. פָּתוּחַ is the Infin. of description. דָּחַף, Arab. خسف, *demersus fuit*;

IV. *invenit puteum*; to remove the surface, or upper part of any thing; to draw water by skimming it, so as not to take up any of the sand or mud at the

bottom. The meaning is, that, in punishment of their apostacy from God, the Jews should, as it respected their public affairs, experience a complete overthrow—a calamity which was inflicted when Jerusalem was destroyed by Nebuchadnezzar.

15, 16. They had been called to renounce their false confidence, and make Jehovah the object of their trust, waiting quietly for his delivering mercy, and finding their true strength in such exercise; but they refused to listen, were determined to pursue their own plan, and reaped the disastrous consequences. The riding upon horses refers to the Egyptian cavalry, which they expected would be sent for their deliverance, and not to *ἰπποσύφια*, of which Gesenius explains it. Comp. chap. xxxi. 1; Jer. xlv. 4. In פָּתוּחַ, פָּתוּחַ, and פָּתוּחַ, are elegant paronomasias.

17. Gesenius thinks the conjecture of Lowth probable, according to which שִׁבְרָה has been dropped out of the text; but whatever apparent force there may be in the supposition that the LXX. mistook that word for רִיבִים, and so rendered πολλοί, as also that there is

- Till ye be left as a pole on the summit of a mountain,
 Or as a banner upon a hill.
- 18 Nevertheless Jehovah will wait to show you favour,
 And he will arise to be merciful to you;
 For Jehovah is a God of justice:
 Blessed are all they that wait for him.
- 19 Surely, the people of Zion shall dwell in Jerusalem;
 Thou shalt not always weep;
 He will surely show thee favour at the voice of thy cry;
 When he hearèth it, he will answer thee.
- 20 Though Jehovah give you the bread of distress, and the water
 of affliction,

a designed imitation of Lev. xxvi. 8; Deut. xxxii. 30; I agree with Hitzig and Scholz in the opinion that such a supplement would disturb the connexion of the words *וְיָהוָה יִרְחַם*, and weaken, rather than strengthen the sense. "Quin tandem aliquando suæ sibi viæ certum Vatem ire sinentes nostros errores corrigimus?" Kocher.

18. The last words of this verse shew that it is not a continuation of the threatening, but contains a promise of mercy. *וְיָהוָה יִרְחַם* is, therefore, to be taken in the strict sense of *rectitude*, and not in that of *punishment*. However severe might be the chastigation to which the Jews should be subjected, it would not exceed the bounds of justice. God would not lay upon them more than was meet. *וְיָהוָה יִרְחַם*, Houbigant, Lowth, and others, alter into *וְיָהוָה יִרְחַם*, without sufficient authority. Equally unauthorized is the attempt of Gesenius to elicit from *וְיָהוָה יִרְחַם* the meaning of *remaining on high*, not coming down to the help of his people; though he has the example of Jarchi and Salomon ben Melech, who render it *וְיָהוָה יִרְחַם*, *he will keep himself at a distance*. It is obviously parallel with *וְיָהוָה יִרְחַם*, a verb which is never used in the sense of forbearing to do any thing, but always in that of waiting for, desiring an opportunity, &c. The construction also of both verbs with the *ו* of the Infinitives following, indicates inclination towards the performance of the actions which they

express. The point of the sentiment lies in the peculiar use of *וְיָהוָה יִרְחַם*; it being always elsewhere employed in reference to man and not to God. Instead of the Jews being permitted to wait for pity from Jehovah, he would, in great condescension, wait for them, that he might exercise that pity. *וְיָהוָה יִרְחַם* is here used in the simple acceptation of *rising*, as Ps. xxi. 14, and is thus equivalent to *וְיָהוָה יִרְחַם*, which is frequently applied to the interposition of God in behalf of his people.

From this verse to the 26th inclusive, we have a full and particular prophecy relative to the blessings to be enjoyed by the Jews at the termination of the captivity in Babylon.

19. The LXX. improperly supply *וְיָהוָה יִרְחַם* after *וְיָהוָה יִרְחַם*.—*וְיָהוָה יִרְחַם* stands for *וְיָהוָה יִרְחַם*; only the *ו* expresses more strongly the relation of the Jews to Zion, as their native home. See on chap. xxi. 13, and comp. 1 Kings xvi. 24, and 2 Kings v. 23. The prophet views them in a state of banishment, but predicts their return. In *וְיָהוָה יִרְחַם*, the vowels are transposed for *וְיָהוָה יִרְחַם*. For the same transposition, see Gen. xliii. 29.

20. The *ו* in *וְיָהוָה יִרְחַם* is not copulative, but concessive. *וְיָהוָה יִרְחַם* has here retained the form of the absolute, instead of being put in the construct. Comp. Ezek. xlvii. 4. The bread and water of affliction, &c. are such small quantities, as can with difficulty be obtained in times of extreme distress. *וְיָהוָה יִרְחַם*, *to press, squeeze, oppress*. Arab.

- Yet thy teachers shall no longer hide themselves,
 But thine eyes shall see thy teachers ;
- 21 And thine ears shall hear a word behind thee, saying :
 This is the way, walk ye in it :
 When ye turn to the right, or to the left.
- 22 And ye shall treat as defiled the silver coverings of your graven
 images ;
 And the golden attire of your molten images ;
 Thou shalt cast them away as a menstruous cloth :
 Thou shalt say to them : Begone !
- 23 Then he will give rain to thy seed,
 With which thou shalt sow the ground ;
 And the bread-corn, the produce of the ground, shall also be
 rich and plenteous :
 * In that day shall thy cattle feed in large pasturage.

לִּחְסוֹ, Conj. II. in *angustias redegit*,
pressit ; לחץ, *importunus pressit* aliquem ;

מִלְחָצָה, *angustia*. חָצָה, a ἀπαξ λεγ. but
 obviously signifying to *cover*, *hide*, &c.
 Arab. كَنَفَ, *custodivit rem*, and in
 Conjugations II. V. and VIII. *circum-*
dedit, *cinxit*. Hence, חָצָה, a *wing* ; كَنَفَ,

كَنْفָה, *tutela*, *protectio*. The Niph. is
 to be taken not as a passive, but as
 a reflexive ; and indicates that the
 Jewish teachers would no longer hide
 themselves, or seek protection in
 secret from their persecutors, but
 discharge the duties of their office
 publicly without molestation, in their
 own land. מִיְּדֵי, “*thy teachers*,” Mun-
 ster, Calvin, and Lowth, render, “*the*
timely rain :” a signification which
 the word sometimes has, but which
 ill accords with the connexion,—the
 following verse shewing that instruc-
 tion and not rain is meant. Comp.
 Ps. lxxiv. 9. Four or five MSS. read
 מִיְּדֵי ; evidently by correction, with
 a view to make the word agree with
 the singular of the verb.

21. Their teachers were to be before
 them ; but when they declined from
 the right way, their backs would be

turned to them, consequently, the
 warning voice would be heard behind
 them. The first and last clauses of
 the verse closely cohere. תַּחֲסִינֵי stands
 for תַּחֲסִינֵי : the ם being used for the ך,
 just as, on the contrary, the Syriac
 has ܬܡܨܝܢ, though derived from
 ܐܬܡܨܝܢ.

22. תַּחֲסִינֵי, to *treat as polluted*, by de-
 stroying. See Deut. vii. 25 ; 2 Kings
 xxiii. 8—16. אֶפְדֹּת, properly an *ephod*,
 or *garment*, the femin. of אֶפְדֹּת ; but
 here, as parallel with חֲסִינֵי, it signifies
 a covering or plating over the body of
 an image. It was commonly of silver
 or gold ; hence the περίχρυσα and
 περιάργυρα, mentioned in the Epist.
 of Jeremiah, ver. 38. The bodies of
 the images were frequently of no
 value—consisting merely of stone or
 wood ; but they were richly adorned
 with vestments of the above metals.
 The ם in חֲסִינֵי refers to the gold and
 silver platings before mentioned. The
 Jews, convinced of the abominable
 evil of idolatry, would cast away their
 idols with feelings of utter disgust.

23—25. Promises of temporal pros-
 perity after the return from Babylon.
 Seasonable rain, plentiful crops, and
 rich pasture, would every where
 abound. קִשְׁרֵי, *rain of seed*, means

- 24 The oxen also, and the young asses, that till the ground,
Shall eat salted provender,
Which has been winnowed with the shovel and the fan.
- 25 And upon every high mountain and every elevated hill,
Shall be rills and streams of water,
In the day of the great slaughter,
At the falling of the towers.
- 26 Then shall the light of the moon be as the light of the sun,
And the light of the sun shall be sevenfold,
As the light of seven days:
In the day when Jehovah bindeth up the breach of his people,
And healeth the wound of their stroke.

the rain necessary to make it grow. *וְשֵׁן וְשֵׁן*, two synonymes used for the sake of intensity. Instead of *מִקְקָן*, forty-one MSS., originally six more, the Sonc., Brix., and Complut. editions, and the Vulg. read *מִקְקָן*; but the former may also be taken as a singular. See Gesen. Heb. Gram. § 90, 9. *רֶ*, properly *a lamb*, as chap. xvi. 1, but here employed metonym. for pasture in which lambs feed. Comp. Ps. lxxv. 14. Root, *רָר*, *to dance, frisk*. Not only would there be abundance of grass in the mountainous districts; but there would also be such plenty of grain, as to admit of the cattle being fed with it. *וְלֵיל הָמִץ*, *farrago subacida*, i.e. provender mixed up of various kinds of grain, and sprinkled with salt, so as to give it a higher relish. Instead of salt, sour herbs were sometimes used. Comp. the Arab. *حَبْض*, *salsa et amara planta*;

حَبْض, *depastus fuit (camelus) amaram et salsam plantam*. Conj. IV. *acidam reddidit; edendam dedit camelo plantam*, *حَبْض*. The animals are so fond of it, that the Arabs have a proverb: "Sweet provender is the food of the camels; salted provender their desert." *מִקְרָה*, *a winnowing shovel or fan*, used in the East for separating the chaff from the grain. The synonymous *רִיחָה* is derived from *רוּחַ*, and describes the instrument as exposing the grain to the influence of the

wind. *מִקְרָה*, *towers*, the Targ. understands figuratively, *מִקְרָה*, "the Great." Thus also Aquila, *μεγαλυνόμενος*, and Symm., *μεγάλους*, and rightly. See chap. ii. 15. The king of Babylon and his nobles are meant, who were slain on the capture of that city by Cyrus.

26. The prophet here finishes, by a noble climax, his description of the great prosperity restored to the Jews. While every thing on the earth was calculated to inspire them with joy, the heavens above presented the most exhilarating appearance. The light of the moon admitted of comparison with that of the sun; but as there was no brighter luminary with which to compare that of the latter, it is multiplied in degree seven times, to express its abundance. *Light* is used, as frequently, to denote prosperity and joy. *הַיָּמִים* and *הַלְלָה*, the poetical names of the moon and the sun, heighten the effect. The words, *פְּאֹרִים*, *שְׁנֵי הַיָּמִים*, are omitted in most copies of the LXX. and in the Itala. On this ground, and on that of an interruption of the rhythm, Lowth, Gesenius, Hitzig, Rosenmüller, and Scholz, reject them as an explanatory gloss. These reasons, however, do not warrant our expunging them from the text. They are in all the Heb. MSS., and in all the other versions except the Arabic, which slavishly follows the LXX. The Hexap. Syriac reads:

סִנְתָּהּ נִסְתָּהּ נִסְתָּהּ נִסְתָּהּ נִסְתָּהּ נִסְתָּהּ נִסְתָּהּ

- 27 Behold ! the Name of Jehovah cometh from afar,
His anger burneth, and dense is the smoke ;
His lips are full of indignation,
And his tongue is like devouring fire.
- 28 His breath also is like an overflowing torrent,
That reacheth to the very neck ;
He will sift the nations in the sieve of vanity ;
And a bridle that leadeth astray shall be upon the cheeks of
the people.
- 29 Ye shall have singing as in the night of celebrating the feast,
And joy of heart, like his who marcheth to the pipe,
Going to the mountain of Jehovah, to the Rock of Israel.

Nor can much stress be laid on the rhythmical construction. Their insertion is rather in the style of Isaiah than otherwise.—The *שָׁרַר*, *breach*, is that described ver. 14.

27. Isaiah now returns to the Assyrian invasion, and predicts the awful catastrophe, historically described chap. xxxvii. 36. *שָׁרַר*, *Jehovah himself* interposing in a miraculous manner ; *שֵׁם*, *name*, being used to denote that by which any one is known to be what he really is. Others consider an illustrious display of the Divine glory to be meant. Grotius : “Deus omni laude dignissimus.” Zwinglius : “Nomen Domini pro ejus Maestate ac potentia capi, vulgare est in scripturis.” *שָׁרַר*, some take in a temporal sense, *long ago* ; but after verbs of coming it always refers to place. God is said to be at a distance from persons, when he has withdrawn from them the sensible tokens of his favour. It was thus with the Jews, at the period here described ; but Jehovah would suddenly return for their deliverance at the moment of their extremity. *שָׁרַר*, *smoke*, from *שָׂרַר*, *to rise, go up as flame, smoke, &c.* Comp. Judges xx. 38, 40. The language of this and the following verse is highly anthropathic. Comp. Ps. xviii.

28. *שָׁרַר*, *shall divide to the neck*, i.e. reaching so high as to leave only the head above the water, and thus, in appearance, dividing it from the body. The figure expresses ex-

treme danger. *שָׁרַר* is a Chaldee form of the Infinitive, with its future signification, for *שָׁרַר*. It seems purposely chosen to correspond in sound with the following *שָׁרַר*. Comp. for the image, chap. xli. 16. By “the sieve of *vanity*” is meant that which would completely separate, scatter, and so reduce to nothing. *שָׁרַר*, *a bit or bridle that causeth to wander* ; i.e. which leads out of the road, and draws into destruction. Comp. chap. xxxvii. 29.

29. Great should be the exultation of the Jews at the destruction of the Assyrians. The prophet compares it with that which they indulged in at the celebration of the passover, and that of the travelling companies which came up to keep the annual festivals at Jerusalem. *שָׁרַר* is used here *κατ' ἐξοχήν*, like *ἡ ἐορτή* in the N. T. of the *paschal* feast. This festival was celebrated *at night*, Exod. xii. 42 ; and its celebration partly consisted in songs commemorative of delivering mercy, or the great *Hallel*, comprising the cxliith and four following Psalms, Matt. xxvi. 30. For the joy of those going up in caravans to the holy city, and anticipating the privileges to be there enjoyed, see Ps. lxxxiv. cxlii. It would appear, from the present text, that they employed musical instruments to cheer them on their way. For *שָׁרַר*, three of the earliest editions read *שָׁרַר*,—a change by no means unusual.

- 30 For Jehovah shall cause his glorious voice to be heard,
And make visible the descent of his arm,
With furious anger, and a flame of devouring fire,
A flood, a rushing storm, and hailstones.
- 31 Verily, by the voice of Jehovah shall Assyria be broken,
He shall smite him with the rod.
- 32 And every stroke of the appointed rod
Which Jehovah shall lay upon him,
Shall be accompanied with tabrets and harps;
And with tumultuous battles shall he fight against him.
- 33 For long ago hath Tophet been prepared;

30. When no words or articulate sounds are mentioned as accompanying "the voice of Jehovah," it signifies *thunder*. See Ps. xxix. The phrase, however, in this place is figurative. For *וְהָאֵלֹהִים*, comp. *וְהָאֵלֹהִים*, Ps. xxxviii.

3. Both phrases express the coming down and resting of Divine chastisement or punishment on any one. *וְהָאֵלֹהִים* may here most naturally be referred to the root, *וָהָא*, signifying *to descend*: as occurring ver. 15, it is to be derived from *וָהָא*, *to rest, remain tranquil*, as *וָהָא* from *וָהָא*. As none of the collated MSS. and no printed edition before that of Van der Hooght reads *וָהָא* for *וָהָא*, it must be regarded as a typographical error. See De Rossi.

31, 32. *וְהָאֵלֹהִים* and *וָהָא* are combined in the prophet's usual style. The nomin. to *וָהָא* is *וָהָא*, not *וָהָא*. Comp. chap. xxxvii. 36. *וָהָא*, lit. *pass*, and nearly in the acceptation of this English term, as used to denote a push, or thrust in fencing. I have rendered it *stroke*,—this being what is effected by causing a rod or staff to pass on a person by way of punishment. *וָהָא*, *מִפְּקָדֵי*, the rod of appointment, from *וָהָא*, *to found, establish, ordain*, means the chastisement which God had purposed to inflict on the Assyrians. Comp. Hab. i. 12. Lowth's change of *וָהָא* into *וָהָא*, *correction*, is equally unwarranted and unnecessary. Jarchi, Vitringa, Hocheisel, Rosenmüller, and Jenour, suppose the Assyrian power itself to be intended by the staff here mentioned, on the ground of its being so called, chap. x.

5, 15, 24; but the above construction better suits the connexion.—The tabrets and harps are those of the Jews rejoicing at the discomfiture of their enemy. Comp. ver. 29. *וְהָאֵלֹהִים* is in the plural, for the sake of intensity. For *וָהָא*, in *her*, i. e. Assyria; the Keri, which reads *וָהָא*, in *them*, i. e. the Assyrians, is supported by the textual lection of forty-four MSS., originally nineteen others, and probably a few more; and by the Sonc., Brix., and Complut. Editions, the Targ. and the Vulg. The *וָהָא* has most probably arisen from a mistake in reading the final *וָהָא* would otherwise be the correct gender.

33. *וָהָא* was employed by the Hebrews, not merely to express *yesterday*, strictly taken, but past time indefinitely. Here it is evidently used of a very ancient period, or eternity; the date of the Divine purpose. Comp. *χθες*, Heb. xiii. 8. LXX. *πρὸ ἡμερῶν*. Syr. *ܠܝܡܢܐ ܥܕܝܢܐ*. Targ. *ܠܝܡܢܐ ܥܕܝܢܐ*. Zwing. *ab æterno*. Comp. also the Arab.

ثبل, *mora*. *ثبل*, *ensis antiquus, multo tempore non politus*. *וָהָא* occurs only in this place, but obviously, from the accompanying attributes, the same as *וָהָא*, *Tophet*; the place in the valley of the sons of Hinnom, on the south side of Jerusalem, where the idolatrous Jews sacrificed their children by burning them in honour of Moloch. It was afterwards made the receptacle of ordure and all manner of filth, in order to render it an object of eternal

It hath even been made ready for the king, deep and wide ;
 The pile thereof is fire and abundance of wood :
 The breath of Jehovah, as a torrent of sulphur, shall kindle it.

abomination ; and fires were constantly kept burning in it, to consume what was thrown into it, and thereby prevent putrefaction. From these circumstances, נִדְחָם, Gr. *Γέεννα*, came metaphorically to signify the place of punishment in the eternal world. See Matt. v. 22, xxiii. 15, 33. Buxtorf, Lex. Chal. Rab. 395, 2623. Gesen. Thesaur. *in voc.* The latter author is inclined to derive נִדְחָם from the Persic,

تفتى, *to kindle, burn, &c.* ; but neither this etymology, nor that of נִדְחָם, *to beat* a tabret or drum, seems so appropriate as the derivation which refers both נִדְחָם and נִדְחָה to the Arab. تفت,

تفتى, *disit* نذا in aliquem, i. e. *repudiavit, detestatus fuit* ; نذا being an adverb of *detesting, 'abhorring, &c.* Comp. also تفت, *sordes, squalor* ; تفل, *sput, expuit salivam* ; Eth.

תַּפְּחָה : *ibid.* Chald. תַּפְּחָה, *to spit, spit with contempt.* By Tophet, therefore, is meant the place of detestation ; and, figuratively, that of punishment. See chap. lxvi. 24 ; Dan. xii. 2. As to the form, it is anomalous only so far as the Kametz is concerned ; there being several instances of feminine nouns ending in Segol. The Keri, קִרְיָה, is found in a great number of MSS. and several printed editions, and is probably the original reading. קִרְיָה, *a pile or round heap of wood*, from קָרַי, *to move or be round.* Arab. دار, the same. The pron. affix refers to הַמֶּלֶךְ ; and that in קִרְיָה to הָעָם. The whole passage furnishes one of the finest specimens of figurative description to be met with in the Bible ; and the vengeance taken on the impious king of Assyria and his army, as here set forth, is emblematical both of the destruction of Antichrist, as described in the Apocalypse, and of the wicked generally in the world to come.

CHAPTER XXXI.

The folly of the Jews in applying to Egypt for help, instead of confiding in the Divine protection, 1—3 ; a gracious promise of deliverance and protection, 4, 5 ; a call to repentance and reformation, 6, 7 ; and another specific prediction of the miraculous destruction of Sennacherib and his army, 8, 9, form the subject-matter of the present chapter. It appears to have been added in confirmation of that which precedes it.

1 Wo to them that go down to Egypt for help,
 And rely upon horses ;

1. Comp. chap. xxx. 2, 16. That the Egyptians were noted at a very early period for their attention to the breeding of horses, and their using them in chariots, appears from Gen. xlvii. 17, 1. 9 ; Exod. ix. 3, xiv. 7, 9.

That trust in chariots, because they are many,
And on horsemen, because their number is great ;
But look not to the Holy One of Israel,
And resort not to Jehovah.

- 2 Yet He also is wise, and will bring calamity ;
For he will not recall his words,
But will arise against the house of evil doers,
And against the help of the workers of iniquity.
- 3 For the Egyptians are men, and not God ;
And their horses flesh, and not spirit :
When Jehovah shall stretch forth his hand,
The helper shall stumble, and the helped shall fall ;
Yea, they shall all of them perish together.
- 4 For thus saith Jehovah to me :
As the lion, with the young lion, growls over his prey,
When a multitude of shepherds is called forth against him ;
He is not terrified by their shout,

According to Diod. Sic. i. 45, the whole region from Thebes to Memphis was full of royal stalls ; and such was the abundance of horses, that no fewer than twenty thousand chariots, each having two, were furnished by them in times of war. In the reign of Solomon, vast numbers both of horses and chariots were procured at great expense from Egypt, 1 Kings x. 26, 28, 29 ; 2 Chron. i. 14—17. Comp. Iliad, ix. 383.

2. This verse commences with the language of irony, to meet the proud boasting of the infidel party among the Jews, chap. xxix. 14—16, and that of the Egyptians, chap. xix. 11, in whom they trusted. The words vindicate to Jehovah the skill and power adequate to inflict punishment on both the contracting parties, together with veracity in carrying his threatenings into execution. Comp. Numb. xxiii. 19 ; 1 Sam. xv. 29. *רַע*, evil, in the sense of *calamity, punishment*. The *בְּיַד קִרְיָיִם* and *בְּיַד מִצְרַיִם* are synonymous, and designate the rebellious Jews. By *מִצְרַיִם*, the Egyptians are meant. The *וְ* in *וְיָ* is omitted in upwards of fifty MSS., six printed editions, and in the LXX., Vulg., and Arab.

3. *אֵל*, lit. *The Powerful One*, from *אָל*, to be mighty, strong, is adopted, instead of *אֱלֹהִים*, to render the antithesis the more pointed. "God" and "man," "spirit" and "flesh," are strikingly contrasted with each other. The contrast in the latter case is evidently founded on the fact, that the body without the soul is utterly powerless, but animated by it as an energetic principle, is capable of achieving mighty deeds. The seat of human strength is in the mind. In *עֵץ* and *בָּשָׂר* is an elegant paronomasia. Both participles are collectives. What had been denounced in the latter part of the previous verse is here more emphatically repeated. The destruction of the confederates would be complete : a prediction which was fulfilled when Nebuchadnezzar invaded Judæa and Egypt.

4. *כִּי* is used causatively. A sudden and unexpected turn is given to the message of the prophet. Though Jehovah would punish the rebellious, yet he would appear on behalf of those who feared him, and for their sakes would deliver Jerusalem. The image of a lion, to represent the power of God, is not unfrequent, Hos. v. 14, xi. 10, xiii. 7, 8 ; Amos iii. 8 ;

- Nor discouraged by their tumult :
 So Jehovah of Hosts shall come down,
 To fight for Mount Zion, and for her hill.
- 5 As birds covering their young,
 So Jehovah of Hosts shall protect Jerusalem,
 Protecting and delivering,
 Sparing and rescuing.
- 6 Return ye to Him
 From whom the children of Israel have deeply revolted.
- 7 Surely, in that day shall they treat with contempt,
 Each his idols of silver and his idols of gold,
 Which your hands made to you for sin !
- 8 For the Assyrian shall fall by no human sword ;

Rev. v. 5. Between the imagery here employed and that of Homer, *Iliad*, xii. 299, xviii. 161, there is a strict coincidence. The vast army of the Assyrians were as nothing in the estimation of Jehovah. He viewed unperturbed their attempt to seize the locality which he had chosen as his special residence.

5. *וַיִּכְסֵּם* is here used in the sense of *covering*, comp. *וַיִּכְסֵּם*; and not in that of *flying*, as given in our common version, which does not furnish a suitable point of comparison. The image is taken from the protection which birds afford to their young, by throwing their wings over them. Comp. Deut. xxxii. 11; Matt. xxiii. 37. The Infinitives *וַיִּכְסֵּם* and *וַיִּסְרֹם* indicate continuous action, and are used elliptically for the Infin. and Fut. combined. This accounts for the Preterites *וַיִּכְסֵּם* and *וַיִּסְרֹם* with the Vau conversive, which Köcher, Rosenmüller, and Gesenius, would point *וַיִּכְסֵּם* and *וַיִּסְרֹם*, to make them correspond to the other Infinitives. The verb *וַיִּסְרֹם* is selected with special reference to the protection extended to the Israelites in Egypt, when the Lord mercifully interposed to prevent the destroying angel from entering their houses. It properly signifies *to pass over*, and figuratively, *to spare*, as here. Hence *וַיִּסְרֹם*, the *Passover*, which was instituted in commemoration of the sparing mercy of Jehovah towards his people. Josephus: *ὑπερβαρία*; Philo: *διαβαρήρια*; Aquila: *ὑπερβασις*;

and Aquila, Symm., and Theod., in the present passage, *ὑπερβαίνων*; and the Pacom. MS. *περιβήσεται*:—all which authorities go to invalidate the reasoning of Lowth, who contends that the verb here signifies, *to leap* or *spring forward*. The Bishop's note is otherwise ingenious; but his construction of Exod. xii. 23 is quite untenable, it being expressly stated that it was Jehovah himself that should pass through to smite the Egyptians, as well as to spare the Hebrews. The idea of a sudden leap or spring would ill comport with the form of the verb as used by Isaiah; and when it does occur in the sense of leaping, it has always a reference to a halting, forced springing, or limping, as if from a wrench or dislocation. See 2 Sam. iv. 4; 1 Kings xviii. 21, 26.

6. An argument enforcing repentance is drawn from the preceding promises of Divine interposition. Comp. Rom. ii. 4. The guilt of the Israelites was great; but on their turning to God, they would meet with a gracious reception.

7. This verse contains an assurance that such conversion would take place; and that the Jews would bring forth fruits meet for repentance. *וַיִּסְרֹם* stands for *וַיִּכְסֵּם*, and denotes the object of sin, *i.e.* the idol or idols. Comp. Deut. ix. 18; Amos viii. 14.

8, 9. By *וַיִּסְרֹם* and *וַיִּכְסֵּם* is meant Jehovah himself. See for this idiom, on chap. x. 15. To prevent the repe-

The sword of Him who is not man shall devour him :

Yea, he shall flee before the sword,

And his choice warriors shall be tributary.

9 To his rock also he shall pass through fear,

And his captains shall be dismayed at the standard,

Saith Jehovah, whose fire is in Zion,

And his furnace in Jerusalem.

tion of "man" in the translation, I have been obliged to change the idiom in the former instance. One of Kennicott's MSS., one of De Rossi's at first hand, and the Soncin. Edit. read *ל* instead of *ל*; but though supported by the LXX., Arab., and Vulg., and approved by Döderlein, this reading is inferior to that of the Textus Receptus. According to the *usus loquendi*, *ל* means *to become tributary*, and not as some would render, *to melt away, consume*, though such is the signification of *ל*.—*ל* does not mean *to pass by or beyond his rock* or fortress, as Vitringa, Lowth, Gesenius, Boothroyd, and Jenour, interpret; but *to pass on to it*. For this signification of *ל* governing an accusative, see chap. xvi. 8. Hitzig and Scholz take *ל* in the

sense of military forces; but this acceptance of the word is nowhere to be met with, and otherwise contradicts the fact of the case. Nor is *ל* to be rendered *flight*, as Lowth and Boothroyd give it; but the constant acceptance, *standard*, is to be retained,—that of Jehovah being intended. For the concluding words, comp. chap. xxix. 1, only there is here a special reference to the sacrifice of the Assyrian army, which Jehovah was to consume.

These two verses very clearly predict the miraculous destruction of the Assyrians before Jerusalem; the servitude to which such of the warriors as survived should be reduced; and the flight of Sennacherib and his staff to Nineveh. See chap. xxxvii, 36, 37.

CHAPTER XXXII.

This chapter contains a prophecy of the nature of Messiah's reign; and the character and happy security of those who submit to him, 1—8; a description of the desolate condition of Judæa during his reign, 9—14; and intimations of a glorious change in the condition of the Jews, which should result from the effusion of the Holy Spirit, 15—20.

1 BEHOLD, a king shall reign righteously,

1. The prophet, in his usual style, makes a sudden transition from the destruction of the impious power of the Assyrians, predicted at the close of the previous chapter, to the holy and spiritual rule of Christ. Comp.

chap. ix. 4—7, x. xi. That this chapter is a continuation of the foregoing discourse is allowed by Döderlein, Dathe, Hensler, Gesenius, Rosenmüller, and Hitzig. The prophecy having been delivered on the eve of

And princes shall rule justly.

- 2 Yea, a man shall be as a hiding-place from the wind,
And a shelter from the tempest;
As rills of water in a dry region,
As the shade of a great rock in a weary land.
- 3 The eyes also of those that see shall not be obscured,
And the ears of those that hear shall attend.
- 4 And the heart of the rash shall discern knowledge,
And the tongue of the stammerers shall be prompt to speak
clearly.

Sennacherib's invasion, and distinctly referring to what was to take place subsequent to the time of Hezekiah, it cannot describe that monarch, either exclusively, as the Rabbins, and after them Grotius and others maintain, or Hezekiah primarily, and, in a secondary sense, the Messiah, as most commentators contend; but must be interpreted of the latter exclusively. וְיָלִידוּ בְּלִיָּה has its exact parallel in בְּלִיָּה בְּלִיָּה; and וְיָלִידוּ and וְיָלִידוּ correspond to וְיָלִידוּ, Jer. xxiii. 5. Comp. Isa. ix. 6, xi. 5; Zech. ix. 9. The *princes* or *rulers* spoken of, are the Apostles, who, as our Saviour declares, were in the *παλιγγενεσία*, or new state of things which took place at the introduction of Christianity, to "sit upon twelve thrones, judging the twelve tribes of Israel," Matt. xix. 28. They alone, as inspired by the Holy Ghost, were invested with infallible authority under the king of Sion. וְיָלִידוּ is better resolved by rendering it, *quantum ad, quod attinet ad*, than by regarding it as properly forming part of the nominative. Comp. for a similar usage, Josh. xxi. 20; Job. xvi. 21; Ps. xvi. 3, xvii. 4; and especially Eccles. ix. 4. Some, however, after Kimchi, think it redundant.

2. וְיָלִידוּ cannot, without violence to the connexion, be taken distributively of the rulers just mentioned, but must be referred to the king who was to rule in righteousness. It is used with emphasis of the Messiah, as וְיָלִידוּ, Zech. vi. 12. To interpret the sublime imagery of this verse in application to a mere human being would be quite repugnant to the spirit of the sacred

writers, by whom Jehovah alone is represented as the source of protection and refreshment to his people, and all trust in creatures solemnly interdicted. To the weary traveller under a vertical sun nothing can be more gratifying than the shade of a huge projecting rock, and the water of a cooling stream; just as a place of shelter is appreciated by him who is exposed to the resistless violence of a storm. Comp. the *saxea umbra* of Virg., Georg. iii. 145, and the *πετραία σκηνή* of Hesiod, ii. 206.

3, 4. For the force of וְיָלִידוּ, see on chap. vi. 10. The meaning of the verses is, that the impediments to spiritual perception and obedience being removed, the subjects of Messiah's reign would be endowed with true knowledge and right dispositions. Even those who might seem to labour under insuperable difficulties would surmount them with ease. וְיָלִידוּ, *rash, precipitate*; persons who are so hasty, that they cannot take time to acquire solid knowledge, and consequently, are the dupes of deception and error. וְיָלִידוּ, the same as וְיָלִידוּ; such as speak in a stammering or barbarous manner. LXX. ψαλλίζουσι. Vulg. *balborum*. Comp. the Arab.

عَلَج, *barbarus, crassus barbarus, religionem non profitens*. The term is here to be taken in a religious sense, as designating those who, from their ignorance of Divine things, cannot speak of them intelligibly. Such, the prophet declares, would, in the new state of things, speak בְּצִהוּת, *clearly, with perspicuity*, so as to be understood by

- 5 The vile shall no more be called liberal,
Nor shall it be said of the miser, He is rich.
6 But the vile will utter what is vile,
And his heart will frame iniquity ;
Acting profanely, and uttering error respecting Jehovah ;
Leaving empty the soul of the hungry,
And suffering the drink of the thirsty to fail.
7 And as for the miser, his instruments are wicked ;
He plotteth mischievous devices ;
To destroy the poor with words of falsehood,
And the needy, when he speaketh what is right.
8 But the liberal deviseth liberal deeds,

all. Root צָהַץ, cog. צָהַץ, *to be bright, sunny, parched, dry* ; Aram. צָהַץ, *to thirst, be dry, shine* ; Arab. ضَح, *Sol, et lux ejus* ; ضَحَض, *manifestus*

ac evidens fuit ; ضَا, *conspicua fuit*.

Symm. τρανά. Vulg. *clara*.

5, 6. צָהַץ is one of the strongest words in Hebrew, expressive of utter worthlessness of character :—*abandoned, vile, shameful, reckless of the regard both of God and man*. In our common version it is generally rendered *fool*, and צָהַץ, *folly* ; but the connexion often shews that such terms are far below the force of the original. See Job ii. 10 ; Ps. xiv. 1 ; Judges xix. 23, 24, xx. 6 ; and the present connexion. It denotes the want, not of intellectual, but of moral qualities, and the unchecked dominion of a depraved bias of heart. Instead of indicating a mere defect, it involves a settled and determined opposition to all that is holy, a state of which moral turpitude is the element. The root properly signifies, *to wither, become flaccid*, as leaves, flowers, &c. ; hence, by easy transfer, its moral acceptation. For the paronomasia, צָהַץ צָהַץ, comp. 1 Sam. xxv. 25. צָהַץ צָהַץ. In יִשְׁכָּר, at the end of ver. 6, there is a return from the use of the Infin. to the direct form of the verb with which the verse commences. See for צָהַץ and צָהַץ, the following verses. צָהַץ is used

in its usual acceptation, *wealthy, opulent* ; from צָהַץ, i. q. צָהַץ, Arab. وُسْع, *amplus fuit*. IV. *divitiis abundavit* ; وُسْع, *opulentia* ; وُسْع, *divos, potens*.

The signification, *liberal*, is less apt, as it is too much even for flattery to give this epithet to the miser. A due discrimination of character would be made in the times of the Messiah, and persons and things would be called by their appropriate names. Comp. Mal. iii. 18 ; Matt. xxiii. 13—33 ; Luke xii. 20, 21 ; Eph. v. 5.

7, 8. צָהַץ is the same as צָהַץ in the preceding verse, only it is slightly changed to form a paronomasia with צָהַץ immediately following. Hitzig derives it from צָהַץ, in Piel, *to consume, waste* ; and renders it *waster*. Dodson : *prodigal*. Gesenius and Winer, on the authority of the Vulg., *fraudulentus*, refer it to צָהַץ as its root ; but the derivation is forced. It is more natural to refer it to צָהַץ, *to hold, contain, retain, keep back*. Comp. צָהַץ, Arab. كَلَّ, *mensuravit, mensurando*

dedit. كَلَّ, *instrumentum, quo mensura definitur*. Kimchi, availing himself of this use of the cognate Arabic verb, explains it of the parsimonious, who measures out what he is compelled to give in the most niggardly manner. It forcibly describes the tenacious, griping character of the miser. Coverdale : *the covetous*. As to form,

And in liberal deeds he will persevere.

9 Ye women at ease ! Arise, hear my voice ;

Ye confident daughters ! give ear to my speech.

10 In little more than a year shall ye be disquieted, ye confident ones !

For the vintage faileth ; the fruit-harvest cometh not.

11 Tremble, ye that are at ease ; be alarmed, ye confident ones ;

Strip, make yourselves bare ;

Put a girdle on your loins.

comp. *דג*, from *דג*, *נן* from *נן*, &c. The *י* is merely an augment, as in *דג*, *נן*, &c. *דג* means the instruments, measures, or means, by which the avaricious seeks to increase his pelf. These are not only declared to be wicked, but instances of oppression and injustice are adduced.—In *דג*—*דג* is another of Isaiah's favourite paronomasias. The root, *דג*, signifies to impel, incite ; in Hithp. to impel oneself, to give willingly, liberally, &c.

Comp. the Arab. *ندب*, *instigavit*,

impulit ; *ندب*, *agilis et expeditus*, *et*

egregius, pulcher fuit ; *ندب*, *ingenuosus*,

pulcher, generosus. Hence, *דג* means a princely, noble, liberal, character. *דג* usually means to rise against, stand opposed, &c., but is here obviously to be taken in the sense of continuing or persevering in the noble deeds predicted. Comp. the Arab. *قام علي*,

intentus fuit re, perseveravit ; and *Καλῶν ἔργων προῖστασθαι*, Tit. iii. 8, 14.

According to this and other descriptions of the character of Messiah's subjects, they are distinguished by a noble-minded liberality ; contriving and persevering in the execution of enlarged schemes of benevolence. See especially Ps. cx. 3, where they are described as *דג*, a people of voluntarinesses, i.e. readily devoting themselves and all that they have to the service of their Divine Lord. For the fulfilment, see Acts ii. 44, 45, iv. 32—37 ; 2 Cor. viii. 1—4, ix. 2 ; Heb. vi. 10.

9. The prophet returns abruptly to

his own times, and addressing himself to a company of careless females whom he espies, takes occasion to predict the disastrous events that would happen to the nation to which they belonged, and of which they might, in their present posture, be considered the representatives. Some interpreters, after Theodoret, among whom Vitringa, are of opinion, that by *דג*, cities, and not women, literally taken, are intended ; but the term is never so used except in allegory, as Ezek. xvi. *שָׁאן*, properly to enjoy quiet or rest ; but here, in a bad sense, to indulge in carnal security. The same remark applies to *דג*. Comp. chap. iii. 16. The form of address is that of Lamech to his wives, Gen. iv. 23.

10. The phrase, *דג*, is anomalous ; lit. *days over a year*. The prepos. is obviously used to convey the idea of superaddition ; but whether *דג*, days, are to be understood definitely, as signifying the longest complement of days ; viz. a year, in which case, the phrase would be equivalent to *דג*, chap. xix. 1 ; or whether they are to be taken in an indefinite sense, has been contested.

The Syr. *ܡܥܬܐ*, and the Arab. *أيام*, some days, would seem to favour the latter construction. In all probability, the prophet indicates the near approach of the Assyrian invasion.

11. *דג* is of the masc. gender, as are also the following Imperatives, with *ד* paragogic, because both it and *דג* occur before the nouns to which they refer. See Ewald, § 567. *דג* is very appropriately employed to denote the removal of the splendid garments

- Then shall the wilderness become a fruitful field,
 And the fruitful field shall be esteemed a forest.
 16 Then also shall justice dwell in the desert,
 And righteousness shall inhabit the fruitful field.
 17 And the effect of righteousness shall be peace,
 And the result of righteousness shall be quiet and security for
 ever.
 18 For my people shall dwell in peaceful habitations,
 In secure abodes, and tranquil resting-places :
 19 But it shall hail at the falling of the forest ;
 And the city shall be low in depression.
 20 Happy ye that sow beside all waters ;
 That send forth the foot of the ox and the ass.

the chapter. Most interpreters think the same effusion is intended which is spoken of by Joel, chap. ii. 28, which we know took place on the day of Pentecost, Acts ii. 16—21 ; but to this application of the words it must be objected, that the desolate state of the Jewish affairs is predicted to last till the effusion takes place ; whereas prosperity was restored to the Jews at the close of the captivity, *i.e.* about five centuries before the commencement of the Christian dispensation. I cannot, therefore, but interpret the passage of a remarkable outpouring of the Holy Spirit yet future, when the great body of the Jewish nation (*τὸ πλῆρωμα αὐτῶν*, Rom. xi. 12) shall, in consequence, be converted to God. The *ו* in *וְהָיָה* marks the apodosis. For the rest of the verse, see on chap. xxix. 17.

16—18. *בְּמִדְבָּר*, in that which *had been* a desert ; *בְּפֶתַל*, in that which *has become* a fruitful field. This and the following verse describe the spiritual and happy results of the remarkable effusion of the Holy Spirit, which had just been predicted. *נָחַ* is here a collective noun. In *מְקֻנְיָיו* and *מְקֻנְיָיוֹ*, ver. 18, there seems to be an allusion to ver. 9. What was only imaginary in the case of the Jews living in Isaiah's time, would be experienced by them in reality in that of the Messiah.

19, 20. In these verses are contrasted the destruction of the Jewish polity, and the happiness of those who should be engaged in propagating the gospel throughout the world. By the *forest* is meant the Jewish army engaged in the defence of Jerusalem. Comp. chap. x. 18, 19, 33, 34, where the same image is used of the Assyrian army. *Hail* is an image of Divine judgments, and betokens their severity. Comp. chap. xxviii. 2, 17 ; Rev. xi. 19. For *נָחַ*, Kennicott's Cod. 30, reads *וְהָיָה*, but all the ancient versions follow the received reading. In *נָחַ נָחַ* is a paronomasia, as there also is in *בְּשִׁפְחָהּ תִּשְׁפָּח*. The city here spoken of is neither Nineveh nor Babylon, but Jerusalem, mentioned ver. 13. For its depression, comp. Matt. xxiv. 2. "Urbs ista ad inum statum redigitur." Dathe. The figure, ver. 20, is taken from the nomadic life ; and beautifully exhibits the free and unrestrained exertions of the apostles and other missionaries, in sowing the seed of the kingdom in every part of the world. *מְשֻׁלָּחֵי רֶגֶל* does not refer to the employment of the animals mentioned to tread the ground preparatory to the planting of rice, as Sir John Chardin and Lowth suppose, but to setting them at liberty from the rope with which they were tied by the foot.

CHAPTER XXXIII.

The prophet, in this chapter, delivers his last prediction respecting the Assyrians. He announces the retributive justice which they should experience at the hand of Jehovah, 1; whose gracious interposition he invokes, 2; anticipates the results of such interposition, 3—6; describes the state of the country during the invasion of Sennacherib, 7—9; Jehovah's actual interference, and its consequences, 10—12; and depicts the alarm of the wicked inhabitants of Jerusalem, with which he beautifully contrasts the security and felicity of the righteous in the enjoyment of their religious privileges, and their exemption from outward molestation, 13—24.

- 1 Wo to thee who spoilest, but hast not been spoiled ;
And who plunderest, but others have not plundered thee :
When thou art done with spoiling, thou shalt be spoiled ;
When thou hast finished plundering, others shall plunder thee.
- 2 O Jehovah ! have mercy upon us ; in thee we trust ;

1. Sennacherib, as the representative of the Assyrian monarchy, is here set forth in the character of a ruthless conqueror, who has sustained no reverses, but to whose career a limit is set, and who is to be subdued in his turn. Instead of בָּנִי בָּן, upwards of sixty MSS. and seven early editions, read בָּנִי בִּי, but the former alone agrees with the connexion. בָּנִי בָּן, apparently from an obsolete root, הָיָה, —such being the regular Hiph. Infin. of verbs with י for the middle radical; but evidently, from the connexion, of the same signification with הָיָה, *to bring to an end, finish, complete*. To the same root may be referred הָיָה, *completeness*. בָּנִי בָּן, the corresponding Infin. is less easily accounted for. Some derive it from לָאָה, or לָאָה, *to be wearied, exhausted, &c.* Thus Symm. ὁπὶς κοπιᾶσθαι; Targ. הָאָה, Saad.

اعجزت; Vulg. *fatigatus*, Lowth, Hensler, Dathe, in edit. secund, Boothroyd, and Noyes. On the other hand, Secker, Döderlein, and Gesenius in Lex. Man., approve of the

conjecture of Cappellus, that instead of בָּנִי בָּן, we should read בָּנִי בָּן—the כ having been mistaken by some copyist for נ. This latter construction might seem to derive support from the combination of הָיָה and בָּן, Dan. ix. 24; but there is no necessity to abandon the Hebrew interpreters, who derive the word from בָּן, and consider it to be a contracted form of the Hiph. Infin. בָּנִי בָּן, like בָּנִי בָּן—the ה being dropped, and compensation being made by the Dagesh in the following letter. בָּן, whence בָּן, *their acquisition*, Job xv. 29, has the signification of the Arab. نال, med. Je, *perfecit, ad finem*

perducit, consummavit; Syr. ܢܠ, *deprehendens, to reach an object, obtain, finish*. Thus Hitzig, Winer, and Fürst.

2. זַרְעֵם, *their arm*, i. e. *their help, protection*. See on chap. ix. 19. All the MSS. and editions have the third personal pronoun; only the edition of Venice, 1518, has in the margin זַרְעֵם—a manifest emendation, as is that of Houbigant, זַרְעֵם. The Syr. and Targ.

—Be their arm every morning :—

Yea, be thou our salvation in the time of distress.

3 At the sound of the noise the people flee ;
When thou arisest, the nations are dispersed.

4 And your spoil shall be gathered up,
Like the gathering of the devouring locust ;
As the running of the caterpillar-locust,
Men shall run upon it.

5 Jehovah is exalted ; for he dwelleth on high ;
He filleth Zion with justice and righteousness.

6 He also shall be the stability of thy time ;
A store of salvation, wisdom, and knowledge :
The fear of Jehovah is his treasure.

have the first person plural ; but the LXX., τὸ σπέρμα τῶν ἀπειθούντων, evidently read the third. If, as there is every reason to believe, the ך proceeded from the pen of the prophet, he is to be regarded, in this sentence, as giving expression to his own individual desire for the Divine protection of his people. יְהוָה, *in reference to the mornings*, i. e. *every morning*—that being the period when the enemy might be expected to renew the attack. Comp. the following hemistich.

3. יְהוָה קוֹל הַיָּם being parallel with הַיָּם, the thunder accompanying the Divine interposition is meant, and not any tumult in the hostile army, though the phrase otherwise denotes the noise of a multitude.

4. An apostrophic address to the Assyrians, in which the prophet describes the effect of what he had predicted in the preceding verse. The enemy having either been destroyed or made to flee, the inhabitants of Jerusalem would eagerly run up and down through the deserted camp, and collect the spoils. The comparison to the locusts is beautifully graphic. Some, indeed, understand the prophet to refer to the collection of the locusts by the husbandman ; but the active forms of הָאֵשׁ and הָאֵשׁ shew that he has in view the complete consumption of vegetation, fruits, &c. by these insects. Comp. Joel i. 4, ii. 3—9, with New-

come's Notes. Before הָאֵשׁ supply ך, from the following. הָאֵשׁ, impersonally, *one, they, men*, or the like.

5, 6. These verses are intimately connected. The person addressed, ver. 6, is Hezekiah. The nominative to הָאֵשׁ is Jehovah, in the verse preceding. אֱמִינָה some render *faith* ; others *fidelity* ; but *security, stability*, or such like, is preferable. Comp. the Arab. امان, securitas, protectio :

from امان, *fidelit, nixus fuit, securus fuit*.

Instead of הָאֵשׁ, thirty-four MSS., originally ten more, now one ; upwards of thirty printed editions ; the Syr. and Symm. read הָאֵשׁ in the singular. For the meaning of הָאֵשׁ, *time*, in such connexion, see Ps. lxxxi. 15 (Hebr. 16). By Jehovah's being the stability of one's time is meant, his being the author of the peaceful, settled, and prosperous state of things, which, during any given period, a person enjoys. הָאֵשׁ is used in the sense both of *strength, riches*, and *store, storehouse*, &c. Comp. the Arab.

مخزن, *magazine*. The same sentiment occurs, Job xxii. 25.—יְשׁוּעָה, lit. *salvations*, i. e. *complete deliverance*. Sixteen MSS., originally six, and now two, substitute הָאֵשׁ for הָאֵשׁ. Several instances, however, occur of the construct being similarly used instead of the absolute, as יְשׁוּעָה יְהוָה, chap. xxxv. 2.

- 7 Behold their Ariel! They raise a cry without;
The messengers of peace weep bitterly.
- 8 The highways are desolate;
The traveller ceaseth;
He hath broken the treaty; the cities are despised;
Man is held in no estimation.
- 9 The land mourneth; it languisheth;
Lebanon is put to shame; it withereth;
Sharon is like a desert;
Bashan also, and Carmel cast off their leaves.

7. This and the two following verses describe the alarm and distress of Judæa during the Assyrian invasion. Even the inhabitants of the metropolis should be in terror. That they are intended by the term אֲרֵיֶל, I cannot doubt. According to the punctuation, indeed, it must be differently interpreted; but this punctuation is so perfectly anomalous, that, had it not been for an early mis-construction of the passage, it never could have obtained. The Syr., Targ., Aquila, and Symm. take it to be compounded of the verb רָאָה, *to see*, in Niph. *to appear*, and לָהֶם, *to them*. To this derivation *videntes* of the Vulg. is also to be referred. The LXX. likewise found a verb in the word—only they read רָאָה, and not רָאָהֶם. The parallelism, however, requires a noun and not a verb; and no resolution is more easy than that furnished by the punctuation אֲרֵיֶל, according to which the word is simply made up of אֲרֵיֶל, *Ariel*, the name given to Jerusalem, chap. xxix. 1, 2, and הֵם, the pronom. affix, referring to the Jews. For the meaning of the term, see on the passage just cited. The word occurs in this defective form 2 Sam. xxiii. 20. Michaelis, Lowth, Gesenius, Boothroyd, Jenour, and others, adopt אֲרֵיֶלִים, the reading of a few MSS., and render, *the heroes*, or “the mighty,” with which agrees the rendering of our common version; but the above interpretation, which is that supported by Hitzig, Maurer, and Scholz, is preferable. That Döderlein should have rendered the words *legati publicos clamores cient*, following the notion of מַלְאָכָא, *angel*, messenger, sug-

gested by the Rabbins, is unaccountable, as the interpretation is altogether arbitrary. By metonymy Ariel is put for the inhabitants, as the plural אֲרֵיֶלִים shews. Jerusalem was the glory and boast of the nation; and, as such, attention is drawn to it by the prophet; but instead of affording encouragement to the Jews at the present crisis, it was itself placed in circumstances of imminent danger. The inhabitants had left their houses, and in the streets and open places of the city gave vent to their cries of distress. By the מַלְאָכָא אֲרֵיֶלִים are meant Eliakim, and Shebna, and Joab, the messengers whom Hezekiah sent to negotiate peace with Rabshakeh, 2 Kings xviii. 18, 37, xix. 2.

8. All intercourse throughout the country had ceased. Comp. Judg. v. 6. The nominative to הָרִי is Sennacherib, who, having broken the treaty into which he had entered with Hezekiah, overran the country, and regarded with contempt its fortified places and inhabitants.

9. A beautiful poetical amplification of the description. The most magnificent and fruitful scenes of nature are represented as converted into barrenness and desolation. שָׂרֹן being an epicenic noun, admits of the verbs being of both genders. Sharon was a plain, lying along the Mediterranean, between Carmel and Joppa, greatly celebrated for its extraordinary beauty and fertility. It not only furnished the richest pasturage, but abounded in agricultural produce. Comp. Song ii. 1; Isa. xxxv. 2, lxx. 10.

- 10 Now will I arise, saith Jehovah;
Now will I exalt myself;
Now will I lift myself up.
- 11 Ye shall conceive chaff; ye shall bring forth stubble;
Your own wrath is a fire that shall devour you.
- 12 And the nations shall be like the burning of limestone;
Like thorns cut down, they shall be consumed with fire.
- 13 Hear, ye that are far off, what I have done;
And ye that are near, acknowledge my might.
- 14 The sinners are afraid in Zion;
Trembling hath seized on the impious;
Which of us can dwell in devouring fire?
Which of us can dwell in everlasting burnings?
- 15 He that walketh righteously,
And speaketh things that are right;

10. In the desperate state of Jewish affairs Jehovah suddenly interposes, and miraculously delivers his people. The repetition of עָתָה, *now*, is peculiarly emphatic.

11. The images here employed strikingly set forth the vain attempt of the Assyrians to reduce Jerusalem. To express the formation and execution of plans, the Hebrews use metaphorically the terms employed to denote natural conception and birth; and, to convey an idea of the utter inutility of any scheme, it is compared to chaff, stubble, wind, &c. Comp. Ps. vii. 14; Isa. xxvi. 18, lix. 4. רֵיחַ, *breath*, is here used for *anger*, or *rage*, as Judges viii. 3; Isa. xxv. 4. Lowth's alteration of רֵיחַ into רִיחָם is unwarranted. The meaning is, that the rage of the Assyrians against Jehovah and his people would prove the cause of their own destruction.

12. The ו is continuative. By עַמִּים are meant *people* from the different nations serving in the Assyrian army. מִשְׁרָפִים, *burnings*, is put in the plural to indicate intensity. Comp. Amos. ii. 1; and, for the last clause of the verse, 2 Sam. xxiii. 6, 7.

13. The miraculous overthrow of the army of Sennacherib was so

illustrious a display of the Divine omnipotence and care, that it claimed the attention both of Gentiles and Jews. They are, therefore, summoned to give earnest heed to it.

14. Having called upon the Jews to consider the awful manifestation of the character of Jehovah, which they had witnessed in the destruction of his enemies, the prophet now describes the alarm which it produced in the wicked inhabitants of Jerusalem. The concluding words of the verse have no meaning, except there be an implied reference to eternal punishment. Of that punishment the impious Jews had a striking emblem before their eyes, in the fires of Tophet, in which the dead bodies of the Assyrians were being burned. See chap. xxx. 33, and the passages there quoted. לֵנִי is here used emphatically, as לֵנִים is, Amos. ix. 1.

15, 16. These verses contain a beautiful description of the character, security, and happiness, of the righteous, contrasted with the miserable condition of the ungodly. Comp. Ps. xv. and xxiv. מִשְׁפָּרִים and צִדְקָה are used adverbially. The participles עֹשֶׂה, אֵשֶׁת, and עָשָׂה, strongly express the repugnance felt to the evils specified. Before עֲבָדֶיךָ, *subaud.* עָשָׂה. The righteous

- That despiseth the gain of oppression ;
 That shaketh his hands, that he may not take a bribe ;
 That stoppeth his ears, that he may not listen to bloodshed ;
 And shutteth his eyes, that he may not behold injury :
- 16 He it is that shall dwell on high ;
 The strongholds of rocks shall be his refuge ;
 His bread shall be given him ;
 His water shall be constant.
- 17 Thine eyes shall contemplate the King in his beauty :
 They shall see distant lands.
- 18 Thine heart shall reflect on the terror :
 Where is the secretary ? where the collector ?
 Where he that numbered the towers ?

cannot listen to any scheme or counsel which has murder for its object. **וְהוּא**, at the beginning of ver. 16, is emphatic: *He it is who*, &c. **מַיִם נָאֻמִּים** signifies *permanent*, i.e. perennial fountains or streams, Jer. xv. 18;—a figure quite natural to an Oriental poet, and powerfully calculated to impress the mind. Comp. Ps. xxiii.

17. Interpreters are greatly divided on the subject of the king to whom reference is here made. Döderlein advocates the preposterous opinion that Sennacherib is meant. Piscator, Vatablus, Clarius, Clericus, Jackson, Hensler, v. d. Palm, Gesenius, Hitzig, Scholz, and Hendewerk, maintain that the prophet has Hezekiah in his eye. This interpretation is also admitted by Calvin, and that class of commentators, who, with him, explain the passage first literally of Hezekiah, and then typically of Christ. On comparing, however, ver. 22, chap. vi. 5; Ps. xlviii. 2, there is reason to believe that Jehovah himself is intended. Thus the Targ. **וְהוּא יְהוָה מְלִיכָא דְּעֵלְיָא**, *the glory of the presence of the King of the worlds*; meaning the sensible symbol of the Divine presence vouchsafed in the temple. The vision of this glory was an object of intense desire on the part of the pious Israelites, Ps. xxvii. 4, lxiii. 2; Isa. xxxviii. 11. This interpretation has the suffrages of Vitringa, Michaelis, Koppe, and Cube. The Jews who had been cut off from access

to Jerusalem by the Assyrian army, should again enjoy the privilege of worshipping in the temple, and beholding the glory of the Lord. **אֶרֶץ מְרֹחָקִים**, lit. *the land of distances*, i.e. distant countries. Instead of being cooped up within the walls of Jerusalem by the Assyrians, the inhabitants should not only freely traverse their own land, but visit distant nations. Comp. Jer. viii. 19, where the same phrase occurs; and in the same sense, without **אֶרֶץ**, Zech. x. 9.

18. The meaning is not, as the rendering of our common version would import, that the minds of the inhabitants would be filled with terror in reference to anticipated evils, but that the state of terror into which they had been brought by the foreign army should now only be matter of reflection. The questions which follow shew that the reflection would be joyous and exulting. As usual, the interrogatives imply the strongest negation. By **כֹּתֵב** is here meant the secretary or scribes of Sennacherib, who took the census of the people, and imposed upon them the tribute. This clearly appears from its close connexion with the following **שֹׁקֵל**, *the weigher*, i.e. the collector or tax-gatherer, who, on receiving the money, weighed it to ascertain its amount. **כֹּתֵב אֶת הַמְּצֻדֹת** designates the engineer officer who reconnoitred the fortifications, to determine on the most eligible

- 19 The fierce people thou shalt see no more ;
The people of unintelligible language,
Of a barbarous, unmeaning tongue.
- 20 Contemplate Zion, the city of our festivals ;
Let thine eyes look on Jerusalem, a tranquil abode—
A tent that shall not be removed :
Its stakes shall never be pulled up,
Nor shall any of its cords be broken.
- 21 But there the glorious Jehovah shall be to us
Instead of rivers and wide-spreading streams ;
No oared galley shall enter it,
Nor shall any magnificent vessel pass through to it.
- 22 For Jehovah is our Judge ;
Jehovah is our Lawgiver ;
Jehovah is our King ;

points of attack. The words of Paul, 1 Cor. i. 20, *ποῦ σοφός ; ποῦ γραμματεὺς ; ποῦ συζητητής*, κ. τ. λ., are not, as some have imagined, a quotation of the words of this verse ; the only points of agreement between them being merely the occurrence of *γραμματεὺς*, and the repetition of the interrogative *ποῦ*. It is not impossible, however, that the structure of the one passage may have suggested the other.

19. *פִּז* is the regular Niphal Participle of *פָּז*, which occurs only in this place, but is obviously equivalent in signification to *פָּז*, to be *strong, fierce,*

cruel. Targ. *פִּזְזִי*. Syr. *فاز*. Vulg. *impudentem*. Symm. *ἀναδής*. Comp. *פִּזְזִי*, Dan. viii. 23. For *פִּזְזִי*, comp. Ezek. iii. 5, 6 ; and for *פִּזְזִי*, Isa. xxviii. 11. That the Assyrians are meant cannot be doubted. Their language, or rather that of their Medo-Persian mercenaries, not being understood by the Jews, is represented as in itself unintelligible.

20. Instead of *מִזְרָגִי*, upwards of sixty MSS. and the earliest editions read *מִזְרָגִי*, *מִזְרָגִי*, a *μαγ* λεγ. Comp. the Arab. *مِزْرَاج*, *migravit, iter fecit*.

Almost all the terms here employed are borrowed from the nomadic life ;

and the whole strongly describes the permanence and tranquillity of the Jewish state. *מִזְרָגִי*, however, is not to be taken in an absolutely unlimited sense, but is to be understood as applicable to the old dispensation.

21. *מָקוֹם* is used adverbially. See Hitzig on Hos. ii. 1. In *מָקוֹם* there is evident allusion to the situation of Nineveh and the royal cities of Egypt. What the Tigris and its canals were to the former, and those of the Nile to the latter, Jehovah would be to Jerusalem, which had no such streams for her defence. Comp. Nah. iii. 8 ; and as parallel in meaning, chap. xxvi. 1. The suffixes in *מָקוֹם* and *מָקוֹם* refer to Jerusalem, as expressed in *מָקוֹם*, the adverb of place. Of the two kinds of vessels here mentioned, one was propelled by oars ; and the other had sails : hence the use of *מָקוֹם*, *splendid, magnificent*. The former were employed as war-galleys for conveying troops, and making an attack ; the latter were vessels of burden for the transportation of stores, &c. Comp. Ezek. xxvii. 27, xxx. 9.

22. This beautiful triplet expresses the confidence of the church in the government and protection of Jehovah. The Divine name is placed first for the sake of emphasis. *הוּא* also is emphatic.

He it is that will save us.

- 23 Thy ropes hang loose ;
 The men could not make firm the socket of the mast ;
 They could not spread the sail.
 Then the booty of much spoil was divided ;
 Even the lame seized upon the prey.
- 24 Neither shall any inhabitant say : I am sick ;
 The people that dwell therein have their iniquity forgiven.

23. The prophet, reverting to the subject he had introduced, ver. 21, by a sudden apostrophe addresses the Assyrian army under the image of a fleet. Instead of being properly rigged and prepared for action, it should be totally dismantled and unfit for service:—the effect of the storm of Divine wrath with which it should be visited. The π was the cross-beam in which the mast was fixed, so as to make it steady: called by the Greeks, *μεσόδμη*, *ιστοπέδα*, and *ιστοδόκη*. Because π occurs, chap. xxx. 17, in the sense of *flag*, Hitzig would so render it here ; but the subject is altogether

different, and $\omega\pi$, *to spread*, could only with propriety be used of *sails*. π , *then*, is emphatic, and marks the exact point of time when the inhabitants of Jerusalem should seize upon the Assyrian spoils. The introduction of the lame as going forth to possess themselves of the booty is exquisite in effect.

24. The Jews should now enjoy a period of prosperity and comfort,—the result of the forgiveness of their sins. For the connexion between pardon and convalescence, comp. Ps. ciii. 3 ; Matt. viii. 17.

CHAPTER XXXIV.

There only remained one other hostile nation against which it was necessary to pronounce the Divine sentence ; *viz.* Edom : the ancient and inveterate enemy of the Jews. This sentence is here delivered as part of a general denunciation against the enemies of the church of God. The chapter begins with a universal summons to the nations to attend to what the prophet was about to deliver, 1. Then follows a prediction of the calamities which Nebuchadnezzar would bring upon all the nations round Judæa, 2—4 ; especially upon Idumæa, which, with its capital, should be rendered a perpetual desolation, 5—15. Finally ; those who should live in after times are called to compare the prophecy, as recorded in the inspired volume, with the event, in order to convince themselves of its Divine origin, and most minute fulfilment, 16, 17. The entire piece is a strongly coloured, magnificent, and sublime specimen of the prophetic style. See Lowth *in loc.* and Lect. xx.

- 1 DRAW near, ye nations, to hear ;
Ye people, attend :
Let the earth and her fulness hear ;
The globe, and all its productions.
- 2 For the indignation of Jehovah is upon all the nations,
And his fury upon all their armies :
He hath devoted them to destruction ;
He hath delivered them over to slaughter.
- 3 Their slain also shall be cast out ;
Yea, the stench of their carcases shall ascend ;
And the mountains shall flow down with their blood.
- 4 All the host of heaven shall also melt,
And the heavens shall be rolled up like a scroll ;
Yea, all their host shall fall,
As the leaf falleth from the vine,
And as the withered leaf from the fig tree.
- 5 For my sword shall be made drunk in the heavens ;

1. Though צָרָעִים is used in several instances metaphorically of children, (comp. the Arab. ضيفي, *stirps*, and

the Eth. ጸገጸጸ, *fetus*, embryo,) yet it seems here to be employed literally to denote the various productions which spring out of the earth. Whatever exists on the face of the globe is summoned to witness the execution of the Divine wrath. Comp. for similar instances of prosopeia, Ps. l. 4 ; Isa. i. 1 ; Ezek. vi. 3 ; Micah vi. 1, 2.

2. For the peculiar force of דְּהָרִים, see chap. xi. 15.

3, 4. The language of these verses is in the highest degree hyperbolic. All nature is represented as involved in the predicted catastrophe, and sinking into ruin. The atmosphere should be infected with the effluvia rising from the bodies of the slain ; and the quantity of blood should be such as to wash away the very mountains from their localities. Not even the celestial bodies should escape, but should roll together like a piece of parchment when set on fire. Comp. Matt. xxiv. 29 ; 2 Pet. iii. 10, 12 ;

Rev. vi. 12—14 ; Isa. xiii. 10. In prophetic style mountains denote religious establishments, and the heavens the sphere of political governments ; so that the violent and entire removal of these in the countries around Judæa is here predicted.

5. Now commences the specific sentence against the Idumæans, with which are to be compared chap. lxiii. 1—6, and Jer. xlix. 7—22. The language of the latter prophecy is so explicit, and the description accords so completely with that more figuratively expressed in the two parallel passages of Isaiah, that we are compelled to refer them all to the same event—the desolating conquests of Nebuchadnezzar. The IDUMÆANS, or EDMITES, בְּנֵי עֲדָם ; LXX. Ἰδουμαῖοι ; were the descendants of Esau, or Edom, Gen. xxv. 25, 30 ; and inhabited the mountainous country of Seir, Arab. البشرة, which stretched from the Dead Sea, and the south-eastern boundary of Palestine to the Elanitic gulf. They were first governed by dukes or petty chiefs, and afterwards by kings, Gen. xxxvi. They maintained their independence till the time of David,

Behold, upon Edom it shall descend,
Even for judgment upon the people whom I have devoted.

6 The sword of Jehovah is full of blood;
It is besmeared with fat;

by whom they were subdued, and continued vassals to the Jews till the reign of Jehoram, when they rebelled; and, though checked by the decisive victory gained over them by Amaziah, they soon recovered themselves, to the great annoyance of the Jewish state. Their enmity was also manifested during and after the exile, having invaded the land of Judæa, and exercised wanton cruelties on such of the inhabitants as had remained. They were, however, severely chastised by Judas Maccabeus, who slew twenty thousand of them; and were at last conquered by John Hyrcanus, and compelled to conform to the religion of the Jews; they afterwards suffered jointly with the latter from the Roman arms, and ultimately became extinct, or amalgamated with the Arabs of the desert. No sooner were the Israelites brought into contact with them, on their passage from Egypt, than they experienced their hostility, Numb. xx. 17, 18; and all along, their hostile disposition manifested itself whenever there was a fit occasion, either in the way of predatory invasion, or of offensive alliance with other enemies of the Jews. Hence the denunciations against them, Ps. cxxxvii. 7; Obad. 10—14; Jer. xlix. 7—22; Lam. iv. 21, 22; Ezek. xxv. 12—14, xxxii. 29, xxxv. Amos i. 11, 12; and in the present chapter.

The immediate connexion of all these prophecies, and the similarity of the language employed in most of them, prove that it is the literal Edom which Isaiah has in view. The notion of a mystical people or community, as some have imagined, is utterly untenable; resting primarily on the blasphemous interpretation of the Jewish Rabbins, who, by transposing the letters of the name Jesus, have converted it into Esau, and then applied it to the Saviour; and Edom, to which it poetically corresponds, to the Christians, and especially to Rome—the

centre of Christendom, at the time they wrote. See Buxtorf's *Lex. Chald. Talmud. et Rabbin. sub voc.* יָדָה. To the literal interpretation, the sublime and awful character of the language cannot justly be objected, since it was merely adequate to meet the expectations of a patriotic Jew in reference to the infliction of Divine judgment on those who had been the ancient and most inveterate enemies of his country.

יָדָה is here taken in the Aram. acceptation, *to be filled with liquor, inebriated*, LXX. ἐμεθύσθη; the sword being poetically represented as eagerly drinking the blood which it was the instrument of shedding. The preterite is subordinated to the following future, and must be rendered accordingly. By יָדָה is meant the Idumean "heaven," or the ruling power in Edom, as in ver. 4. Yet the judgment was not to be confined to the rulers; it was likewise to extend to the inhabitants generally. יַם הַדָּהִי, lit. *the people of my devotion*, i. e. those whom I have devoted to destruction.

6. The idea introduced in the preceding verse is illustrated in this by language borrowed from the slaughter of sacrificial victims—a figure which the prophets frequently employ when setting forth the destruction of a people by war. See Jer. xli. 10, l. 27, li. 40; Ezek. xxxix. 17—20; and comp. Rev. xix. 17.—הַדָּהִי stands for הַדָּהִי, the Hothpaal conjugation, of which a few other examples occur, as הַדָּהִי, Lev. xiii. 55, 56; הַדָּהִי, Deut. xxiv. 4.

בִּזְרָה, BOZRAH, is considered by Gesenius to be the *Βόστρα* of the Greek, and the *Bostra Arabie* of the Roman writers, which the Arabs still call by the name of بَصْرِي, and which lies

in the Hauran, to the N. E. of the mountains of Gilead. There is no proof, however, that this city ever belonged to the Idumeans; nor is

The blood of lambs and of goats,
 The fat of the kidneys of rams.
 For Jehovah hath a sacrifice in Bozrah,
 And a great slaughter in the land of Edom.

7 With them also shall the unicorns come down,
 And the bullocks with the bulls ;

there the smallest probability that they would have a capital at the distance of a hundred miles from their territory, with the powerful states of Moab and Ammon intervening. In all probability, the city of which the prophet speaks occupied the site of the present *بصيرة*, *Besseyra*, a village

which Burckhardt found in the mountainous country of Djebel, sixteen hours to the south of Kerek, and which, judging from the surrounding ruins, he considers to have been anciently a considerable city. It lies on an elevation, at the summit of which is a castle, built of stone, with strong walls. What confirms this view of its position is the mention made of it in immediate connexion with *תֵּמַן*, *Teman*, Amos i. 12, a city and region to the east of Idumæa. Burckhardt takes it to have been the *Psora* of Palæstina Tertia ; but this Dr. Robinson disputes. From the circumstance that Bozrah is mentioned, Jer. xlviii. 24, as belonging to Moab, some have thought that it was at one time in the possession of that people, and that it had been taken from them by the Idumæans. This is not impossible ; but, as it again occurs, chap. xlix. 13, as the capital of Edom, we are doubtless to regard that occurring in the former passage, as a place of the same name in Moab. Indeed, as the word signifies *a fortified or inaccessible place*, it appears to have designated several cities. Comp. however, with a special view to the present case, Ps. lx. 9, (Heb. 11). That the Bozrah of Isaiah originally pertained to Edom, we gather from Gen. xxxvi. 33.

7. The opinion of Jerome, Pagninus, Forerius, Bruce, &c. that by *רִמ*, or *רִמ* the rhinoceros is meant, is now exploded ; as is, for the most part, that of Bochart, that the Hebrew word cor-

responds in signification, as it does in form, to the Arab. *ریم*, *rim*, a species of antelope or gazelle. Schultens, Gesenius, De Wette, Winer, Hitzig, and others, contend that the *bos bubalus*, or wild buffalo, is the animal intended : treating the idea of the unicorn as altogether fabulous. Still, however, there are testimonies from independent witnesses to the existence of such an animal both in Asia and Africa, which should make us pause before we reject this ancient interpretation. Not only is the figure of the unicorn exhibited on the ruins of Persepolis, but it is described by Pliny in his Nat. Hist. viii. 21 ; by Ludovico de Bartema, who saw two at Mecca ; by several Portuguese, and by Father Lobo, who saw them in Abyssinia ; by the Hottentots in South Africa ; by the natives of Thibet, where it is called *ts'o'po* ; by Mr. Hodgson, the British resident at Nepal, who states that it is a native of southern Thibet ; and by Bishop Bruguères, who is at the head of the Catholic mission in Siam. See Robinson's Calmet ; Winer's Realwörterb. art. "Einhorn ;" and the Times for Oct. 29, 1832. The animal is described as bearing some resemblance to a horse, has cloven hoofs, a tail shaped like that of a boar, and the horn grows out of the forehead. One of these horns, obtained by Major Latter, from the Sachia Lama of Thibet, was twenty inches in length, four inches and a half at the root, tapering towards the point, and nearly straight. According to Bp. Bruguères, its head is larger than that of an ox, and the horn rises from its forehead and points upwards ; it is endowed with remarkable speed, and bounds like our deer. It seems unaccountable that the different Greek translators of the Pen-

- Yea, their land shall be drenched with blood,
 And their soil overspread with fat.
- 8 For Jehovah hath a day of vengeance,
 A year of recompense in vindication of Zion.
- 9 Her streams also shall be turned into pitch,
 And her dust into brimstone;
 And her land shall become burning pitch.
- 10 It shall not be quenched by night or by day;
 Her smoke shall ascend for ever;
 From generation to generation it shall lie waste;
 None shall pass through it to all perpetuity.
- 11 But the pelican and the porcupine shall possess it;
 The crane also and the crow shall inhabit it;

tateuch, Job, and the Psalms, the result of whose labour we have in the LXX., should have concurred in rendering the term by *μονοκέρας*, i. e. *unicorn*, if the existence of some such animal had not been familiar to them. In all the passages in which it occurs it is thus rendered, except in the present instance, in which it is translated *oi ádpoí, the strong ones*. In those pas-

sages the Syr. has ^o ^v **ܡܨܕܐ**, which is given, Deut. xiv. 5, as the translation of **יָשׁוּן**, a species of antelope; and the Arab. has variously **ريم**, *gazelle*, **كركدن**, *rhinoceros*, **يسحور**, according to Damir, a species of **البقرة الوحشية**, *the wild ox*, and **القرن**, *وحيد القرن*, *unicorn*.

The Ethiopic has likewise **ሀአሐደ**, **የርኩ**, *the one horned*, in the three passages in which it is thus rendered in the Arabic. It is obvious no stress is to be laid on the circumstance that in Deut. xxxiii. 17, *horns* are ascribed to the **עַם**, since the word is there used as a noun of multitude, the horns not signifying, as some have supposed, Ephraim and Manassch: but as Moses immediately explains, "They are the *ten thousands* of Ephraim,

and *they* are the *thousands* of Manassch." According to the Scripture representations, the **עַם** were strong and fierce, and were therefore appropriately used in a figurative sense to denote powerful and formidable enemies, especially those of elevated rank, such as princes or rulers. **יָר** is here used in a sense equivalent to **יָפַל**, *to fall*, come down involuntarily; LXX. **συμπεσούται**.

8. By **גִּבּוֹרֵי צִיּוֹן**, *the cause of Zion*, is meant the contention, or, to use a legal term, the suit carried on between the Idumæans and the Jews, to the great annoyance of the latter, which Jehovah would now terminate by taking vengeance on the former. Comp. Obad. 10—15.

9, 10. Comp. Jer. xlix. 18, where also the destruction of Edom is compared to that of Sodom and Gomorrah; but it is much more forcibly exhibited by the bold and striking figures here employed by Isaiah. This destruction was to be complete and perpetual. Comp. Jude 7, and Rev. xiv. 10, 11.

11. This and the following verses contain an accumulation of objects usually associated with desolate regions, in order still more to heighten the effect of the prophetic picture. The **עֶשְׂרָא**, *Kaath*, Chal. **קָתָא**, *Katha*, Burckhardt describes as abounding in such numbers in Shera, that "the Arab boys kill two or three of them

For he will stretch over it the line of desolation,
And the plummet of emptiness.

12 As for her nobles—none is there whom they might call to the rule ;

And none of her princes exist any more.

13 Thorns also shall spring up in her palaces ;

Nettles and thistles in her fortresses :

And she shall be a habitation for wolves ;

A dwelling-place for ostriches.

14 The wild cats shall meet the jackals ;

And the shaggy he-goat shall call to his fellow ;

There also the lilith shall rest,

And find for herself a place of repose.

at a time, merely by throwing a stick among them." LXX. (Lev. xi. 18 ; &c.) Πελικαν ; Vulg. *Pelican*. The name is derived from קָאָץ, *to vomit* ; this bird being remarkable for vomiting back the shells which it has swallowed. In Ps. cii. 7, it is called קָאָץ קָרָר, *the pelican of the desert*, from its frequenting places remote from the habitations of man. For קָרָר, see on chap. xiv. 23. The קָרָר, קָרָר, *heron* or *crane*, is likewise a water-fowl, found in marshy deserts. LXX. ἰβίς, the Egyptian *Ibis* or *heron*. In the concluding words of the verse, reference is made to the מְדִינָה state of the earth, before it was shaped into order and beauty, Gen. i. 2,—a state of complete desolation and emptiness, than which no comparison could be more apt. See Jer. iv. 23. To such a condition was Idumæa to be reduced ; and all who have attempted to penetrate it, describe such to be its condition at the present day. The line and plummet were used not only when buildings were being erected, but also when they were to be taken down. In וְיָרֵד the *v* is causal, and the nominative is Jehovah, understood.

12. Lowth's emendation here is most unhappy,—מְלִיכָה, *her princes*, in the following member of the parallelism, obviously corresponding to מְלִיכָה, *her nobles*. The same may be said of מְלִיכָה and מְלִיכָה in יִצְחָק is pleonastic after the Nom. absolute. Before מְלִיכָה is an ellipsis of מְלִיכָה, which is not uncom-

mon. From the statement here made it would appear that the Idumæan monarchy was elective.

13. Before מְלִיכָה is an ellipsis of מְלִיכָה. For מְלִיכָה, see on chap. xiii. 22.

14. Observe the paronomasia in מְלִיכָה and מְלִיכָה, and see for the signification of both words, and of מְלִיכָה, chap. xiii. 21, 22. מְלִיכָה, a *ἄπαξ λεγ.*—Bochart, Gesenius, Rosenm., Hitzig, and others, imagine it to be a night-spectre, such as the Rabbins describe, and the same as the غول of the Arabs, the *ῥάξ* of the Syrians, and the *ἔμποινα* of the Greeks ; but employed as it is by the prophet in a catalogue of real animals, there can be no doubt that some animal is meant, though it may now be impossible to decide which. It is not, however, unlikely that the מְלִיכָה, *lilith*, may be the same as the Arab. لَيْل, *lailon*, which the Kamoos explains ; *tarda avis, ejusve pullus*. Freytag's Arab. Lex. Of this interpretation, Döderlein approves, and adds : "otidem veterum, avem sordidam, fectore horrendam, solitudinis amicam ;" referring to Shaw's Travels for a fuller description. Dathe has : "tarda avis s. lamia." LXX. *ὄνοκέντραροι*. Aq. λιλίθ. Vulg. *lamia*.

Most moderns, the *screech-owl*, as in our common version. In the present state of uncertainty, I have deemed it

- 15 There the arrow-snake shall nestle and lay eggs ;
And hatch them, and cover the young with her shadow
There also the vultures shall be gathered together,
Each one with her mate.
- 16 Search out from the book of Jehovah, and read :
Not one of these shall fail ;
No female shall want her mate ;
For the Divine mouth hath commanded,
And His Spirit hath gathered them.
- 17 He hath also cast the lot for them,
And His hand hath divided it for them with the line ;
They shall possess it for ever ;

best, with Aquila, Van der Palm, and De Wette, to retain the original word.

15. קפורה, Arab. قفورة, *the arrow-snake*, from قفر, *salit, insiliit* ; the serpent known among the Greeks by the name of *ákovrias*, and the *anguis jaculus* of Lin. It abounds in Arabia, and springs suddenly, and with great violence, on its prey. Its wound is deadly. See Boch. lib. iii. cap. 9. Four MSS. read קפורה, and other five have done so originally. It is also the reading of the Soncín. Edit., but is otherwise unsupported. קפץ properly signifies *to slip away*, or make one's escape : it is here used in Piel to denote the slipping of the eggs out of the body of the serpent ; only it is taken causatively as the act of the

serpent. Comp. the Arab. مَلِيط, *salut*. Serpents lay their eggs with much apparent pain, and leave them to be hatched in the sun ; but when the young appear, they carefully protect them. This protection is expressed by קפץ, which signifies *to collect, heap together*, and so to sit upon or brood.

16. The prophet here calls upon all who should live after the devastation of Idumæa, to compare the event with the predictions respecting it which he had just delivered. These predictions would be found in the sacred volume, emphatically called ספר יהוה, *the book of Jehovah*, because written by inspiration of his Spirit, and bearing the stamp

of his authority. The foundation of its contents had been laid by Moses ; and they were augmented from time to time by succeeding prophets, till the canon was complete. Isaiah knew that his prophecies would form part of the volume, and he, therefore, confidently makes his appeal to it. With וְרָשִׁי מִכָּל סֵפֶר, comp. ἐρευνᾶτε τὰς γραφάς, John v. 39.—הֵנָּה, *these*, Vitranga refers to the predictions : it rather belongs to the different animals just enumerated : they should all, without fail, be found inhabiting the land of Edom. הֵנָּה is the pronoun used emphatically for הֵנָּה, and may therefore admit of הֵנָּה in the construct state. Comp. Deut. xxxii. 39, and similar passages in which הֵנָּה is thus used as equivalent to הֵנָּה. هو, is similarly used in Arabic. A few

codices have הֵנָּה, contrary to usage ; some have הֵנָּה, which is the reading of the LXX. and Arab. ; but both evidently emendations.

17. Both genders are here used, doubtless because the animals mentioned are of different genders.

That the prophecy contained in this chapter has been minutely fulfilled, must be admitted by all who are acquainted with the present desolate condition of Idumæa. Volney, in spite of his infidel prejudices, was compelled to bear testimony to the facts of the case. "There are," he says, "to the S.E. of the Dead Sea, within three days' journey, upwards of eighty ruined towns absolutely desolated ;

To successive generations they shall dwell therein.

several with large edifices. The Arabs sometimes use them as folds for their cattle ; but in general they avoid them, *on account of the enormous scorpions with which they swarm.*" See Keith on the Prophecies.

CHAPTER XXXV.

This chapter is intimately connected with the preceding. The enemies of the Jews having been all overthrown in the judgments brought upon them by Jehovah, Judæa, which they had laid waste, should again flourish, 1, 2 ; the timid and weak should be encouraged to trust in God for deliverance, 3, 4 ; every obstacle should be removed which tended to obstruct the restoration of the Jews to their own land, and every advantage afforded them by which their speedy and safe return might be promoted, 5—9 ; so that the sorrows which had preyed upon them for so long a period should give place to exquisite and permanent joy, 10. The attempts that have been made to explain this prophecy of gospel-times, and, in part, of heaven itself, are exceedingly loose and unsatisfactory. The explanation given by both the Lowths is of this character. As the language of part of the 6th verse and that of the 7th is obviously figurative, it is quite a violation of hermeneutical propriety to interpret the 5th, and the former part of the 6th, literally of the miracles performed by our Saviour. Nor is there any proof whatever that Christ refers John the Baptist to this passage, Matt. xi. 5. He employs none of the formulas which he uniformly uses when directing the attention of his hearers to passages in the O. T. (see Matt. xi. 10, xii. 17, xiii. 14), but simply appeals to his miracles in proof of his Messiahship. The language is similar, but the subjects are different.

- 1 THE desert and the parched ground shall be glad on their account,
And the wilderness shall exult, and blossom as the rose.

1. Abenezra, Kimchi, Ewald, and some others, consider the ם in יְשׁוּעָם to be paragogic, instead of the usual ך, and ascribe the change to the influence of the following ם in מְדַבְּרִים. Kennicott, Lowth, and Hitzig, regard it as the mistake of some copyist, arising out of the next word's beginning with the

same letter. There is, however, no difficulty created by our taking it as the suffix, having for its antecedent the גִּימִים, *nations*, whose destruction had been predicted in the preceding chapter. For instances of similar construction, see יְרֵבְרִים, Gen. xv. 13 ; אֲרָצִים, Ps. xlii. 5. The waste places of

- 2 It shall blossom abundantly, and rejoice,
Even with exultation and shouting:
The glory of Lebanon shall be given to it;
The splendour of Carmel and Sharon;
They shall see the glory of Jehovah,
The splendour of our God.
- 3 Strengthen ye the weak hands,
And confirm the feeble knees.
- 4 Say to the faint-hearted: Be strong; fear not;
Behold your God!—
Vengeance cometh, the retribution of God,—
He will come and save you.
- 5 Then shall the eyes of the blind be opened,
And the ears of the deaf unstopped.
- 6 Then shall the lame leap like the hart,
And the tongue of the dumb shall sing;

Judæa personified, exult on account of the overthrow of those who had desolated them, and again assume their wonted beauty and fertility. וְהַגְדִּילָהּ. Interpreters are not agreed as to what particular plant is intended by this word. Misled by Gesenius and others, I had rendered it by *crocus* in my former edition; but I would now retract that rendering, and restore the term *rose* as in our common version, since it more suitably expresses the idea of fragrance and beauty which the context so obviously demands. *Colchicum autumnale*, assigned by some as the import of the word, whatever support it may seem to derive from etymology, does not commend itself, inasmuch as it denotes a poisonous bulbous-rooted plant, and thus conveys a repulsive rather than an attractive idea. The rose, on the contrary, is an universal favourite with Oriental poets, and expresses what is more pleasing to an English ear. The word only occurs once besides, Song ii. 1; where, in our common version, it is again translated *rose*.

2. וְהַגְדִּילָהּ, the LXX. render, τὰ ἔρημα τοῦ Ἰορδάνου, which Lowth, after Houbigant, with equal licence, translates, “the well-watered plain of Jordan.” וְהַגְדִּילָהּ is put for וְהַגְדִּילָהּ, the construct

for the absolute, as chap. xxxiii. 6, li. 21. For וְהַגְדִּילָהּ, eleven MSS. read וְהַגְדִּילָהּ, which two more have done originally, and one or two perhaps still do. The sense is the same. For the rest of the verse, see on chap. xxix. 17, xxxiii. 9. What had lain barren and waste was now to equal the most beautiful and magnificent scenes of nature. וְהַגְדִּילָהּ denotes the inhabitants, who should witness the glorious display of the Divine character, in the deliverance of the people of God.

3, 4. Comp. Job iv. 3, 4; Isa. xl. 29—31; Heb. xii. 12, 13. וְהַגְדִּילָהּ, the *hasty, quick of heart*, i. e. those whose heart palpitates quickly through fear. The attention of the church is directed to the approaching interposition of Jehovah,—the effect of which would be a vindication of her wrongs, by inflicting a just retribution upon her enemies.

5, 6. So conspicuous and overpowering would be the interference of God on behalf of his people, that those of the most obtuse intellect could not fail to perceive it. So joyous would be the event, that persons the most unlikely would participate in the exultation. No image could more beautifully depict the sudden change of circumstances from adversity to pros-

For water shall break forth in the wilderness,
And streams in the desert.

- 7 Yea, the vapoury illusion shall become a lake,
And the thirsty soil springs of water ;
In the haunts of wolves, where they rest,
Shall be a place for reeds and rushes.
- 8 A raised road also shall be there, and a way,
And it shall be called, the Holy Way ;
The unclean shall not pass along it,

perity, than the bursting forth of a plentiful stream in the midst of an arid sandy desert: nor could any more powerfully affect the mind of an Oriental, whose climate differs so much from ours. Comp. chap. xli. 18, xliii. 19, 20, xlv. 3, 4.

7. Still more to enhance the idea of the joyful experience of the Divine goodness, the prophet introduces the

שָׁרָב, *Sharab*, Arab. سَرَب, *Serab*,—an

illusion to which the French have given the name of *mirage*, consisting in the presentation to the view of a lake or sea in the midst of a plain, where none in reality exists. It is produced by the refraction of the rays of light, during the exhalation of vapours, by the excessive heat of the sun; and frequently exhibits, along with the undulating appearance of water, the shadows of objects within or around the plain, both in a natural and inverted position. The deception is most complete; and to the weary traveller, who is attracted by it, in the highest degree mortifying; since, instead of reaching refreshing water, he finds himself in the midst of nothing but glowing sand. It is often used proverbially, or for the sake of comparison, by the Arabs, as in the

Korân, Sur. xxiv. 39. والذين كفروا

اعمالهم كسراب بقيعة يحسبه الظمآن

ماء حتى إذا جاءه لم يجد شيئا

as for those who believe not, their works are like the *Serab* of the plain: the thirsty imagines it is water, but when he reaches it, he finds it is

nothing." See more instances quoted in Gesen. The meaning of Isaiah is, that the expectations of the Jews should not be disappointed. What they might apprehend would only prove a delusion, they should experience to be a reality. The most abundant provision would be made for their comfort. The same idea is conveyed in the latter part of the verse. The haunts of dwelling-places of the wolves are naturally dry. מַצְיָה, a collection of water, lake, &c. إجمام. Compare the

Arabic version of Ps. cxiv. 8. For the meaning of מַצְיָה, see on chap. xiii. 22. ה in מַצְיָה is added on the principle of the *pluralis inhumanus*, referring, though a fem. sing., to the mas. plur. מַצְיָה. See Gesen. Lehrs. p. 719. מַצְיָה, without the Mappik, is found in twenty MSS., two of the first printed, and seven other editions, but most likely from grammatical correction. Before מַצְיָה, supply מַצְיָה, and after it, מַצְיָה. Though מַצְיָה properly signifies a fenced court or habitation, yet it is here clearly to be taken in the acceptation of *locality, place, &c.*, and seems to have been selected to form an antithesis to מַצְיָה.

8. מַצְיָה is omitted in eighteen MSS., and in the LXX., Syr., and Arab., but its repetition does not burden the sentence. It is more likely genuine than otherwise. There being no proper roads in deserts, but, at most, a faint track left by the footsteps of camels, &c., the prediction imports that every facility would be secured for the return of the exiles. Nor should any enjoy these facilities, or have the pri-

- But it shall be for those,—
 The travellers, though foolish, shall not err.
 9 No lion shall be there ;
 Neither shall any destructive beast ascend it ;
 It shall not be found there :
 But the redeemed shall walk there.
 10 For the ransomed of Jehovah shall return,
 And come to Zion with singing ;
 And everlasting joy shall be upon their heads ;
 They shall obtain gladness and joy ;
 And sorrow and sighing shall flee away.

vilege of returning, but such as had been recovered from idolatry. Comp. chap. lxii. 10, 12. Idolatry is frequently spoken of as spiritual impurity, Jer. ii. 23, iii. *passim*, xi. 13—17 ; Ezek. xxxvii. 23. לְמִי possesses peculiar emphasis. The deliverance was for *those*, and *those only*, who had renounced the service of idols, and returned to the true worship of God. It is anticipative of גְּאֻלָּה, ver. 9. הַיּוֹדֵף is equivalent to a noun of multitude, and יִנְיָ is expletive. No construction can be more violent than that which makes God the nominative to הַיּוֹדֵף. Those who should avail themselves of the means of escape from Babylon and other countries, however defective some of them might be in intellectual energy, should not fail of reaching Zion.

9. פֶּרִיץ חַיָּה, one that is ravenous of or among beasts ; a persecutor, oppressor. The redeemed should return in perfect safety : no enemy should be found to molest them. הַמַּצְטָר, to be regular, should be מַצְטָר, in the mas., as

it reads in three of Kennicott's MSS., and in another originally ; but it was, in all probability, written in the fem. by Isaiah,—חַיָּה predominating in his mind over פֶּרִיץ, at the moment he penned it. The other reading savours of correction. After חַיָּה, supply פֶּרִיץ, which one of De Rossi's Codices reads, or חַיָּה, as in the LXX., Arab., and Syr.

10. Comp. chap. li. 11. I must here adduce the words of Döderlein, with whose view of the subject I perfectly concur : “De temporibus N. T. regno millenario vel reditu ad cœlesta gaudia Esaias quidem hoc loco, si quid judico, ne cogitavit quidem, qui autem his de rebus exposuere locum nostrum, pia quidem varia, vera multa, sed aliena a mente prophetæ congesserunt.” Whoever is familiar with the bold and magnificent character of the prophetic style will not deem the liberation from the captivity an event too trivial to be predicted in the language here employed.

CHAPTER XXXVI.

This and the three following chapters consist almost entirely of historical matter, relating to Sennacherib's invasion, and other events that transpired towards the end of the reign of Hezekiah. With some variations, it is iden-

tical with 2 Kings xviii. 13—37, xix., and 2 Chron. xxxii.; which last chapter, however, contains only an abbreviated account of the transactions. It has been queried whether this portion of the book of Isaiah, or the corresponding portion of the Second Book of Kings, be the original; and whether it was written by the prophet himself, or merely extracted by another hand from the annals of the Jewish kings. That Isaiah added it to the preceding collection of prophecies against foreign nations, with a view to shew how those which related to the invasion and overthrow of the Assyrians had been fulfilled, seems highly probable, since we find him inserting other historical narratives for a similar purpose. See chapters vii. viii. xx. xxii. Certain phrases and sentences, too, are precisely those which we meet with in his predictions, such as קרושׁ וּשְׂרָאֵל, xxxvii. 23; comp. i. 4, x. 17, 20. יִרְיָ בְּרַכְלוֹ, ver. 24; comp. x. 18. קָנָה יְהוָה צְבָאוֹת הַשְׂשִׁידָה, ver. 32; comp. ix. 7. Yet as these peculiarities are likewise found in the section of the Book of Kings, it follows that both were written by our prophet. To which add, the minuteness with which many of the circumstances are related, evincing that the writer was an eye-witness, or, at least, a contemporary, which we know Isaiah to have been, as well as one who was personally concerned in the transactions. On closely comparing, however, the two portions of the sacred text, it will be quite apparent that what we have in Isaiah is an altered copy of the text in 2 Kings, and not *vice versa*. It abbreviates and omits many things, as well as modes of expression, which occur in the latter; aims at greater uniformity in the use and construction of words; and substitutes what is easier or more appropriate for what is more difficult. Examples of these will be noticed in the Commentary. It would, therefore, appear that the prophet must have copied what he had already written in the Jewish annals, or in the Book of Kings, only altering it as he proceeded, emending some parts, omitting others, and adding some new matter, such as the song of Hezekiah, chap. xxxviii. 9—20. The mention of the death of Sennacherib as an historical fact, chap. xxxvii. 38, forms no objection to the authorship of Isaiah, since the latter must have reached a very advanced age. See Introd. Equally futile is the objection taken from the use of the terms פָּדָה and הִצִּיָּה, since there is nothing that militates against their having been employed by our prophet.

- 1 AND it came to pass in the fourteenth year of king Hezekiah, that Sennacherib, king of Assyria, came up against all the

1. The expedition of Sennacherib, to which reference is here made, was not undertaken against the Jews, but, as Herodotus, ii. 141, informs us, against Sethos, king of Egypt. This accounts for his immense army, (στρατὸν μέγαν, Herod.) which must have

amounted to vastly more than 200,000, since nearly this number perished of that single division of it which had been sent against Jerusalem. It was on his march through Palestine that he stopped to chastise Hezekiah for having thrown off the Assyrian yoke,

- 2 fortified cities of Judah, and took them. And the king of Assyria sent Rabshakeh from Lachish to Jerusalem to king Hezekiah, with a great army; and he halted at the aqueduct of
3 the upper pool, in the causeway of the fuller's field. And there went out to him Eliakim, the son of Hilkiah, who was over the household, and Shebna the secretary, and Joach, the son of
4 Asaph, the annalist. And Rabshakeh said to them: Tell now Hezekiah, Thus saith the great king, the king of Assyria, What
5 confidence is this that thou exercisest? saying: I maintain (but it is mere talk) there is counsel and might for the war. On

and to subdue the fortified places which lay in his way, that they might not prove an annoyance to the rear of his army, or obstruct him were he forced to retreat. His Hebrew name, *הַלְכִיָּהּ*, is very accurately preserved in *Σαναρίτης*, as given by Herodotus.

Bohlen compares the Pers. *سانجرب*,

celebritas victoriae,—a more likely derivation than *سی*, *holy*, and *هیب*,

priest, proposed by Gesenius. His being styled by Herodotus: *βασιλέα Ἀραβίων τε καὶ Ἀσσυρίων*, may be accounted for, partly on the ground of the extended acceptance anciently given to the name Arabia, and partly from actual conquests made in Arabia by the Assyrian power. The fortified cities of Judah were built by Rehoboam, and were fifteen in number. They are specified 2 Chron. xi. 5—12. The meaning of the historian is, that these cities were all successively taken by Sennacherib; not that they had been all actually subdued previous to the transactions which he was about to describe.

2. *רַב־שָׁקֵה*, *Rabshakeh*, prop. a name of office: Syr. *رَبُّ مַخְלٍ*, *the Chief But-*

ler; *שַׂר הַמַּשְׁקִים*, Gen. xl. 2, 9, 20. Comp. *רַב־סָרִיס*, *Rab-saris*, "the chief eunuch," *רַב־מַגִּי*, *Rab-mag*, "Chief of the Magi," Jer. xxxix. 3: but it was not unusual, as it still is in the East, for persons holding high offices at court, to be at the same time high in military command. The narrative is here considerably abbreviated from

that in 2 Kings xviii. 13—17. Of the three officers there mentioned,—Tartan, Rab-saris, and Rab-shakeh, the last only is noticed in Isaiah, because he was the speaker on the occasion. *לָכִישׁ*, *Lachish*, originally a royal city of the Canaanites, Josh. x. 3, but fortified by Rehoboam, 2 Chron. xi. 9. It must have been a place of considerable strength, Jer. xxxiv. 7. According to Eusebius, it lay seven Roman miles from Eleutheropolis southward, or about twenty-five miles west of Jerusalem. For the locality here specified, see on chap. vii. 3.

3. See chap. xxii. 15—25, where, as in the present narrative, the name of Shebna is spelt *שִׁבְנָה*, and not *שִׁבְנִי*, as in 2 Kings. As *כֹּתֵב*, *scribe*, he filled a different office from *מוֹדֵן*, *recorder*, being employed as private secretary; whereas, the latter was the historiographer, or royal annalist, whose duty it was to enter on the public records of the kingdom the more remarkable events that transpired.

4. *הַמֶּלֶךְ הַגָּדוֹל*, *the Great King*: a title assumed by oriental monarchs, partly from vanity, and partly to distinguish them from the petty kings or princes whom they held in vassalage. Comp. chap. x. 8. *כִּי* is here used as a particle of contempt, as 1 Kings ix. 13.

5. Instead of *אָמַרְתִּי*, *I say*, thirteen of Kennicott's MSS., one now, and three in the margin, five of De Rossi's originally, and the Syr., read, *אָמַרְתָּ*, *Thou sayest*, which is the textual reading in 2 Kings. It is very possible, however, that *אָמַרְתִּי* is genuine,—*אָמַרְתִּי*, *saying*, being understood, as frequently, at the end of the preceding verse.

- whom now dost thou rely, that thou hast rebelled against me?
- 6 Behold! thou reliest on that broken reed-staff, Egypt, on which, if one lean, it will enter into his hand, and pierce it through: such is Pharaoh, king of Egypt, to all who rely upon him.
- 7 But thou wilt say to me: We confide in Jehovah, our God:—is it not he whose high places and whose altars Hezekiah hath removed, and hath said to Judah and Jerusalem: Before this
- 8 altar ye shall worship? But now, enter the lists with my master, the king of Assyria, and I will furnish thee with two thousand horses, if thou canst furnish thyself with riders to
- 9 them. How then shouldst thou repulse one officer of the least of my master's servants? Yet thou reliest upon Egypt for
- 10 chariots and horsemen. But now, is it without Jehovah that I

דְּבַר שִׁפְתִּים, *a word, or thing of lips*, i.e. what is merely such, and has no foundation in reason or reality. Comp. אִישׁ שִׁפְתִּים, *a man of lips*, i.e. a great talker, one who blusters, but means nothing by what he says.

6. רִצִּיץ is not properly what is actually broken, as no one would lean upon such a staff, but what is bruised, or really, though not apparently injured, and thus incapable of yielding the support expected from it. There is possibly here a reference to the weakening of the Egyptian power, by the expedition sent thither by Sargon, the immediate predecessor of Sennacherib. See chap. xx. The קֶלֶךְ, *reed*, was a fit symbol of Egypt, since it grew so plentifully in that country. Comp. for the sentiment, chap. xxx. 5, 7. Such language, coming from Rabshakeh, was a severe reproach to the Jews, who were so prone to confide in Egypt.

7. Instead of הָאֲמִיר, the text in 2 Kings has הָאֲמִירָן — addressing the people instead of Hezekiah, which agrees better with that monarch's being immediately spoken of in the third person. There is no various reading in the MSS.; but the LXX. and Chald. have the plural. There is here a reference to the abolition of idolatry effected by Hezekiah, of which an account is given, 2 Kings xviii. 4; 2 Chron. xxix. 16.

8. רָמַסְתָּ, *to mix one's self up with any one, meddle, enter into a combat*. For

הַמֶּלֶךְ אֲשֶׁר, one of De Rossi's MSS., and one of Kennicott's, the Soncin. and Brix. Edd., and the Soncin. Prophets of 1486, read מֶלֶךְ, without the article, which is the more usual practice. The text of 2 Kings reads, אִתּוֹ מֶלֶךְ אֲשֶׁר. There are, however, several instances in which the article is used before a noun in construction. Hezekiah might easily have furnished two thousand men, but two thousand fit to act as horsemen might have been more difficult, as the training of cavalry was doubtless discouraged, if not absolutely prohibited by that pious king.

9. פָּקִיד, a foreign word of uncertain origin. Bohlen derives it from the Persic, *بکیت*, *proceres, magnates*;

Ewald, from *يختار*, *curare*. The person who filled this office was governor or prefect of a province, but inferior to a satrap. The name was in use among the Hebrews as early as the time of Solomon, see 1 Kings x. 15; so that the position of Gesenius, respecting its recent introduction, is without foundation. His remark, however, that פָּקִיד אֲמִיר is the only instance of a substantive and an adjective being both in construction with the following noun, is worthy of notice.

10. Either this was mere bluster on the part of Rabshakeh, or he may have been encouraged in his expedition

am come up against this land to destroy it? Jehovah hath said
 11 to me, Go up to this land, and destroy it. Then Eliakim, Shebna,
 and Joach, said to Rabshakeh, Speak, we pray, to thy servants
 in Aramaic, for we understand it, but do not speak to us in
 12 Jewish, in the hearing of the people that are on the wall. But
 Rabshakeh said, Was it to thy master, and to thee, that my
 master sent me to speak these words? Was it not to the men
 who sit on the wall, who are to eat their own excrements and
 13 drink their own urine, along with you? And Rabshakeh stood
 and cried with a loud voice in Jewish, and said, Hear ye the
 14 words of the great king, the king of Assyria: Thus saith the
 king, Let not Hezekiah deceive you; for he is not able to
 15 deliver you. And let not Hezekiah make you confide in
 Jehovah, saying, Jehovah will surely deliver us; this city shall
 16 not be surrendered to the king of Assyria. Harken not to
 Hezekiah; for thus saith the king of Assyria, Make peace with
 me, and come out to me, and eat ye, each of his own vine, and
 each of his own fig-tree, and drink ye, each of the water of his
 17 own cistern; till I come and take you to a land like your own
 land; a land of corn and new wine, a land of bread-corn and
 18 vineyards. Let not Hezekiah deceive you, saying, Jehovah
 will deliver us. Did the gods of the nations deliver, each his

by some false prophet, who pretended to have a revelation from Jehovah on the subject.

11. אַרַמִּית, *Aramaic*, the language spoken not only in the western divisions of Syria, on the confines of the Holy Land, but also in Mesopotamia, and even further to the east. יְהוּדִית, *Jewish*, i.e. Hebrew; but appropriately so termed, as the ten tribes had by this time been carried into captivity.

12. The Keri has here, as elsewhere, euphemistically for בָּצָאָם, and הִרְאִיָּהֶם, and מִפְּרִיָּהֶם. On this point the Jewish literati have been extremely sensitive: the editors of the Soncin. and Brix. editions actually adopting מִפְּרִיָּהֶם of the Keri into the text; and others, who would not venture so far, leaving an open space sufficient to admit the word יָמִי, the vowel-points of which they have not scrupled to insert. The ל in לִפְנֵי, and לְשָׁמָּה, expresses destination. Rabshakeh calls the attention of the in-

habitants to the extremities to which they should be reduced in the siege, and excites them to rebellion, by pointing out the impossibility of their successful resistance of the attack.

16. בִּרְכָה, *blessing*, is here evidently used in the acceptation of שָׁלוֹם, *peace*. Thus the Chald. עֲבִדִי עִמִּי שָׁלָמָּה; Saad.

سالموني. On the other hand שָׁלוֹם is frequently used for בָּרַךְ, in the sense of *salute*.

17. The Jews, on capitulating, should enjoy their liberty till the Assyrian army returned from Egypt, when they should be transported, according to the custom of those times, to the land of the conqueror. The country beyond the Euphrates or the Tigris they would find as fertile and plentiful as their own. There is here a considerable abbreviation of the text in 2 Kings.

18, 19. Rabshakeh regarded Jehovah merely as a local deity, entitled

19 own land, from the hand of the king of Assyria? Where are
the gods of Hamath and Arpad? Where are the gods of
20 Sepharvaim? Did they deliver Samaria from my hand? Who
among all the gods of these lands delivered their country from
my hand, that Jehovah should deliver Jerusalem from my
21 hand? And they were silent, and did not answer him a word :
22 for the king's order was, Ye shall not answer him. And
Eliakim, the son of Hilkiah, who was over the household, and
Shebna, the secretary, and Joach, the son of Asaph, the annalist,
came to Hezekiah, with rent garments, and told him the words
of Rabshakeh.

to no greater consideration than those of other cities which had been taken by the Assyrians. For *Hamath*, and *Arpad*, see chap. x. 9. סֶפְרַיִם, *Sepharvaim*, in all probability the Σιπφάρα of Ptolemy, v. 18, and the Σιππάρηνών πόλις of Euseb. Præp. Evang. ix. 41, the most southerly city of Mesopotamia, situated on the east bank of the Euphrates. It was from this city, or the district belonging to it, that colonists were sent to occupy the land of Israel, 2 Kings xvii. 24. The opinion of Vitringa, that some Syro-phœnician city is meant, which Koppe

adopts, is without sufficient foundation. The text in Kings adds *Hena*, and *Ivah*, which afterwards occur in this history. The ה in הִי has an interrogative force, which the versions express. It is, however, omitted in three of Kennicott's Codices, and was so originally in three of De Rossi's.

21. וְהָיָה, namely הָיָה, as the text of Kings reads.

22. Comp. chap. xxxiii. 7. The rending of the garments was a common and very expressive token of grief among the Hebrews, and other eastern nations. Comp. chap. xxxvii. 1.

CHAPTER XXXVII.

1 AND it came to pass, when king Hezekiah heard them, he
rent his clothes, and covered himself with sackcloth, and went
2 into the house of Jehovah, and sent Eliakim, who was over the
household, and Shebna, the secretary, and the elders of the
priests, covered with sackcloth, to Isaiah, the son of Amoz, the
3 prophet. And they said to him, Thus saith Hezekiah : This
day is a day of distress, and rebuke, and calumny ; for the
children are come to the birth, and there is not strength to

3. The concluding sentence in this verse is proverbial, and is expressive of the greatest danger, and despair of deliverance. The inhabitants of Jerusalem were like a woman in child-

birth, whose strength is completely exhausted, so that she sinks helpless at the very moment when it is most required.

- 4 bring forth. Perhaps Jehovah, thy God, will hear the words of Rabshakeh, whom the king of Assyria, his master, hath sent to reproach the living God, and will reprove the words which Jehovah thy God hath heard; wherefore, offer up a prayer for
 5 the existing remnant. And the servants of king Hezekiah
 6 came to Isaiah. And Isaiah said to them, Thus shall ye say to your master: Thus saith Jehovah, Be not afraid on account of the words which thou hast heard, with which the striplings of
 7 the king of Assyria have blasphemed me. Behold! I will inspire him with courage; but he shall hear a report, and shall return to his own country; and I will cause him to fall by the sword in his own country.
- 8 Then Rabshakeh returned, and found the king of Assyria besieging Libnah; for he had heard that he had departed from
 9 Lachish. And he heard of Tirhakah, king of Cush, saying, He cometh forth to fight thee. And when he heard it, he sent
 10 messengers to Hezekiah, saying, Thus shall ye speak to Hezekiah, king of Judah, saying, Let not thy God, in whom

4. ו in וְיִשְׁמָעֵל, is inferential, *wherefore*, on this account.

6. נְעָרִים, *lads, striplings*, is used contemptuously instead of שְׂפָדִים, *servants*; though, in other connexions, it is equivalent to it.

7. וְיִשְׁמָעֵל has been variously interpreted. Some think there is here a distinct prediction of the miraculous destruction of Sennacherib's army, which they suppose to have been effected by means of the simoom, or hot wind from the Arabian desert. Of this our translators appear to have approved—rendering the words, “Behold, I will send a blast upon him.” To such construction, however, it must be objected, that it is at variance with the idiomatic force of וְיִשְׁמָעֵל, which uniformly signifies to *inspire*, endow mentally, endue with life, will, determination, &c. On the same principle πνεῦμα δειλίας, proposed by Secker, and approved by Hendewerk, must be rejected. Döder. *consilium*; Rosenm. *voluntatem*; Gesen. and Hitzig, *disposition*; none of which satisfies the claims of the passage. On the other hand, as וְיִשְׁמָעֵל is more than once used in the sense of *fortitude, courage*, &c., as Josh. ii. 11, v. 1; 1 Kings x. 5, it may

appropriately be taken in this acceptance in the present instance. Jehovah declares that he would inspire the king of Assyria with resolution to prosecute the ends of his expedition; but at the moment of his proceeding to meet Tirhakah, intelligence of the overthrow of that part of his army which lay before Jerusalem would reach him, and occasion his immediate flight. It is evidently to this, and not to the report respecting Tirhakah, ver. 9, that the וְיִשְׁמָעֵל refers, since the result of that report was not his effecting an immediate retreat, but his sending a fresh embassy to Hezekiah to induce him to capitulate, in order that he might be at liberty to employ his entire force against the Ethiopian monarch.

8. Whether Sennacherib succeeded in taking Lachish or not, cannot be determined, though it is more likely he had. לִכְזִי, LXX. Λεβνά, Λοβνά, a city of the priests, in the south of Judah. Eusebius calls it Λοβανά, and places it in the vicinity of Eleuthropolis.

9. For an account of Tirhakah, see chap. xviii.

10. The Assyrian monarch repeats,

- thou confidest, deceive thee, saying, Jerusalem shall not be
 11 surrendered to the king of Assyria. Behold! thou hast heard
 what the kings of Assyria have done to all the countries,
 devoting them to destruction; and shalt thou be delivered?
 12 Did the gods of the nations, which my fathers destroyed, deliver
 them? Gozan, and Haran, and Retzeph, and the Edenites,
 13 which are in Telassar? Where is the king of Hamath, and
 the king of Arpad, and the king of the city of the Sepharvaites,
 of Henah, and Ivah?
 14 And Hezekiah received the letters from the hand of the
 messengers, and read them, and went up to the house of
 15 Jehovah, and spread them before Jehovah. And Hezekiah
 16 prayed to Jehovah, saying, O Jehovah of Hosts, the God of

in an amplified form, the argument which he had already employed, chap. xxxvi. 18—20.

12. גִּזָּן, *Gozan*, in all probability the *Tavravitis* of Ptolemy, v. 18, situated between the rivers Chaboras and Saccoras. Some would place it on the Kissil-Osan, a river in the north of Persia, which flows into the Caspian Sea; but its immediate connexion with Haran favours the former interpretation. Comp. 2 Kings xvii. 6, xviii. 11, where the Chaboras is called the river of Gozan. הָרָן, *Haran*, LXX. Χαρράν, 1 Chron. v. 26, an ancient city in Mesopotamia, Gen. xi. 31, xii. 5, xxvii. 43; the *Káppai*, *Curæ*, of the Greeks and Romans, and celebrated for the defeat of Crassus. רֶצֶף, *Rezeph*. Jakut, in his *Geog.*, mentions not fewer than nine towns of this name; as does also Abulfeda in his *Tab. Syr.* Most probably the one here specified is the *Ῥοδάφα* of Ptolemy, v. 15, or the *Resapha* Heshami of Abulfeda; situated somewhat short of a day's journey to the west of the Euphrates. בְּנֵי עֵדֵן, *the children*, i.e. the inhabitants of *Eden*. That the Eden here spoken of cannot be the Eden of Damascus, Amos i. 5, situated between Tripoli and Baalbek, seems clear, from its occurring in connexion with Haran, as it also does, Ezek. xxvii. 23. It is most likely the

Syrian, مَدَانَ, *Maedan*, which Asseman, *Bib. Orien.* i. p. 224, places in the province of Diarbekr. This place

or district the Assyrians appear to have conquered, and transplanted the inhabitants to תֵּלֶסָר, 2 Kings xix. 12, in full תֵּלֶסָר, *Telassar*, which is supposed to be the same as אֵלְסָר, *Ellasar*, Gen. xiv. 1; a country or district somewhere to the north of Shinar.

Saad. ارمينية, *Armenia*.

13. As מֶלֶךְ, *king*, stands here instead of אֱלֹהִים, *gods*, 2 Kings xviii. 34, there can be no doubt that it is used by Isaiah—not of the rulers or chief magistrates of these cities, but of their idols, to which the Syrians and Phœnicians gave the name, as מֶלֶךְ יֵלֶם, מֶלֶךְ קָרָה, &c. מֶלֶךְ הַנִּיז, LXX. (2 Kings xviii. 34) 'Ανὰ, *Ana*, probably the city

אֵנָה of the Arabian geographers, situated in Mesopotamia, on a ford of the Euphrates. אֵנָה, 2 Kings xvii. 24, אֵנָה, *Ivah*, a city respecting which nothing further is known, than that it was taken by the king of Assyria, and its inhabitants were sent to colonize Samaria.

14. Instead of יְהוֹדָה, *the text* of 2 Kings, and De Rossi's MS. 380, read יְהוֹדָה in the plural; yet both have the following יְהוֹדָה in the singular. Both may be reconciled by taking the plural distributively, *each of them*, *singly*, or such like.

15—20. A most appropriate and beautiful prayer, expressive of a clear faith and confident trust in Jehovah, as the only God, in opposition to the claims advanced by idolaters in behalf

- Israel, that sittest between the cherubs! Thou alone art the God of all the kingdoms of the earth. Thou hast made the
 17 heavens, and the earth. Incline, O Jehovah! thine ear, and hear; open, O Jehovah! thine eyes, and behold; and hear all the words of Sennacherib, which he hath sent to reproach the
 18 living God. In truth, O Jehovah! the kings of Assyria have
 19 destroyed all the nations, and their countries; and have cast their gods into the fire, (for they are not gods, but the work of
 20 men's hands, wood and stone,) and destroyed them. And now, O Jehovah, our God! save us from his hand, that all the kingdoms of the earth may know that thou alone art Jehovah.
 21 Then Isaiah, the son of Amoz, sent to Hezekiah, saying, Thus saith Jehovah, the God of Israel: Since thou hast prayed
 22 to me concerning Sennacherib, the king of Assyria, this is the thing which Jehovah hath spoken respecting him:

of their deities; and recognising the Divine glory as the result of the supplicated deliverance.

16. יָשַׁב הַכְרֻבִּים, lit. *the Inhabiter of the cherubs*, but, according to Exod. xxv. 22, כִּמְצָן שְׁנֵי הַכְרֻבִּים, *between the two cherubs*, placed one on each side of the mercy-seat, the throne of Jehovah's visible glory among the Hebrews. For the meaning of כְּרֻב, see on chap. vi. 2. הוּא, in אֵלֶּה הוּא הָאֱלֹהִים, possesses peculiar emphasis: 'Thou art He who art, &c. i.e. the true, or really existing God. What is added, "Thou hast made," &c., Zwinglius calls an *elegans prosopodosis*, shewing that God had a right to all things, because he was their Maker.

17. For עֵינַי, *fifty-five* MSS., and originally *ten* more, the Soncín., Brix., and sixteen other editions read in full, עֵינַיךְ, which is the reading in 2 Kings. The LXX., Syr., Vulg., and Arab. have the plural, "thine eyes," which is undoubtedly right. Gesenius has here the very ingenious observation, that the use of the singular in reference to the ear, and that of the dual in reference to the eye, is equally in accordance with the *usus loquendi*, and with fact. When we would listen to any one we naturally incline *one* of our ears towards him, but when we would look at any thing we open *both* our eyes.

18. אֶת-כָּל-הָאֲרָצוֹת וְאֶת-אֲרָצָם, lit. *all the lands and their land*; in Kings אֶת-הָאֲרָצוֹת וְאֶת-אֲרָצָם, *the nations and their land*, which is the reading in Isaiah of upwards of twelve MSS.; yet most probably by correction, since all the versions have אֲרָצוֹת. Either Isaiah understood by אֲרָצוֹת, *nations*, those who inhabit countries; or, he was led to use the term the better to suit the preceding verb דָּרַב, which nowhere else occurs in application to people, except chap. lx. 12. The only objection against the present reading is the harshness of the repetition; אֶרֶץ being otherwise used metonymically for the inhabitants of a country, Judges xviii. 30; Isa. xi. 4. In 2 Chron. xxxii. 13, we find הָאֲרָצוֹת וְנָוֵי הָאֲרָצִים, immediately following—so that, after all, there may here be an ellipsis of נָוֵי.

19. וְנָתַן, the historical Infin. which we find Isaiah also employing chap. v. 5, *et freq.* The text of Kings has וְנָתַנִּי.

20. אֵלֶּה, in אֵלֶּה הוּא הָאֱלֹהִים, is emphatic. Comp. Ps. xc. 2. In Kings, אֵלֶּהִים is added to הוּא. After הוֹשִׁיעֵנִי upwards of twenty MSS. add נָא, which the text in Kings exhibits; but it is not expressed in any of the versions.

22. On בְּתוּלָה, *virgin*, in application to cities, see chap. xxiii. 12. Michaelis notices, that previous to the con-

- The virgin daughter of Zion despiseth thee, she laugheth at thee ;
 The daughter of Jerusalem shaketh her head at thee.
- 23 Whom hast thou reproached and blasphemed ?
 Yea, against whom hast thou raised thy voice,
 And lifted up thine eyes ?
 Against the Holy One of Israel.
- 24 By thy servants thou hast reproached the Lord, and hast said :
 With the multitude of my chariots have I ascended
 The heights of the mountains, the recesses of Lebanon ;
 I have also cut down its tallest cedars, its choicest cypresses ;
 And reached its extreme height, its finest forest.
- 25 I have dug and drunk water ;
 And will dry up, with my feet, all the streams of Egypt.
- 26 Hast thou not heard, that of old I prepared it,
 And planned it from ancient days ?

quest of Magdébúrg, in 1630, the arms of that town exhibited a young woman with a virgin crown upon her head ; but after that event she held the crown in her hand. To shake the head at one, was, among the Hebrews, an expression of contempt. This the inhabitants of Jerusalem would do when Sennacherib was compelled to flee. Comp. *κυεῖν τὴν κεφαλὴν*, Matt. xxvii. 39.

23—25. Here the insolent monarch is called to account for his blasphemous arrogance ; and a specimen is given of the vaunting language which he had dared to employ. No obstacle had hitherto impeded him in his progress. The most inaccessible regions of Lebanon had been explored by his troops ; and, in the wanton pride of his heart, he had made havoc of its most stately trees. Nor had he experienced any want of water in the desert for the supply of his immense army ; the mere introduction of which into Egypt would dry up the Nile, and all its branches ! The language is mainly figurative ; since the marching of troops over the ridges of Lebanon would have been as preposterous as the conveyance of chariots over those elevated, precipitous, and snow-clad regions impossible. As he

had conquered every difficulty, so now he would carry all before him. Comp. for the phraseology, chap. x. 18 ; and for a parallel specimen of his boasting, ver. 13, 14, of the same chapter. Comp. also chap. xiv. 13, 14. Thus Alaric, boasting of his conquests :—

—————“ cum cesserit omnis
 Obsequiis natura meis ? Subsidere
 nostris

Sub pedibus montes ; arescere vidi-
 mus amnes.

* * * * *

Fregi Alpes galeisque Padum victri-
 cibus hausi.”

Claudian, de Bello Get. 526, 532.

Thus also Juvenal describes the Greeks under Xerxes :—

“ ————— credimus altos
 Defecisse amnes, epotaque flumina
 Medo
 Prandente, et madidis cantat quæ
 Sostratus alis.”—*Sat.* x. 176.

26. Nothing could be more sublime in effect than the suddenness with which Jehovah here interrupts the boasting monarch. “ Be not proud of thy victories ; thou art merely an

- Now I bring it to pass,
That thou shouldest convert fortified cities into desolate ruins.
- 27 Therefore are their inhabitants short of power;
They are dismayed and confounded;
They are as the grass of the field, and as the green herb;
As the grass on the roofs,
And as grain blighted before it hath stalked.
- 28 Yea, thy sitting down, and thy going out, and thy coming
in, I know;
And also thy rage against me.
- 29 Because thy rage against me, and thine insolence,
Have come up into mine ears,
I will put my ring into thy nose,
And my curb into thy lips,
And turn thee back by the way which thou camest.
- 30 And this shall be a sign to thee: Eat this year that which
groweth of itself; and in the second year, that which springeth
up in like manner; and in the third year, sow and reap, plant

instrument in my hand, by which I have punished wicked cities, as I long ago purposed and predicted through my prophets." Scholz. Comp. chap. x. 5, 6. In נִלִּים נִצִּים is no difficulty whatever, though Lowth stumbles at the words. Comp. xxv. 2; Jer. ix. 9 (Heb. 10), li. 37, and iv. 7.

27. קָצֵר יָד, *short-handed*, i. e. weak, powerless. Comp. قَصْر يد الزوراء, in Knös Hist. x. Ves. pp. 9, 10. To express his power, Artaxerxes I. had the surname μακρόχειρ, *Longimanus*. שְׁדָדָה, in Kings נְדָדָה, which three codices read here. The כ has in all probability been substituted for the ב, by some transcriber. The noun is derived from שָׂדָה, *to scorch*; Chald. שְׂדָה, *to burn*; Arab. سَدْفَة سَدَف, *tenebræ*; *the blackness of night*. When corn is blighted, it becomes black.

28. The accumulation in this verse is intended to express the utmost attention and most accurate knowledge. Comp. Ps. cxxxix. 2.

29. The הָ was a *hook*, or *ring*, used for securing large marine animals, and for curbing land animals, such as

camels, buffaloes, &c. Comp. Job xli. 1, 2; Ezek. xxix. 4, xxxviii. 4.

30. The prophet now addresses Hezekiah, and encourages him to exercise confidence in God, by giving him a token by which he should know that an entire deliverance from the Assyrians would ensue. This נִשְׁמָה, *sign*, like that specified chap. vii. 14, consisted in the prophetic announcement of a future event, the miraculous accomplishment of which would confirm the oracle. In the present instance the event was to be an abundant supply of provisions for two years, in the absence of all cultivation of the ground. Instead of the accustomed produce, which had failed during the former of these years, either from the fields not having been sown at the time when the Assyrian army entered the country, or from its having been trampled upon and eaten up during the invasion, the Jews should find a sufficiency in that which grew spontaneously from what had remained in the ground after the crop of the preceding year had been reaped. Not only, however, was such spontaneous growth to suffice for one

31 vineyards also, and eat the fruit of them. And the escaped of the house of Judah, that are left, shall again strike root downward,
 32 and bear fruit upward. For out of Jerusalem shall go forth a remnant, and they that have escaped, from mount Zion: the
 33 zeal of Jehovah of Hosts shall effect this. Therefore, thus saith Jehovah concerning the king of Assyria:

He shall not come into this city,

Nor shoot an arrow into it;

He shall not present a shield before it,

Nor throw up a mound against it.

year; but a second spontaneous crop was to spring from what in like manner might remain of it, to be a supply for the year ensuing, and for so much of the third as might elapse before harvest. It is generally believed, that the reason why the Jews were not at liberty to cultivate the ground the second year was, that it was either the sabbatical year, or that of jubilee; though, from the uncertainty connected with the Hebrew chronology, it is scarcely possible satisfactorily to establish the point. At all events it must have required a special blessing (comp. Lev. xxv. 21) to render the earth sufficiently productive to secure the supply here promised. The terms קָצַר and קָצַר scarcely, if at all, differ in signification. The former, the LXX. in 2 Kings xix. 29, and Lev. xxv. 5, render *αὐτόματα*, *what springs up of itself*; but here *ἀξίπαρκας*: the latter the LXX. give by *τὸ κατάλειμμα*, *what is left*; Aq. and Theod. *αὐτοφυή*.

Comp. the Arab. *شخص*, *sustulit sese*,

elatus fuit. In Kings the reading is קָצַר—reversing the first and last letters.—קָצַר, according to the ancient versions, and the following verbs, are imperatives used for the future, in order strongly to express the certainty of the event. See on chap. vi. 10. Instead of קָצַר, which might otherwise be pointed קָצַר, the Keri has קָצַר, which is found in the text of more than forty codices, and in some of the earliest editions. It is likewise supported by all the versions. Perhaps, however, this verb, in both the instances in which it is used in

this verse, was designed to be taken as the Infinitive קָצַר, employed elliptically for קָצַר קָצַר, *eating, ye shall eat*, i.e. ye shall *certainly*, or *abundantly* eat. Comp. קָצַר, Exod. xx. 8; קָצַר, Deut. v. 12.

31, 32. By an easy transition, the prophet proceeds to foretel the prosperity which should follow to the nation, by comparing it to a tree, which strikes deep root in the ground, and, drinking in abundance of moisture, produces plenty of fruit. קָצַר signifies *to add to, increase, &c.*; and, connected as here with קָצַר, it indicates the depth and spread of the roots. By קָצַר are meant those who had fled before the Assyrians; and by קָצַר, such as remained in the land, and were now in the power of the enemy, or such as continued safe within the walls of Jerusalem. When the enemy was no more, they would go forth at pleasure throughout the land: some to their homes, and some to assist in cultivating the ground, and repairing what had been laid waste. Comp. Nah. ii. 3. For the last clause of ver. 32, comp. chap. ix. 6.

33—35. In these verses a positive assurance is given, that, instead of advancing with the rest of his army, and laying regular siege to Jerusalem, Sennacherib should, through the gracious interposition of Jehovah, be compelled to return to his own country. That some preparations for an attack had previously been made by the division under Rabshakeh is evident from chap. xxix. 3; so that the present prediction must relate to what Hezekiah still apprehended—a siege

- 34 By the very way he came shall he return,
And shall not come into this city, saith Jehovah.
35 For I will protect this city, and deliver it,
For my own sake, and for the sake of David my servant.
36 And an angel of Jehovah went forth, and smote in the camp
of the Assyrians, an hundred and eighty-five thousand men ;
and when men arose early in the morning, behold ! they were
37 all dead corpses. Then Sennacherib, the king of Assyria, broke

by the Assyrian monarch himself, at the head of his entire army. According to this interpretation, the two passages are in perfect harmony with each other. For the promise of protection here given, comp. chap. xxxi. 5.

36. That the term *angel* was ever figuratively employed by the Hebrews to designate any agent in the material world cannot be proved, though it has become almost fashionable in interpreters to assert it. We are not, therefore, at liberty to assign any other signification to it here, than that which it ordinarily bears ; viz. a celestial spirit employed as an instrument of Divine providence. There is nothing, however, to hinder us from supposing that this extraordinary and invisible agent employed secondary or mediate causes, just as an angel destroyed seventy thousand men by the pestilence, 2 Sam. xxiv. 15, 16 ; 1 Chron. xxi. 14—18 ; or, as in the case of Herod, in which it is said, that “the angel of the Lord smote him—and he was eaten of worms.” Whether on the present occasion a miraculous simoom, a supernatural thunder-storm, or the plague *λοιμικὴν νόσον*, Joseph. Antiq. x. i. 5, were the means employed, we cannot, in the absence of data, determine. While there would be nothing miraculous in such a number of men dying of the plague,—it being a fact, related by Jahn, Antiq. i. 2, p. 392, that in the year 1580 it carried off about 500,000 persons at Cairo in the course of seven months,—we cannot suppose it possible for it to have destroyed 185,000 *in one night*, 2 Kings xix. 35, except it had been brought about through the intervention of a miracle. A distorted account of this catastrophe

was given to Herodotus by the Egyptian priests, who represented the scene to have been Pelusium ; Vulcan, the deity whose aid was invoked, and whom the Egyptians identified with the God of the Hebrews ; Sethos, the monarch who invoked it ; and field-mice, the instruments by which the army of Sennacherib were in one night rendered powerless, and obliged to take to flight the following morning. The event was commemorated by a stone statue of Sethos, in the temple of Vulcan, with a mouse in his hand, and the inscription, ΕΣ ΕΜΕ ΤΙΣ ‘ΟΡΕΩΝ, ΕΥΣΕΒΗΣ ΕΣΤΩ, *Let him who looks on me, reverence the gods.* Herod. ii. 141. Michaelis is of opinion that, as the mouse was the Egyptian hieroglyphic for *destruction*, Sethos held it in his hand to indicate the miraculous destruction of his enemy ; and that it was either misconstrued by the priests, or misunderstood by Herodotus. Vorrede to the second half of Isaiah, p. xxxii., and Anmerk. on chap. xix. p. 107. Comp. in illustration of this verse, chap. x. 16, 32—34, xxix. 5, 6, xxx. 30, 33, xxxi. 8.

37. For the accumulation *וַיָּחַץ וַיָּחַץ*, to express haste, comp. Cicero's *abiit, excessit, evasit, erupit*, in his description of the flight of Catiline. It is implied in *וַיָּחַץ*, and he dwelt, that Sennacherib was not murdered immediately on his return to Nineveh. What authority Hales had for the statement, that he was assassinated fifty-five days after his arrival, I know not ; but, according to the extracts from Berosus and Abydenos, in the Armenian translation of Euseb. Chron. i. p. 41, he still lived sixteen years ; reduced the Babylonians to obedience, who had rebelled under Elibus, the

38 up, and set off, and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharetzer, his sons, slew him with the sword, and made their escape into the country of Ararat; and Esarhaddon, his son, reigned in his stead.

successor of Merodach Baladan; gained a victory over the Greeks in Cilicia; and founded the city of Tarsus. See Gesen. Comment. p. 999—1002. Both Hitzig and Gesenius place the year of his death in the year B.C. 696. When the prophet states that he dwelt in Nineveh, his meaning is, that he never after returned to Palestine. Of his exploits elsewhere no account is taken, as they did not affect the Jews.

38. נִסְרוֹךְ, *Nisroch*, i.e. *the great Eagle*, from נִסַּר, Arab. نسر, *eagle*, and the intensive syllable اِك. This bird the

ancient Persians held in peculiar veneration, and regarded it as the symbol of Ormuzd: it was likewise worshipped as a deity by the Arabs, before the time of Mohammed. Of the two royal parricides, Adrammelech was in all probability the principal, and is the only one mentioned by Berosus, under the name of Ardumusanus. For *Ararat*, see on chap. xiii. 4. The LXX. translate *Ἀρρενία*. For an account of *Ezar-haddon*, see Winer's Realwörterb. What ground Russell has for asserting, in his *Connexion of Sac. and Prof. Hist.*, that he participated in the guilt of his father's murder, does not appear.

CHAPTER XXXVIII.

This chapter contains an account of the dangerous sickness of Hezekiah, 1—3; the sign given him that his days should be lengthened, 4—8; his recovery, and the beautiful eucharistical ode which he composed after his restoration to health, 9—22.

1 In those days Hezekiah was sick unto death; and Isaiah the

1. The phrase נְיָמִים יָהִים, *in those days*, does not necessarily imply that what follows took place at or before the time of Sennacherib's invasion; though this has been asserted by the author of *Seder Olam Rabba*, Usher, Lightfoot, Prideaux, Zwinglius, v. d. Palm, Hendewerk, and others. On the other hand, Calvin, Paræus, Piscator, Le Clerc, Vitranga, Scheidius, Rosenmüller, Gesenius, and Winer,

maintain that it happened after the retreat of the Assyrian monarch; and to this opinion I cannot but accede. It is in the highest degree improbable, that the king of Babylon, who was at the time tributary to Sennacherib, would have ventured to send a congratulatory embassy to Hezekiah, if he had not received previous information of the defeat, chap. xxxix. 1. Comp. 2 Chron. xxxii. 22—24.

prophet, the son of Amoz, came to him, and said to him, Thus saith Jehovah: Charge thy house; for thou shalt die, and not
 2 live. Then Hezekiah turned his face to the wall, and prayed to
 3 Jehovah, and said: O Jehovah! I beseech thee remember now
 how I have walked before thee in truth, and with a perfect
 heart, and have done that which was good in thy sight; and
 4 Hezekiah wept exceedingly. Then the word of Jehovah came
 5 to Isaiah, saying: Go, and say to Hezekiah, Thus saith Jeho-
 vah, the God of David thy father: I have heard thy prayer;
 I have seen thy tears; behold! I will add to thy days fifteen
 6 years. And I will deliver thee, and this city, from the hand
 of the king of Assyria; and I will protect this city. And
 this shall be the sign to thee from Jehovah, that Jehovah will
 8 do the thing which he hath spoken. Behold! I will cause
 the shadow of degrees, which hath gone down, by the sun,

The promise, ver. 6, cannot be urged as a valid objection, since it is merely a repetition of that in chap. xxxvii. 35; and was given to remove from the mind of the king all fear of future attacks on the part of the Assyrians. Dathe renders, *Eodem illo anno*; Döderlein, *Circa hoc tempus*. As, however, Hezekiah reigned only twenty-nine years, and fifteen of them were those added to his life through the Divine goodness, it is evident that his recovery must have happened in the course of the remaining portion of the fourteenth year of his reign—which was that of the Assyrian invasion. For the nature of his sickness, see on ver. 21. The words *צִי לְבֵיתְךָ*, *give charge to thy house*, is equivalent to our making a last will: hence the Rabbin. *צִוָּה*, *a will, or testament*. Comp. 2 Sam. xvii. 23.

2. The pious monarch turned towards the wall by the side of which his couch stood, that he might present his prayer, undisturbed by what might be passing in the chamber. See Lowth's note. In a very different spirit Ahab turned away his face, 1 Kings xxi. 4.

3. The terms, *שָׁלֵם*, *perfect*, and *אֱמֶת*, *truth*, in this connexion, and frequently, when used of the Jewish kings, have a special reference to sincere endeavours to establish and maintain the pure worship of Jehovah, in opposition

to all idolatrous intermixtures. Comp. the Arab. *سليم*, *integer a noxa et vitiis*;

سالم, *integer vitii expers*; *الاسلام*, *religio Muhammedica*; *مسلم*, *one addicted to and professing the true faith*, i.e. *Islamism*.

4. The parallel passage in Kings is fuller and more special.

6. See on ver. 1.

8. According to the longer narrative in Kings, it was placed at the option of Hezekiah, whether the shadow on the dial should go forward ten degrees, or go backward ten degrees; the latter of which he chose, as being the more remarkable. With respect to the dial of Ahaz, it has been disputed whether a *sun-dial* introduced by that monarch, or the *steps* leading up to his palace, be meant. The former is the rendering of the Chald. *שַׁבְּתֵי שָׁמַיָא*, *hour-stone*, and of Symm., and Jerome, *ἐν ὁρολογίῳ*, *in horologio*; the latter, that of the LXX. *ἀναβαθμῶν*, and Saad. *مراقي*. None of the objec-

tions that have been raised against the existence of a dial at that time in Jerusalem, are of any weight. Anaximander, to whom the Greeks ascribe the division of time by hours, and the introduction of the sun-dial, travelled

on the dial of Ahaz, to go back ten degrees. And the sun turned back ten degrees, by the degrees by which it had gone down.

9 THE WRITING OF HEZEKIAH, KING OF JUDAH, WHEN HE HAD BEEN SICK, AND HAD RECOVERED FROM HIS SICKNESS :

in Chaldaea about the time of the captivity, and very probably became acquainted with both during his intercourse with the Oriental astronomers. Indeed, Herodotus expressly states, ii. 109, that the Greeks obtained the knowledge of the pole, the dial, and the division of the day into twelve parts, from the Babylonians. It is not at all unlikely, that Ahaz, who appears to have been fond of foreign objects of art, 2 Kings xvi. 10, obtained a sun-dial from Babylon; and that it is to this, rather than to any steps which he had caused to be made, that reference is had in the present case. The circumstance, too, of the interest taken by the Babylonians in the event of the retrogradation of the shadow, confirms this hypothesis. Elias Chomer, a Jewish Rabbi, supposes the dial to have been a concave hemisphere, having in the middle a globe, the shadow of which fell upon certain lines, which marked the time. Of the length of the degrees we are not informed; but that they bore some proportion to the length of the day is probable, from the selection of the number *ten*, rather than *fifteen*,—that of the years which Hezekiah was to live.

The infidel objection to the event, derived from the motion of the sun being opposed to the well-known construction of the mundane system, is at once met by the facts,—that there is no more inconsistency in speaking of the sun *going back*, than there is in our speaking of his *rising* and *setting*; and that what is called the *sun* in one part of the verse, is called the *shadow* in the other,—the cause, by a common figure of speech, being put for the effect. Nor is there any necessity for supposing, that, on the occasion, the earth was actually arrested in her progress round the sun, and turned so far back in a contrary direction as

to produce the difference in degrees here specified: since all that was necessary to produce the effect was to bend, or cause a change in the direction of the rays of light, so as to make them retrograde on the dial. Partial phenomena of this description have been observed in modern times. On the 27th of March, 1703, P. Romauld, prior of the cloister at Metz, made the observation, that, owing to such a refraction of the solar rays in the higher regions of the atmosphere, in connexion with the appearance of a cloud, the shadow on his dial deviated an hour and a half. The production of such a phenomenon, on a scale of such magnitude, however, as that stated by Isaiah, could not but be regarded as a remarkable interposition of Divine power; and the foreknowledge of it, on the part of the prophet, must have been strictly miraculous. The words, *והשמש חזרה עשר מעלות*, *And the sun went back ten degrees*, are wanting in three of Kennicott's MSS., and originally in two of De Rossi's: they are likewise omitted in the Syr.; but their omission, and that of *השמש*, *the sun*, in the Königsberg Cod., is most probably an emendation. This last word, however, does not occur in Kings.

9. This eucharistical ode of Hezekiah, which is wanting in Kings, is distinguished for its peculiar sweetness and tenderness; the plaintive tone which pervades it; and the extreme conciseness of its style. "Est autem carmen hoc cum primis doctum et elegans." Zwinglius. It chiefly describes the state of his feelings during his sickness. Of its genuineness and authenticity there can exist no doubt. That this pious king was fond of poetry appears from Prov. xxv. 1; so that there is every reason to regard the *לְהַקְדִּים* in *לְהַקְדִּים* as the Lamed Auctoris. מִקְדָּם, LXX. προσευχή, but

10 I said: In the meridian of my days I shall enter the gates of Sheol;

I am deprived of the residue of my years.

11 I said: I shall no more see JAH,

JAH in the land of the living;

I shall no more behold man,

With the inhabitants of the world.

the Alex. Cod. $\phi\delta\eta$: $\sigma\acute{\iota}$ $\lambda\omicron\iota$. $\gamma\rho\alpha\phi\eta$: a song committed to writing, with a view to commemorate the Divine goodness. The reader will do well to consult on this ode the very learned *Dissertatio Philologico-Exegetica* of Ever. Scheid., Lugd. Batav. 1769, 8vo.

10. קָרַי , Vulg. *in dimidio*, a figurative mode of expression, taken from the apparent stationary position of the sun at noon. This idea, the LXX. doubtless meant to express, when they rendered $\epsilon\acute{\nu}$ $\tau\hat{\omega}$ $\bar{\upsilon}\psi\epsilon\iota$, though Jerome thinks they mistook the τ for a γ . The root is קָרַח , *to be silent, rest*, &c. Comp. Gieuhar. $\text{وَدُمُوتَ الشَّمْسِ}$

$\text{فِي كَيْدِ السَّيِّئِ}$, spoken of "the sun when he stands in the midst of heaven." It is equivalent to the Greek, $\epsilon\acute{\nu}$ $\tau\eta$ $\mu\epsilon\sigma\eta\mu\beta\rho\acute{\iota}\alpha$ $\tau\omicron\upsilon$ $\beta\acute{\iota}\omicron\upsilon$, and our "*meridian of life*." Coverdale: *in my best age*. Tingstadius: *lefnads-middag*. Hezekiah, reflecting that, at the age of thirty-nine, he had only, as it were, reached the mid-day of human life, (see Ps. xc. 10.) laments the prospect of early death. This interpretation is preferable to that adopted by Gesenius and others, who render, "*in the tranquillity of my days*;" as the corresponding member of the parallelism shews. On שְׁאוֹל , *Sheol*, see chap. v. 14. וְעָרַפְתִּי , *I am visited*, i. e. punished, as it respects the residue of the years I might have lived; deprived of them. See for the Accus. as here used, Ewald, § 482. Some render, *I shall be missing*, which is not contrary to Hebrew usage.

11. יְהוָה occurs only once in three of De Rossi's MSS. and in the Syr.; and two Codices have originally read יְהוָה ; but there can be no doubt, from the tone of the poem, that the repetition

is genuine. Comp. the repetition of יְהוָה , ver. 17, and of יְהוָה , ver. 19. The vision of God, to which Hezekiah here refers, was the contemplation of the Divine glory in the temple. He had taken great pains to restore the temple-worship, and anticipated, with pious delight, those manifestations of the presence of Jehovah, which he had promised to his assembled people. The loss of this privilege he here deplores. Comp. Ps. xxvii. 4, lxiii. 2, and the Note on chap. xxxiii. 17. The LXX. have $\tau\hat{o}$ $\sigma\omega\tau\eta\rho\acute{\iota}\omicron\upsilon$ $\tau\omicron\upsilon$ $\Theta\epsilon\omicron\upsilon$, "*the salvation of God*," (see on xl. 5.)—as if they considered the appearance of Messiah to have been the object of his vision. "The land of the living" is contrasted with *Sheol*, the state of the departed. That יְהוָה , which occurs only here, is to be rendered, *place of cessation or rest*, and applied to the grave, as Vitringa, Scheidius, Rosenmüller, v. d. Palm, Gesenius, Winer, Hitzig, and others, maintain, the parallelism seems absolutely to forbid— $\text{וְיִשְׁבִּי יְהוָה}$, corresponding so exactly to אֶרֶץ הַחַיִּים . I cannot, therefore, but agree with those interpreters who consider יְהוָה to be identical in meaning with יְהוָה ; especially as the only difference consists in a transposition of the letters γ and λ ; and the precisely similar phrase, $\text{וְיִשְׁבִּי יְהוָה}$, occurs Ps. xlix. 2. For other instances of transposition, comp. בָּשָׁב and בָּנָשׁ , כָּרַל and כָּרַל , רָצָה and רָצָה . For יְהוָה , comp. the Arab. خلد , *perennavit, et sempiternus fuit*; خلد , *perennitas, seculum*, עוֹלָם , *world*. Thus here Saad. وَالْأَرْضِ ; and the Chald. אֶרֶץ , *the earth*. LXX. ἐν γῆς . Tingstad, *ibland vertdens inbyggare*. Six MSS. read יְהוָה ; and four more have done so at first.

- 12 My habitation is plucked up, and removed from me,
Like the tent of a shepherd ;
I roll up, like a weaver, my life ;
From the thrum he cutteth me off ;
From morning to night thou makest an end of me.
- 13 I compose myself till the morning,
Then, like a lion, he breaketh in pieces all my bones ;
From morning to night thou makest an end of me.
- 14 Like the swallow and the crane I twitter ;
I moan like the dove ;

12. יָדוּר, *a circle, dwelling, tent, &c.* Arab. دَار, the same, from דָּוַר, *to move round in a circle, be round, &c., to live in a circular tent, or in tents placed in a circular form ; in which way the Nomades usually construct their dwellings.* נָסַע is specially used of pulling up the pins by which the cords of a tent have been fixed to the ground, comp. chap. xxxiii. 20 ; and נָקַע, *to uncover, remove, &c., in application to the removal of the cloth or covering of the tent, &c.* "Nomadae quum pascua mutant, tabernacula convolvunt atque abeunt." Zwinglius. Comp. for the figure Jer. iv. 20, x. 20 ; 2 Cor. v. 1 ; 2 Pet. i. 13—15. It was very common for the Hebrews and other Orientals to speak of the body as a tent. It was regarded not as the proper person, but merely his temporary habitation. Comp. 2 Cor. v. 1 ; 2 Pet. i. 13, 14. בָּנִי, *from me*, is emphatic, in the same view of the subject. רִנִּי, *pastoralis*, Winer. ' added to words, sometimes expresses a quality or attribute ; as רִנִּי, רִנִּי. See Gesen. Lehrgeb. p. 524.—Hezekiah next compares the finishing of his life to the rolling up of a web, which, when finished, is cut off from the thrum.

נָסַע, Arab. قَفَلَ, *to contract, roll up, &c.* Tingstadius: *Jag vicklar ihop*. This was all that was left for the monarch to do, since God had, to all appearance, cut short his days. Comp. Job vi. 9. יָדָה properly signifies *what hangs down*, such as hair from the head, threads, thrums, and the like. Comp. Song vii. 6. The nomin. to נָסַע and

to יָדָה, in the following verse, is יְהוָה, understood. Recognising the Divine hand in what had taken place, he addresses himself directly to the Most High, in words which are repeated at the close of the following verse. For the phrase, כִּיּוֹם עָלֶיךָ, which means *the whole day*, comp. ἐξ ἡμέρας εἰς νύκτα, Eurip. Herc. Fur. 503. יוֹם is here used instead of בֹּקֶר, the beginning of the day. Coverdale: *in one day*.

13. שָׁפָה, *to be even, equal ;* in Piel, *to make level, even ;* Arab. سَوَّى, *aquare, componere*,—to compose one's-self: in full, שָׁפָה נַפְשׁוֹ, Ps. cxxxi. 2. The king endeavoured to allay his fears and take rest during the night, hoping that the following morning would bring him relief ; but when day returned, his malady raged with greater violence than ever. Comp. Job x. 16. While בָּנִי corresponds to the בָּנִי in ver. 14, it likewise marks the apodosis.

14. כִּסּוּס יָנֵס, forms an asyndeton, as in Hos. vi. 3 ; מְקַלֵּשׁ יָנֵס, Hab. iii. 11. There is also an ellipsis of the בָּ of comparison before the latter word. Comp. Jer. viii. 7, כִּסּוּס יָנֵס, where the use of the copulative shews that by יָנֵס we are not to understand the swallow itself, as expressing the gyrations made by that bird in flying, but some other bird of passage. That it signifies the *grus* or crane, Bochart has satisfactorily proved, iii. 68—80 ; deriving it from the Arab. عَجَر, *aufugit ad suos, quibus adsuevit*. The Chald. has מְרַנֵּן ; Saad. كَرَكِي, both having

Mine eyes fail with looking upward ;
O Jehovah ! I am oppressed ; undertake for me.

15 What shall I say ?

He hath both made a promise to me, and performed it.

I will walk humbly all my years,
Because of the bitterness of my soul.

16 O Lord ! by these men live ;

And entirely through them is the life of my spirit ;

Yea, thou hast restored me, and made me to live.

the same signification. For טס, three MSS., and originally two more, have טס, Theod. σις, which Jahn states to be *orientalium lectio*. The word is onomatopoeic,—expressing the sound made by the swallow. Hence also the Italian, *Zisilla*. Both birds are noted for the circles and evolutions which they make in the air, and their noise when setting out on their journeys. This noise is here expressed by צצץ, which, though more applicable to the twitter of the swallow, may also describe the call-note of the crane. See on chap. viii. 19. There is peculiar force and beauty in the comparison here made between the dying believer and migratory birds, about to take their departure to a distant and more genial clime. They linger in the scenes which they have frequented ; but they are impelled by instinct to remove. The plaintive note of the dove is again referred to, chap. lix. 11 ; Ezek. vii. 16. It occurs frequently in Eastern poetry. צר signifies *to engage in behalf of another, pledge one's-self for him*, and by implication, *deliver him*.

15. Here begins the second half of the ode, in which Hezekiah attempts to give expression to the rapturous feelings of gratitude with which he was oppressed. When he was at the last extremity, he received the Divine promise that he should recover, and he had now experienced its fulfilment.

As the verb צלל, Arab. *نالا*, *to go slowly*, is used, as here, in Hithpael, Ps. xlii. 5, in the sense of *walking in slow and solemn procession* to the temple, some think that the pious king declares it to be his intention, as long as he lived, to go up to the house of God to

give thanks for his deliverance. Thus the Chald. אָפֵלָה וְאַשְׁלִים קָדְמוֹי, “I will worship and pay my vows before him.” Schmidius, Vitranga, Hoheisel, Dathe, and Rosenmüller, approve of this interpretation ; but it is decidedly forced ; as is also *recogitabo, reputabo, reflect, meditate*, &c., of the Vulg., Jerome, Lowth, and others. There seems rather to be in the word the expression of a pious resolution ever after to “walk humbly with God,” Mic. vi. 8, צל, *on account of*, or, induced by a consideration of the deep affliction with which he had been visited, as the chastisement of his sins. It is the opposite of צד, which signifies *to walk in a stately, independent manner* ; and is equivalent to הָלַךְ אֵל, 1 Kings xxi. 27.

16. The pronominal affixes, הָם and הֵן, being of both genders, express the number and diversity of the Divine benefits, and refer to these as the subjects implied in אָרַר and נָפְשָׁה. Both צל and אָ indicate the instrumental or efficient cause. Comp. Gen. xxvii. 40 ; Deut. viii. 3. For הֵן, which is the reading of all De Rossi's MSS., nine of Kennicott's read הָם ; most probably the result of a grammatical correction. וְהָלַךְ is connected, according to the syntax, with הָיָה וְהָיָה ; the הָלַךְ being merely interjected to give ease to the composition, as הָלַךְ, Gen. vii. 6 ; יור, 2 Sam. i. 9 ; Job xxvii. 3. וְהָלַכְתִּי, though put in the Fut. to mark the succession of the event, in reference to the past condition of the royal penman, is to be understood as a Preter. ; and the following Imper., וְהָלַכְתִּי, is, according to rule, to be rendered in the same sense. Comp. וְהָלַכְתִּי—וְהָלַכְתִּי, Gen. xx. 7 ; וְהָלַכְתִּי—וְהָלַכְתִּי, Josh. ix. 20.

- 17 Behold! my bitter anguish is changed into ease;
And in love to my soul, thou hast delivered me from the pit of
decay;
For thou hast cast all my sins behind thy back.
- 18 Verily, Sheol cannot praise thee;
Death cannot celebrate thee;
Those that descend to the pit cannot hope for thy truth.
- 19 The living, the living shall praise thee, as I do this day;
The father to the children shall announce thy truth.

17. Lit. "Behold! turned into soundness was my great bitterness." That **ל** is employed to denote a transition or change from one state into another, see Gesen. Heb. Lex. (**ל**, A) 3; so that there is no necessity, with Dathe, Cube, and others, to regard **ל**, in either of the two instances in which it here occurs, as a finite form of the verb **ל**, to change,—a construction forced in itself, and at variance with the spirit of the ode, which requires the latter **ל** to be simply a repetition of the former, for the sake of emphasis. Comp. ver. 11 and 19.—**ל** is pregnant in meaning: "Thou hast loved me, and effected my deliverance from," &c.

Comp. the Arab. عشق, *amore flagravit, adhesit*. Nearly the same words occur Job xxxiii. 18, **ל**; but the signification of **ל** is so fully established, that we are not at liberty to change it into **ל**, as Chappelow suggests in his Note on this passage in Job. **ל**, *consumption, decay*; from **ל**, to fail, waste, come to nothing. Arab. بلي, *trita et consumpta fuit vestis*. ورعاهم دود البلي, *et depascit*

eos vermis consumptionis. Hist. Tam. p. 322.—To cast any person or thing behind one's back, is a mode of speech common among the Orientals to express oblivion. See 1 Kings xiv. 9; Nehem. ix. 26; and comp. the Arab.

ظهر, with ب, *post tergum rejecit, oblitus, non curavit res*. جعل الجاحة بظهر, *oblatus fuit, nec curavit rem necessariam*.

In reference to crimes, it means to forgive them. Thus Harir. Consess.

xxxiv. ونبذت فعلته طهرا وان كانت

شيئا فريا, *And I cast his deeds behind my back, though they were most atrocious*. Comp. Micah vii. 19. Its opposite is to place any thing before the face, meaning to observe, or keep in view for punishment. See Ps. xc. 8, cix. 14, 15; Jer. xvi. 17; Hos. vii. 2.

18. **ל** and **ל**, the LXX. properly interpret, *οἱ ἐν ᾧδου*, and *οἱ ἀποθανόντες*. Before **ל** repeat **ל**. The meaning of this, and similar passages in the Psalms, is not, that the departed have no conscious existence, or active employments in another world, but that they take no further part in the concerns of the present life. Those who have entered the invisible world no longer enjoy any opportunities of glorifying God upon earth; nor do they experience the fulfilment of his promises respecting temporal good. Devoted as the pious Jews were to the temple-worship, to which **ל** and **ל** particularly refer, they regarded a complete removal from it by death as a grievous calamity. Comp. Eccles. ix. 10. *Τοῖς γὰρ ἐτι ζῶσι τοῦτο ποιεῖν ῥάδιον· οἱ γὰρ τεθνῶντες ἔξω τῆς ἐμπορίας γεγένηνται*, Theodor. on Isa. xxxviii. 18.

19. For **ל**, see ver. 11 and 17. One of Kennicott's MSS., another of De Rossi's originally, and the Complut. Polyg. read **ל** instead of **ל**, but the preposition is without doubt genuine,—being often used after verbs of speaking, publishing, &c. See Gen. xx. 2; Ps. ii. 7; Jer. xl. 16.

- 20 Jehovah was ready to deliver me ;
 Therefore will we strike my stringed instruments
 All the days of our life in the house of Jehovah.
 21 Now, Isaiah had said : Let them take a cake of dried figs,
 22 and apply it to the ulcer, and he shall recover. Hezekiah also
 had said : What is the sign that I shall go up to the house of
 Jehovah ?

20. The ל before the Infin. absolute is sometimes used to denote the continuance of an action, Gen. ii. 3 ; or simply the Fut., Prov. xix. 8.

21, 22. According to 2 Kings xx. 7, 8, these verses should come in somewhere after ver. 6 ; and Lowth and Boothroyd insert them partly after the 6th, and partly after the 8th ; but, from the peculiar manner in which they are worded, it seems pretty evident that they have not been placed here by transposition, and that they are not to be ascribed to the negligence of a transcriber ; but owe their place to Isaiah himself, who, after inserting the ode of Hezekiah, recollected that what is here added was necessary to complete the narrative. מֵרַח, Arab. *in-*

unxit et emollivit corpus oleo, to rub ointment into a wound, apply what is mollifying, &c. From the particular mention made of שִׁדּוֹן, *the ulceration*, which appeared on the body of Hezekiah, it has, with considerable probability, been concluded that the disease with which he was afflicted was the plague. This disease is not only characterised by entire prostration of strength, and great mental depression, but also by certain local symptoms, as buboes, carbuncles, and livid spots, which discharge offensive matter, and often reach deep into the system. The application of the cataplasm was to produce suppuration. Hezekiah's recovery was so rapid, that on the third day he was able to go up to the temple, 2 Kings xx. 5.

CHAPTER XXXIX.

This chapter contains an account of the embassy sent by the king of Babylon, to congratulate Hezekiah on his recovery, 1 ; the ostentatious display which he made of his royal establishment, 2 ; his reproof by the prophet Isaiah, 3, 4 ; a prediction of the captivity, 5—7 ; and the king's acquiescence in the announcement thus made to him, 8.

- 1 AT that time, Merodach Baladan, son of Baladan, king of Babylon, sent letters and a present to Hezekiah ; for he had

1. The name, מֵרַדַּךְ בִּלְדַּאן, *Merodach-Baladan*, Winer and Von Bohlen derive from the Persic, *مردک بلادان*, *vir laudatus* ; but Gesenius, with greater probability, regards it as a

compound of מֵרַדַּךְ, *Mars*, the great slaughterer, from *مردن*, *to die*, corresponding to the Persic, *مردافکن*, *overthrowing men*, a hero ; בִּלְ, *Belus*, the

- 2 heard that he had been sick, and had recovered. And Hezekiah was delighted with them, and shewed them his treasury, the silver, and the gold, and the spices, and the precious oil, and the whole of his armoury, and all that was found among his treasures. There was nothing in his house, or in the whole
- 3 of his dominion, which Hezekiah did not shew them. Then came Isaiah the prophet to king Hezekiah, and said to him: What have these men said; and whence came they to thee? And Hezekiah said: They came to me from a distant country,

chief god of the Babylonians; and מֶלֶךְ, *Adon, Adonis*, the Phœnician name of a deity. Two MSS. read מֶלֶךְ, as in 2 Kings, and a few have מֶלֶךְ, מֶלֶךְ, or מֶלֶךְ. Merodach is mentioned Jer. l. 2, as one of the gods of the Babylonians, and the name was borrowed by their kings, as *Evil-merodach, Mesessimordachus, Sisimordachus*. The ruler here referred to is the *Mardocampad* of Ptolemy, who reigned from the year B.C. 721 to 709; and is mentioned by the name of *Marodach-Baladan* in the passage from Berosus, preserved in the Armenian version of Eusebius's Chronicle. He is there stated to have slain Acises, who had usurped the Babylonian rule after the brother of Sennacherib. See Gesen. *in loc.* Baladan, the father, Usher takes to be Belesis, or Nabonassar, from whom the celebrated Babylonian era took its name. According to 2 Chron. xxxii. 31, the object of the embassy to Hezekiah was not merely to congratulate him on his recovery, but also to make particular inquiry respecting the מֶלֶךְ, *prodigy*, which had taken place in the land of Judah. This prodigy Scholz thinks was the miraculous destruction of the Assyrians; but it was more likely the horological phenomenon, since this was immediately connected with the recovery of Hezekiah, and must have been a subject of great interest to the astronomers of Babylon. The delivery of presents by the ambassadors was quite in accordance with Oriental practice.

2. מֶלֶךְ, his *treasury*, or storehouse, in which were laid up the precious articles belonging to the crown. As מֶלֶךְ occurs Gen. xxxvii.

25, and xliii. 11, in application to some kind of *spice*, it has been supposed by many that מֶלֶךְ is so to be understood in the present passage. Thus Aq. τὸν οἶκον τῶν ἀρωμάτων αὐτοῦ. Vulg. *cella aromatum*. On the other hand, the Chald. מֶלֶךְ, the Syr. مَلِك, the Arab. بيت

مَلِك, and Saad. بَيْت دَخَايِرَة, take it to signify *treasury*; and, from the enumeration immediately following, this would seem to be the right interpretation; especially, as دَخَايِم, *aromata*, form one of the items distinctly specified. The etymology is uncertain; but that proposed by Lorschach, Jena Algem. Lit. Zeit. 1815, No. 59, which traces the word in the Persic, نَکاحیدن, *depositum*, is

the most approved. For the armoury, see chap. xxii. 8. The hereditary treasures of Hezekiah must have been greatly increased by the spoils of the Assyrian camp; but, instead of gratefully acknowledging to the Pagan ambassadors the hand of Jehovah in his deliverances, the vanity of his mind led him to make an ostentatious display of his state, and thus to provoke the Divine displeasure. He seems likewise to have been desirous of commending himself to the favourable regard of the king of Babylon, with a view to an alliance with him against the Assyrians. All such foreign alliances being repugnant to the fundamental principle of the theocracy, the prophet virtually denounces them in the following verses.

4 even from Babylon. Then he said: What have they seen
 in thy house? And Hezekiah said: All that is in my house
 have they seen; there is nothing among my treasures which
 5 I have not shewed them. Then Isaiah said to Hezekiah:
 6 Hear the word of Jehovah of Hosts: Behold, the days are
 coming when all that is in thine house, and what thy fathers
 have treasured up to this day, shall be carried away to
 7 Babylon: nothing shall be left, saith Jehovah. And of thy
 sons, who shall proceed from thee, whom thou shalt beget,
 shall they take away, and they shall be eunuchs in the palace
 8 of the king of Babylon. And Hezekiah said to Isaiah, Good
 is the word of Jehovah, which thou hast spoken. He said,
 moreover, There shall be peace and truth in my days.

7. That the kings of Babylon prided themselves in having youths of noble and royal blood for attendants, appears from Dan. i. 3, &c. כְּרִיסִים, I have rendered in the usual way by *eunuchs*, since this is strictly the meaning of the word, and most of those who were appointed to fill confidential stations about the persons of Eastern princes were emasculated. See Winer's Realwört. art. "Verschnittene," p. 760. How exactly was the prediction here given fulfilled! 2 Kings xxiv. 12—16; Dan. i. 1—7. Yet nothing could be more improbable at the time of its delivery. The king of Babylon was himself a vassal of Assyria; and though, on occasion of the defeat of Sennacherib, he might cherish the hope of independence, yet no human foresight could have determined the conquests of Nebuchadnezzar, or the captivity

of the persons and treasures of the house of David.

8. Hezekiah has been unjustly accused of egotism, or a blameworthy self-love, in the declaration which he here makes. It is nothing more than the expression of submissive acquiescence in the Divine appointment, accompanied with a grateful joy, that undisturbed prosperity was to be granted throughout the remainder of his reign. The repetition of וַיֹּאמֶר, *and he said*, without its being added to whom the words were addressed, is supposed by some to indicate that he spake to himself, there being an ellipsis of בְּלִבִּי; but the ordinary construction of the passage is more natural. שְׁלוֹם וְאֵמֶת, *peace and truth*, are not to be taken as a hendiadis. The former is used to signify prosperity in general; the latter, the prevalence of true religion.

CHAPTER XL.

The portion of the book which begins with this chapter embraces the entire period from the restoration of the Hebrews from the Babylonish captivity, to the end of the Christian dispensation. The subjects more particularly treated of are the deliverance of the Jews from Babylon; their return to

Judæa, and the re-establishment of their ancient polity ; the appearance, work, sufferings, death, glorification, and reign of the Messiah ; the downfall of idolatry, and the enjoyment of the blessings of salvation by the Gentiles ; and the final recovery of the Jewish people. Having, in chap. xxxix. 6, 7, predicted the captivity, Isaiah, with a view to console his nation, delivers the prophetic discoveries which, in perspective vision, he obtained of the remarkable interposition of Divine providence for their deliverance. To this subject he continually reverts in the course of the first twelve chapters, after digressing to touch on the coming of the Messiah, and the establishment of his kingdom, to which the restoration from captivity was to be subservient. His exhibitions of the character and government of Jehovah are the most sublime and magnificent to be found in Scripture. The superiority which he evinces to the narrow spirit of Jewish nationality, and the mere formal observance of the Jewish ritual ; and the readiness with which he avails himself of every opportunity to introduce the Gentiles to a joint participation in the benefits of true religion, argue the influence of principles, the full development of which is only to be found in the Christian economy. The Spirit of Christ, which was in him, not only disclosed to his view those future temporal events which affected his people, but pre-eminently, above and beyond them, "the sufferings of Christ, and the glory that should follow."

It has for some time past been fashionable among the German neologists to deny the authenticity of this section of the book, and to ascribe it to some anonymous writer, whom they suppose to have flourished about the time of the restoration from Babylon. The first who directed his weapons against it was Döderlein, who was followed by Justi, Eichhorn, Paulus, Rosenmüller, Bertholdt, De Wette, and, more recently, by Gesenius and Hitzig. On the other hand, Piper, Beckhaus, Hensler, Jahn, Dereser, Greve, Möller, Kleinert, and Lee, have more or less successfully undertaken its defence. The references to their works will be found in the *Christologie* of Hengstenburg, 1 Theil. 2 Abtheil., who likewise treats the subject with great ability ; or in a Translation of this portion of it in the *Amer. Bib. Repos.* for Oct. 1831. See also Horne's *Introd.* vol. iv. pp. 165—169. The objections taken from the historical circumstances of the prophecies ; the impossibility of their being understood by the contemporaries of Isaiah ; the position which the writer assigns to himself among those who lived after the captivity ; the minuteness of the details ; the want of reference by Jeremiah ; traces of Chaldee and later idiom ; and the diversity of style and phraseology, have been impartially weighed by these authors, especially by Jahn, Möller, Kleinert, and Lee, and proved to be destitute of that importance which has been attached to them, and totally insufficient to overturn the position against which they have been brought forward. They are founded, partly and chiefly, on a positive rejection of prophetic inspiration, partly on a misinterpretation of particular passages, and partly on an undue pressing of a few minor points of style, the character of which is quite compatible with the general manner of Isaiah. Most of the hypotheses which have been framed in opposition to the authenticity, are perfectly arbitrary and gratuitous, and are not for

a moment to be confronted with the overwhelming mass of evidence which exists in favour of it. The principles which they involve are such as would not for a moment be listened to were they applied in the critical treatment of any Greek or Latin classic. The minutiae of idiom, &c., and such of the arguments of the opponents as appear in any degree plausible, will be noticed in the places in connexion with which they are adduced.

The subjects treated of in chap. xl. are, the restoration from Babylon, 1, 2; the preparations for and actual appearance of the Messiah, 3—11; the incomparable superiority of Jehovah to idols, 12—21; his infinite wisdom and power displayed in creation, a ground of confidence to his people, 22—27; and the encouragement which the disconsolate Jews had to expect deliverance, 28—31. The majesty and sublimity of description which the prophet here displays, and the elegance and beauty of the diction in which it is clothed, are altogether unrivalled.

1 COMFORT ye, comfort ye my people, saith your God.

2 Speak soothingly to Jerusalem, and declare to her,

That her suffering is ended,

That her iniquity is expiated;

That she hath received, at the hand of Jehovah,

1. The persons immediately addressed are the public teachers of religion. The LXX. supply *ιερείς*, *priests*; the Chald. נְבִיאִים, *the prophets*. Both may be included, since there is no reason for supposing, with Gesen., that there were no priests during the captivity. Ezra ii. and Neh. xii. prove the contrary; and that they were instructors of the people, see Mal. ii. 7. The repetition נְחַמֵּי נְחַמֵּי gives intensity to the address. No objection can be more futile than that taken to the authenticity of this part of the book from such repetitions. Though the identical words, such as נְחַמֵּי נְחַמֵּי, may not occur in what all allow to be the genuine Isaiah, yet similar repetitions do. Comp. נְחַמֵּי נְחַמֵּי, xxiv. 16; שְׁלוֹם שְׁלוֹם, xxvi. 3; אֲרִאֵל אֲרִאֵל, xxix. 1; not to mention יְהוָה יְהוָה, in the song of Hezekiah. The use of the pron. affix אֱלֹהֶיכֶם, “*your God*,” enhances the consolation conveyed by the address.

2. דַּבֵּר עֲלֵיב, *to speak according to the heart*, i.e. what is pleasing or delightful, is equivalent to נְחַמֵּי, *to comfort*, in the preceding verse. Comp. Zech. i. 13,

דַּבְּרִים טוֹבִים דַּבְּרִים נְחֻמִּים. Dathe, *blande alloquimini*. The joyful message is an announcement that the captivity into which the Jews had been carried, as a punishment for their sins, is ended. The verbs are all in the Preterite, to express the certainty of the future event. אָנָּה is properly *military service*; from אָנָּה, *to go forth to war*; by implication, *hardship, privation, suffering*, &c. Comp. Job vii. 1, x. 17; Dan. x. 1. נָדָה נֶדָה means *to satisfy*, or *make compensation for sin*, by enduring punishment on account of it, and has reference to the delight with which the person forgives against whom it has been committed. Though no real moral atonement can be made by sinners for their transgressions, yet, in a civil or national point of view, expiation was admissible under the Jewish economy. Comp. Lev. xxvi. 41, 43, and the following clause of the present verse. נְדָה, *double, ample, full*. Comp. Zech. ix. 12; διπλός, 1 Tim. v. 17; διπλῶσατε αὐτῇ διπλᾶ—κεράσατε αὐτῇ διπλοῦν, Rev. xviii. 6. Most expositors understand the recompense here spoken of to be the blessings conferred upon the

Double for all her sins.

- 3 The voice of a herald in the wilderness:
Prepare ye the way of Jehovah;
Make straight in the desert a highway for our God.
- 4 Every valley shall be raised,
And every mountain and hill made low;
The crooked also shall become straight,
And the rough places plain.
- 5 And the glory of Jehovah shall be revealed,
And all flesh shall see it together:
For the mouth of Jehovah hath spoken it.

Jews on their return; but the parallelism forbids this construction, and shews that punishment is meant. They had suffered such chastisement as amply sufficed to clear the Divine character, and correct them of the great evil of idolatry. At the same time respect was had to *all* their sins. Zwinglius, "*plenam castigationem.*" Calvin, "Prophetam nihil aliud velle constat quam Deum Ecclesiæ suæ miseriis satis superque esse contentum." Coverdale, *sufficient correction*. לקח כוס is elliptical for כוס לקח, *to take the cup*, i.e. of punishment. See chap. li. 22; Jer. xxv. 15; Lam. iv. 21, 22. Perhaps כפלים may stand for כוס כפלים, *a double cup*, or one *twice filled*. The language is hyperbolic, and is designed to inspire the strongest consolation.

3—5. Contemplating the Jews as liberated from their captive state in Babylon, and again settled in their own land, the prophet announces the ministry of John the Baptist, in his character of herald and precursor of the Messiah, whose advent he predicts in the following verses. That the entire passage refers to the introduction of the New dispensation appears, first, because the words are expressly quoted by three of the inspired evangelists as receiving their fulfilment in John, Matt. iii. 3; Mark. i. 3; and Luke iii. 4—6; and, secondly, because the way was to be prepared, not for the Jews, but for Jehovah himself. According to the LXX., Vulg., and N.T., כפלים is to be connected with קריא, and not with פניו. This division

of the words is likewise supported by the accents,—Zakeph-gadol possessing a greater power of separation than Zakeph-katon; and by the rule of syntax, which requires that imperatives should precede any other word, at the commencement of animated discourse. That קָטָן is not to be taken in the acceptation of *hill* or *acclivity*, but in that of *crooked*, is evident, both from the primary meaning of animated discourse, and from the parallelism. The language of these verses is otherwise figurative; the images being borrowed from the Oriental custom of persons sent as pioneers before a monarch, to cut through rocks and forests, fill up hollows, and remove every impediment out of his way, especially in desert countries. See Diod. Sic. ii. 13; Arrian's Alex. iv. 30; Lowth, *in loc.*; and especially Horne's Introduction, vol. iii. p. 94. Such was the character of John's ministry. The wilderness in which it was exercised was only faintly emblematical of the moral waste which the Jewish church presented at the time. Nothing less than a thorough *μετάνοια* and *ἀποκατάστασις* was required to fit her members for the reception of the Messiah. See Matt. iii. 1—10; Mark ix. 12. By קָטָן הָיָה the LXX. appear to have understood the promised Saviour; adding at the end of the verse, τὸ σαῶν τὸν Θεοῦ; which Luke retains chap. iii. 6. This phrase is thus metonymically used, Luke ii. 30, and in the Test. xii. Patr. pp. 542, 614. Comp. John i. 14; 2 Cor. iii. 18; Heb. i. 2. Such is doubtless the

- 6 A voice said, Proclaim!
 And I said, What shall I proclaim?—
 All flesh is grass, and all its goodness as the flower of the field;
 7 The grass withereth, the flower fadeth,
 For the breath of Jehovah bloweth upon it:
 Surely the people is grass.
 8 The grass withereth; the flower fadeth;
 But the word of our God shall stand for ever.
 9 Get thee up upon a high mountain,
 Thou that publishest good news to Zion;
 Raise powerfully thy voice,
 Thou that publishest good news to Jerusalem.
 Raise it; be not afraid;
 Say to the cities of Judah, Behold your God!
 10 Behold! the Lord Jehovah shall come with might,

right construction; though it was unjustifiable, in Lowth to adopt the words into the text. In the 5th verse the universality of the Christian dispensation is clearly recognised. The same formula of certainty occurring chap. i. 20, identifies the authorship. Comp. also chap. xxi. 17, xxii. 25.

6. *בָּשָׂר*, *flesh*, is used metonymically of all animated beings, but especially of man; hence *בְּלִבָּשָׁר*, or *בְּלִבָּשָׁר*, means *all mankind*, Gen. vi. 3, 12, 13; Πᾶσα σὰρξ, John xvii. 2; Rom. iii. 20. This and the two following verses contain another proclamation, designed to call off the attention of the Jews from their confidence in human ancestry and merit, and direct it to the Gospel, as furnishing the only solid durable ground of hope. Comp. Matt. iii. 9; John i. 13, vi. 63; Rom. ii. 28, 29, iv. 1, 2; 2 Cor. v. 16, 17; and 1 Pet. i. 23—25, where the words are quoted and applied. *חֵסֶד*, Gesenius understands to be *grace, elegance, or beauty*; but it is rather to be taken in a moral sense, as expressive of that imaginary excellence, or righteousness, on the ground of which men are prone to advance a claim on the Divine favour. See Rom. x. 3; Tinguetius, *godhet*. Comp. *אֱמֻנַת חֵסֶד*, chap. lvii. 1, where the word is used of genuine piety, or true moral excellence. The LXX. omit *הָעָם הַזֶּה*; and

Koppe and Hitzig consider them to be a gloss; but the emphasis in *הָעָם*, *the*, i.e. this *people*, meaning the Jews, shews that they were quite in their place.

9. *מְבַשֵּׂרֶת צִיּוֹן*, &c. are not in apposition, as if Zion were the subject, but the genitive of object. The announcement was to be made *to* the Jews, not *by* them. The feminine form of the participle is accounted for on the principle, that in the Oriental languages terminations of that gender are not unfrequently employed in words denoting office, station, &c.; as *מְבַשֵּׂרֶת*, a *preacher*; *כֹּתֵבֶת*, a *scribe*; Arab. *خليفة*, *successor*; *خالقة*, *creator*, &c.

The vehemence here ascribed to the publishers of the message shews that females cannot be intended. The purport of the message is the appearance of God in the person of Messiah, which had been predicted ver. 3, and is here repeated for the sake of amplification in the following verses. The prophet employs the Divine names *יְהוָה*, *אֱלֹהִים*, and *אֱמִינִי*, specifically with this reference. Comp. chap. ix. 6; Jer. xxiii. 6; Mal. iii. 1; Ps. xiv. 6; Luke i. 15—17; Dr. J. Pye Smith's Script. Test. vol. ii. pp. 33—43.

10, 11. These verses exhibit certain attributes of the character and work of Christ; such as power, tenderness,

- And his arm shall rule for him ;
Behold ! his reward is with him,
And his recompense before him.
- 11 He shall feed his flock like a shepherd ;
He shall gather the lambs in his arms,
And carry them in his bosom ;
He shall gently lead the milk-giving ewes.
- 12 Who hath measured the waters in the hollow of his hand ;
And meted the heavens with a span ;
And comprehended the dust of the earth in a measure ;
And weighed the mountains in scales,
And the hills in a balance ?
- 13 Who hath meted the Spirit of Jehovah ?
Or, being His counsellor, hath taught Him ?
- 14 With whom took He counsel, that He should instruct Him,
And teach Him in the path of judgment ;
Or teach Him knowledge,
And make Him acquainted with the way of understanding ?

and love. The ב in בְּזֶמֶן is the *Beth essentialis*. See on chap. xxvi. 4. פְּקֻדָּה is not here to be taken in the sense of *work*, but of the *effect, reward, &c.* of work. It is merely a synonyme of פְּקִיר . Comp. Lev. xix. 13 ; Ps. cix. 20. $\text{לוֹ$ is the Dativus commodi : which shews that the *reward and recompense* following are not those which the Messiah would bestow on others, but his own — what he had himself merited ; the only sense, indeed, of which פְּקֻדָּה will admit. Comp. chap. xlix. 4, liii. 12 ; Phil. ii. 8—11 ; Heb. ii. 9, 10. וְאֵי and לְפָנָיו indicate the absolute certainty of the rewards. The figures here borrowed from pastoral life are exquisitely beautiful ; expressing, with the utmost elegance of language, the infinite care and tenderness of “the good Shepherd.” He not only exercises a sovereign and uncontrollable power for the defence of his sheep, John x. 28, but attends to the weak and feeble, tenderly carries the young in his bosom, and gently guides such as give suck, that they may not be overdriven. Comp. Gen. xxxiii. 13 ; Numb. xi. 12 ; 2 Sam. xii. 3 ; Isa. xlvi. 3, 4. By פְּקֻדָּה are meant lambs of such tender age as

still to be dependent on the ewes for sustenance. Root פָּקַד , Syr. ܡܠܝܬ , *to be new, young*. וְאֵי properly signifies *to give milk* ; Arab. عول , *aluit familiam suam* ; اعال , *sustentavit* ; عال , *lactavit*.

12. Now follows a sublime and magnificent description of “the True God and Eternal Life,” who was to appear in the cities of Judah. The connexion proves that the same person is intended who had just been spoken of by the prophet. וְאֵי , Aq. τρισῶμος , Symm. τρίτῳ , a measure, containing the *third* part of a larger one ; but of what quantity does not appear. That it must have been small, the spirit of the passage requires. The verse sets forth the wisdom and power of God in the disposition and sustentation of the different parts of the universe. Comp. Job xxxviii.

13, 14. The knowledge of the Divine Spirit is boundless and independent. וְאֵי seems to be taken in the same sense as in the preceding verse. Symm. ἡτοίμασε ; the LXX. better ἐγγω . The interrogative forms imply, as usual, strong negation. The words are in part quoted Rom. xi. 34, in application

- 15 Behold ! the nations are as a drop of the bucket,
And are accounted as the small dust on the balance ;
Behold ! He taketh up the maritime lands as an atom.
- 16 Yea, Lebanon is not sufficient for fuel ;
Nor are its beasts for a burnt-offering.
- 17 All nations are as nothing before Him ;
They are accounted by Him less than nothing and void.
- 18 To whom then can ye liken God ?
Or, what likeness can ye compare unto Him ?
- 19 The workman casteth an image,
And the smith overlayeth it with gold ;
The smith also beateth out silver chains.
- 20 He that is too poor to bring an oblation,
Chooseth a tree that will not rot ;
He seeketh for himself a skilful workman,
To erect an image that shall not be moved.
- 21 Have ye not known ?

to the unfathomable wisdom displayed in the arrangements of the gospel dispensation.

15. God is immense. In how familiar yet forcible a manner is this truth here illustrated ! What we call the immensity of creation is nothing in comparison of Him. *כִּי*, a drop or tear ; from *כָּרַר*, to flow, distil. *פֶּחֶם*, Arab.

سحق, *fricando trivit, comminuit in pulverem*, to pound to dust ; a *particle* of what is thus pounded. *כֶּן*, in like manner, signifies the most minute particle or atom ; from *כָּרַס*, to beat into minute parts. Zwinglius, very forcibly, *atomū umbra*. For *כִּי*, see on chap. xi. 11. The connexion here obviously requires the idea of large and extensive regions.

16. To the Jews, who were familiar with the vast forests of Lebanon, and the abundance of animals which it sustained, the image here employed must have possessed great force. The Divine nature is such that no finite sacrifice is adequate to satisfy its claims on the guilty. Comp. Ps. l. 10—13.

17. *כִּי*, less than nothing, the idea of little being suggested by the subject. For other instances in which the adjective is omitted before the com-

parative, see Noldii Concord. p. 466, (δ.) Comp. for the force of the expression, the *ἐλαχιστότερος* of Paul, Eph. iii. 8. Gesenius, Hitzig and Scholz render, *from nothing* ; but less aptly. Comp. chap. xli. 24.

18. The Hebrew Future is often potential in signification.

19, 20. If the entire creation is nothing in comparison of God, how absurd to invest a piece of metal, or a block of wood, with the attributes of divinity ; or even merely to regard such as an image of him ! In the former of these verses is described the costly idol of the rich ; in the latter, that of the poor. *כִּי* is repeated in order to add to the force of the irony ; and *כִּי* is understood, only in the acceptance of *beating*, to express the making of chains. In many of the Egyptian idols holes are found, through which chains passed for the purpose of suspending them on the wall. *הִפְסֵן*, *הִפְסֵן*, lit. *He that is impoverished as to a gift* ; one who is so poor that he has nothing to present as an oblation, but may obtain a piece of wood, such as oak or cedar, fit to be an idol ; and thereby evince his sense of religion.

21. A spirited appeal to the instruction which the Jews had always

- Have ye not heard?
 Hath it not been told you from the beginning?
 Have ye not understood from the foundations of the earth?
- 22 He it is, that sitteth above the circle of the earth;
 The inhabitants of which are as grasshoppers;
 That stretcheth out the heavens as a curtain,
 And spreadeth them as a dwelling-tent;
- 23 That reduceth the princes to nothing;
 He maketh void the judges of the earth.
- 24 Scarcely are they planted; scarcely are they sown;
 Scarcely is their trunk rooted in the earth;
 And He scarcely bloweth upon them, when they wither,
 And, like stubble, the tempest carrieth them away.
- 25 To whom then can ye liken me?
 Or may I be compared?
 Saith the Holy One.
- 26 Lift your eyes on high, and behold,
 Who hath created these things?

enjoyed respecting the Creator of the world, and the knowledge of his eternal power and Godhead, which all nations had more or less the means of acquiring, partly through tradition, and partly through the contemplation of the universe. Comp. Rom. i. 20, where ἀπὸ κρίσεως, corresponds to מִיִּקְרֹה הָעֵצִי; before which supply the prepos. מִ from the preceding קִרְאֵי.

22—24. Another sublime description of the transcendent majesty of Jehovah. While unaffected by the revolutions of the celestial system, and the meaner affairs of men, he regulates and controls the whole of his vast universe with infinite ease. From the use of חֵיק, *circle*, or *sphere*, here, and Job xxvi. 10; Prov. viii. 27; it is evident the ancients had a knowledge of the spherical form of the earth. In passages, such as the preceding verse, where the *foundations* of the earth are spoken of, the language is obviously figurative, being borrowed from the idea of a building, the commencement of which is made by laying the foundation. אֶק, Arab. دَق, *subtilis, valde minutus*, properly signifies what is made *small*, *minute*, by pounding, as

dust; but it may also signify whatever is small either in size or quality; *slender, fine, thin*. It is here employed to denote a tent-covering of superior fineness, such as the rich Orientals spread over their courts in summer. Comp. Ps. civ. 2. As אֶק not merely indicates addition, accession, but also complement, fulness, &c., אֶק בָּל expresses what is *not wholly* done, *i. e.* scarcely: the negative being thus deprived of its absolute force. Calvin, *adeo ut*. In such connexion, אֶק is intensive. The passage teaches the utter frailty and imbecility of the oppressors of the church of God: a truth full of comfort to the Jews of the captivity, and to all who are the subjects of persecution.

25. The sudden introduction of Jehovah himself, as the speaker, has an admirable effect, compared with ver. 18.

26. אֶק אֶקְרוּם עֵינֵיכֶם. Comp. וְהָיָא קְרוּם, chap. xxxvii. 23. בְּמִקְרָא, *in numero*, *i. e.* *numerously*; as גְּבוּרָה, *powerfully*; גְּבוּרָה, *gloriously*, &c.; and not as Rosenmüller interprets, "*numero*, scil. certo suo et definito." The reference is to the overwhelming number of the heavenly bodies. Thus Zwing-

- He bringeth out their numerous army ;
 He calleth them all by name ;
 Through the greatness of his might, and the strength of his
 arm ;
 Not one is missing.
- 27 Why sayest thou, O Jacob ! and speakest, O Israel :
 My way is hid from Jehovah ;
 And, My judgment hath passed away from my God ?
- 28 Hast thou not known ? Hast thou not heard ?
 Jehovah is the Eternal God,
 The Creator of the ends of the earth ;
 He fainteth not, neither is weary ;
 His understanding is unsearchable.
- 29 He giveth power to the faint ;
 And to them that have no might,
 He increaseth strength.
- 30 For the young men shall faint and be weary,
 And the choice youths shall utterly fall ;
- 31 But they that wait upon Jehovah shall gain fresh strength ;
 They shall soar on pinions like eagles :
 They shall run and not become weary ;

lius, "Numero, emphasis est pro magno numero." The survey of the immense canopy of heaven, studded with innumerable worlds, which, in the brightness of an Oriental sky, the naked eye could command in the plains of Babylon, was calculated at once to produce elevated conceptions of the wisdom, power, and grandeur of the Divine Being, and to inspire the mind with unlimited confidence in his protecting care. The figure is military, taken from the muster which an army passes before its general, who has called it out to marshal and review it. From the immense celestial army not an individual is absent. Each star, and each sun, of the hundreds of millions, is always in its place. Considering the proneness of the ancient Eastern nations to worship the heavenly bodies, it may also have been the design of the prophet to shew the folly of such worship, by asserting the transcendent supremacy of Jehovah.

27. From this verse to the end of

the chapter, the prophet specially applies what he had adduced respecting the majesty and power of God, to the disconsolate Jews in Babylon ; commencing with an expostulation on account of their unbelief. They had been so long in the power of their enemies, that they concluded they were quite overlooked by the God of their fathers.

28. The Eternal and Immutable Creator is incapable of exhaustion, both as it respects power and wisdom.

30, 31. Those who trust in their own prowess, and those who confide in Jehovah, are here contrasted ; as are also the different results of their reliance. יִחַיִּי כֹחַ, *shall acquire new strength*, from יָצָא, *to pass out of one place or state into another* ; Arab.

خلف, *successor alicujus fuit, venit post alium* ; IV. *instauravit, regerminavit* ; Syr. اِسْدَف, the same ; خليفة, *successor, the calif, or successor of Mo-*

They shall walk and not faint.

hammed. It is chiefly used to denote transition from an inferior state to a better ; and specially to mental invigoration. Comp. chap. xli. 1. The use of נָצַח, *pinion*, from נָצַח, *to be strong*, shews that no reference is had to the popular notion of the eagle's renewing

his youth ; the points of comparison are his strength of wing and consequent rapidity of flight. The former idea, which many approve, appears to have been borrowed from the LXX., *πτεροφυήσουσιν ὡς ἀετοί*.

CHAPTER XLI.

To confirm the faith of the captive Jews in the true God, and evince the folly of idolatry, Isaiah now proceeds to predict the Divine commission and victorious conquests of Cyrus, 1—4 ; together with the consternation of idolaters at his approach, 5—7. He next encourages the Jews with assurances of the presence, protection, and aid, of the God of their fathers, 8—16 ; promises them every thing needful for their comfort and enjoyment, on their return through the desert, 17—20 ; gives a spirited, but powerfully ironical challenge to the idol-gods, to furnish proofs of their prescience and power, 21—24 ; and again announces the mission of Cyrus, the previous knowledge of which was derived, not from idolaters, but from Jehovah, 25—29.

1 LISTEN in silence to me, ye maritime lands !

Let the nations also put on fresh strength ;

Let them draw near ; then let them speak ;

Let us come together to the trial.

2 Who hath raised up from the east

1. שָׁמַע is the appropriate term for commanding *silent attention*. The point at issue was one of the deepest interest and importance, and claimed to be heard with breathless silence. Comp. Job xxxiii. 31. The LXX., who have *ἐγκαινίζεσθε*, have mistaken נָ for ו, and given to שָׁמַע, a conjugation which nowhere occurs. Aquil. *καφεύσατε*. Theod. *σιγήσατε*. For עִי, *islands*, see on chap. xi. 11. The inhabitants of Asia Minor and the Grecian islands are here specially intended. To these

the phrase, קְצוֹת הָאָרֶץ, *the ends of the earth*, ver. 5, also appropriately applies.

2. The subject of the prediction is suppressed, as in ver. 25, and chap. xiii. 2 ; but that Cyrus is meant is beyond all doubt. Comp. ver. 25 ; chap. xlv. 28, xlv. 1—7, 13, xlv. 11. With no propriety can the description here given be applied to Abraham ; while the whole tallies most exactly with the Persian conqueror. Besides, the passage contains a prophecy of what was still to happen, not an account of

The just one, whom he hath called to follow him ?

He hath delivered over nations to him, so that he hath subdued kings ;

He hath made their swords as dust, and their bows as driven chaff.

3 He hath pursued them ; he hath passed on safely,

By a way which he had never entered with his feet.

4 Who hath wrought and done it ?

He that calleth the generations from the beginning ;

ancient events. What seems principally to have proved an obstacle in the way of the true interpretation, is the occurrence of the term צדק, *righteousness*, which, it has been thought, cannot be applied to Cyrus. But it is not a little remarkable, that of all the virtuous princes of antiquity, he alone was thought worthy of being exhibited as a model of just government. "Cyrus ille à Xenophonte, non ad historiæ fidem scriptus, sed ad effigiem *justi imperii*." Cicero ad Quint. Making every allowance for the colouring given to his character by Xenophon, still there is much force in the remark of Kocher : "non tamen eum proposuisset in exemplum, nisi virtutibus eminuisset." Not only was he exemplary in private life, but his victories and conquests had for their principal object the vindication of law and justice. See Rollin, Book IV. chap. i. art. iii. § 3. He is even said to have been an object of the Divine love, chap. xlvi. 14. His destruction of the Babylonian empire, and liberation of the Jews, were special acts of righteousness ; and the abolition of idolatry, which, in a great measure, followed the success of the Persian arms, comes also under the same head. See on chap. xlv. 28 ; and xlv. 1—4, 13. In this last verse, Cyrus is expressly said to be raised up, צדק, *for righteousness*, i. e. to vindicate the cause of the Jewish captives, by inflicting punishment upon their enemies. Comp. Jer. i. 15, 25, 28, 29, li. 10, 56. At צדק, there is an ellipsis of צדק ; or, it may be taken as the abstract for the concrete צדק. Thus the Chald., Syr., and Vulg.—קרא, *to call*

to the foot of any one, means to engage another in his service, to order him to follow him and perform the duties prescribed. Cyrus was called to follow in the track marked out for him by Divine Providence. The י in יקלו belongs to God, understood. For יקלו, in the sense of *following*, comp. 1 Sam. xxv. 42 ; Job xviii. 11 ; Hab. iii. 5 ; Arab. في اثره, *post illum ; statim e ves-*

tigio ejus. Pers. در پاي امدن, *to follow any one*. The suffix in יקלו refers to those whom Cyrus should attack, and is to be taken collectively. For the image, comp. Job xli. 27—29. The nations over which he obtained dominion were the Medes, Hyrcanians, Assyrians, Arabians, Capadocians, Phrygians, Lydians, Carians, Babylonians, &c. Cyropædia, lib. i. 1.

3. יקלו יקלו graphically express the rapidity and success of the expeditions undertaken by Cyrus, and the extent of territory through which they were conducted. That against Croesus is specially in point. The omission of א before יקלו is nothing uncommon in poetic diction ; so that the suppositions of Lowth are quite gratuitous.

4. To the question, מי, *Who*, &c., once more emphatically repeated, a direct reply is given. Between the verbs יקלו and יקלו there is little difference of meaning ; only the former may describe the preparation for the result, and the latter the result itself : the one the work in operation, the other, the completion of it. See on Micah ii. 1. As frequently in Hebrew poetry, the object is not expressed.

- I, Jehovah, the First,
And with the last I am He.
- 5 The maritime lands saw and were afraid ;
The ends of the earth trembled ;
They drew near ; they came.
- 6 They helped each other ;
And one said to another : Be courageous.
- 7 Yea, the carpenter encouraged the smith ;
He that smootheneth with the hammer him that striketh the anvil ;
Saying of the soldering : It is good ;
And fastened it with nails, that it might not be moved.
- 8 But thou, O Israel, my servant,
O Jacob, whom I have called,
The seed of Abraham, my friend ;
- 9 Whom I have taken from the ends of the earth,
And called from its extremities ;

For the sense in which Jehovah appropriates to himself, ראשון ואחרון, *the First and the Last*, see on chap. xlv. 6. Here the latter of these terms being changed into אחר־אחרונים, seems intended, either to be more emphatic, the adjective being put in the plural to agree with אלהים, and the אה retaining its intensively demonstrative signification ; or, to teach, that, as God had called into existence the generations of mankind from the beginning, so his existence would run parallel with that of all who should live in future time. Comp. דור אחרון, Ps. xlviii. 14 ; אחרים, Job xviii. 20, where it is opposed to קדמים, האחרונים, contrasted with אשר היה לעולם, Eccles. iv. 16 ; and ראשונים וגם לאחרונים, Eccles. i. 11. While the idols had come from, and should soon again be reduced to nothing, the true God ever continues the same. הוא, like the Arab. هو, is used emphatically

of Jehovah, to denote the singularity or uniqueness of his personal existence. *Est qui est* ; He alone is what he is : God. Zwinglius renders אני הוא, *Ego sum ille qui est*, and remarks : "Tanta vis est Hebraice orationis, brevisssimæ quidem, sed potentissimæ."

5—7. ראשון ואחרון is an elegant paronomasia. This and the two following

verses describe the consternation of the idolatrous inhabitants of Asia Minor, and the islands and coasts of Greece, on learning the rapid successes of Cyrus ; and the increase of their national devotions, in order to obtain the protection of the gods. The enumeration of the god-makers in their workshops is highly satirical, and quite in its place ; though Houbigant and Kennicott imagined that the 6th and 7th verses have been transposed from chap. xl. 20. Michaelis renders הוֹלֵךְ פָּנִים, *bellows-blower*.

8. For the different applications of עֲבָדֵי עֶבֶד יְהוָה, see on chap. xlii. 1. It is here used of the Israelites, as worshippers of the true God. The transition in this verse is sudden and affecting. The correlatives heighten the effect. For the exalted title of Abraham, comp. 2 Chron. xx. 7 ; James ii. 23.

خليل الله, *the friend of God*, is the common title of Abraham, among the Arabs, in the present day.

9. The people of Israel being distinguished from Abraham himself, and being directly addressed, the choice and call here spoken of must be those of the Hebrews in Egypt. Comp. Ezek. xx. 5 ; Hos. xi. 1. To that country קְרִיאת הָאָרֶץ וְהָעִירָא applies

- And to whom I have said, Thou art my servant ;
 I have chosen thee, and will not reject thee :
- 10 Be not afraid, for I am with thee ;
 Be not dismayed, for I am thy God ;
 I will strengthen thee ; yea, I will defend thee ;
 Yea, I will uphold thee with my just right hand.
- 11 Behold ! all shall be ashamed and confounded,
 That are enraged against thee ;
 They that contend with thee
 Shall become as nothing, and perish.
- 12 Thou shalt seek, but shalt not find
 Them that strove with thee ;
 They that fought against thee
 Shall become as nothing and nought.
- 13 For I Jehovah am thy God, that holdeth thy right hand ;
 That saith to thee, Fear not, I will help thee.
- 14 Fear not, thou worm Jacob ; ye mortals of Israel ;
 I will help thee, saith Jehovah,
 Even thy Redcemer, the Holy One of Israel.
- 15 Behold ! I will make thee a threshing wain,
 Sharp and new, with double edges ;
 Thou shalt thresh the mountains, and beat them small ;

with greater propriety than to Mesopotamia. *אֵצֶל*, properly signify the *angles, joints, or elbows* of the arm, and somewhat modify the meaning of *קְצוֹת*, *ends*, as occurring before. The expression of a statement first positively and then negatively, for the purpose of making a strong asseveration, is not uncommon in Hebrew. Comp. for the Hellenistic usage, John i. 20.

10—14. While all the other nations should be in terror at the approach of Cyrus, the Jews had nothing to fear. Their God was with them, and would effect their deliverance. Though they were contemptible and helpless as a worm in the eyes of their haughty conquerors, yet these should be utterly destroyed, while the people of God escaped. *שָׁמַרְךָ*, vers. 10 and 23, in Hithpael, signifies *to look about for help*, when one is in danger. By the “just right hand” of God, is meant his power, exerted in vindication of the

rights of his people. *יְהוָה יִצְרָאֵל*, being parallel to *יְהוָה יִצְרָאֵל*, must also be taken in a contemptible sense, as meaning *dead, inanimate*, incapable of any political movement. *Αδ. τεθνεώτες Ἰσραὴλ* ; Theod. *νεκροὶ Ἰσραὴλ*. So the Jews were regarded by the Babylonians.

15, 16. By *mountains and hills* are meant governments, &c. See on chap. ii. 2. The prophecy received its fulfilment in the time of the Maccabees, John Hyrcanus, &c, when the Jews again became an independent state, and gained splendid victories over their enemies. *מִנְיָן*, Arab. *نورج*, *tribulum* ; a sledge or dray, drawn by oxen over the corn, for the purpose of threshing it. See on chap. xxviii. 27. *בְּצֵל פִּסְיֹתָא*, lit. *master of numerous mouths* ; well furnished with sharp points of stone or wood. The Hebrews call the edge or point of the sword, its mouth, on account of the destruc-

- And the hills thou shalt make as chaff.
 16 Thou shalt fan them, and the wind shall carry them away ;
 The storm shall also scatter them ;
 But thou shalt rejoice in Jehovah ;
 In the Holy One of Israel shalt thou glory.
 17 The poor and needy are seeking for water, and there is none ;
 Their tongue is parched with thirst.
 I, Jehovah, will answer them ;
 I, the God of Israel, will not forsake them.
 18 I will open rivers on the barren hills,
 And fountains in the midst of the valleys ;
 I will make the desert a standing pool,
 And the dry land springs of water.
 19 I will place in the desert, the cedar, the acacia,
 The myrtle also, and the olive tree ;
 I will place in the wilderness, the cypress,
 The pine, and the larch together :
 20 That men may see and know,
 And consider, and understand together,
 That the hand of Jehovah hath done this,
 And the Holy One of Israel hath created it.

tion which it effects. Comp. for the reduplicate form, מְרַבּ מִיְּמִינוֹ, Ps. cxlix. 6.

17—19. The destitute condition of the Jews of the captivity is compared to that of travellers in the arid deserts of Arabia, who are on the point of perishing with thirst, and know not where to look for water. God promises to relieve them with the most abundant supply of blessings. נִשְׂקָה. See on chap. xix. 5. Gesenius considers the Dagesh in ה to be euphonic, in connexion with the pause. Comp. Jer. li. 30. Not only should the actual wants of the returning captives be abundantly supplied ; they should, likewise, have the richest enjoyments. This latter prediction is couched in language borrowed from luxuriant, shady, and fragrant trees, which should beautify the desert. הָרָרִי and הָרִשְׁמִי occur only here and chap. lx. 13. The former, Saad. renders, ساج, *plan-*

tanus indicus, and with him agree Kimchi and Sal. ben Melech ; comparing Song i. 17, in the Targum. It seems rather, however, to be the *pine* ;

لَهْر, in Arab. signifying *perpetuitas* ;

زهر, *viguit*, &c. ; Heb. זָהָר, *splenduit* ;

that tree being one of the most shining evergreens. The latter is in all probability the larch, and has the name given to it on account of its tall and erect form. Some think a species of cedar is meant, called by the Arabs,

شريدن. The idea of *box-tree* is now quite abandoned.

20. It has been doubted whether the nominative to the verbs here employed be the Jews, or idolaters. The former is the more probable opinion. יְשִׁימִי is elliptical for יְשִׁימִי מִלֵּב. Comp. ver. 22 ; and for ellipses of לֵב, Job xxxiv. 23, xxxvii. 15.

- 21 Bring forward your cause, saith Jehovah ;
Produce your strong arguments, saith the King of Jacob.
- 22 Let them produce them, and shew us things that were to happen ;
Let them shew us what were the former predictions,
That we may consider, and know their event ;
Or let them declare to us coming events.
- 23 Shew the things that are coming in the future,
That we may know that ye are gods :
Do either good or evil,
That we may be dismayed, and be afraid together:
- 24 Behold ! ye are less than nothing,
And your work is less than nought ;
He is an object of abomination that chooseth you.

21. The prophet now returns to the subject proposed at the commencement of the chapter, and challenges the gods of the heathen to produce evidence of their claims to divinity. מַעֲשֵׂיהֶם, Theod. *κρῆταιώματα*; Symm. *ἰσχυρὰ*; properly a military term, signifying strong works raised round a city for its protection: here used tropically of *forcible arguments* or *proofs*. Comp. Job xiii. 12. גִּבְרֹתַי וְנִצְחֵי, *your defences are defences of mud*.

22. The proof to which they are challenged is Divine foreknowledge. It is placed at their option either to adduce prophecies uttered by them in ancient times, that they might be compared with the events to which they referred; or, distinctly to announce some future contingent events. הָרְאֵנוּ, Theod. *τὰ ἀρχαία*; LXX. *πρότερον*. The heathen had their oracles; but which of them could pretend to an ancient date, or minutely and clearly described ages beforehand events that actually happened? But as it was impossible for their devotees to produce any such prophecies, it was equally impossible for them to furnish a definite, unambiguous prediction of an event of public notoriety and interest in the still distant future.

23. Besides repeating his demand for an unexceptionable prediction, Isaiah challenges the false gods to work a miracle in confirmation of their pretensions. The nature of the

miracle he leaves them to choose. When they produced such a proof of the validity of their claims, it would be time to acknowledge their divinity. The language at the same time implies that so far were they from being able to work miracles, that they were absolutely incapable of doing any thing, either beneficial or destructive. Comp. Jer. x. 5. Gesenius is at some pains to attach to וְשִׁמְתָּ the idea expressed by the same form, הִרְאֵתָ, 2 Kings xiv. 8, 11; viz. that of engaging in mutual combat; but his attempt is unsatisfactory, and it is better to abide by the idea of *mutual dismay*, which is that conveyed by the verb in this very form, ver. 10. Its radical meaning is, *to look, to look anxiously for help*. I prefer וְרָא, the textual reading, to וְרָאָה, that of the Keri, and point it וְרָאָה, and that we may be afraid. Thus וְרָאָה and וְשִׁמְתָּ occur together, ver. 10.

24. A triumphant assertion of the nonentity of the heathen deities! Οὐδὲν εἰδῶλον ἐν κόσμῳ, 1 Cor. viii. 4. עַצֵּם the Rabbins take to mean the same as אֶרֶץ, a viper, but unsuitably to the connexion. It is in all probability a corruption of אֶסֶם, הַיּוֹצֵא, the abstract for הַיּוֹצֵא. Idolatry is always represented as peculiarly detestable to Jehovah. It is likewise so utterly debasing in its influence on character, as to render its adherents, and especially its priests, objects of moral reprobation to all who fear him.

- 25 I have raised up one from the north, and he cometh ;
 From the rising of the sun he shall call upon my name ;
 He shall also come upon princes as upon mortar,
 And as the potter treadeth the clay.
- 26 Who shewed it from the beginning, that we might know ?
 Or aforetime, that we might say, It is right ?
 There was not even one that shewed it ;
 Not even one that declared it ;
 Not even one that heard your words.
- 27 I first said to Zion, Behold ! behold them !
 And gave to Jerusalem a messenger of good.
- 28 I looked, indeed, but there was none,
 Even among these, but there was no counsellor,
 That I might inquire of them, and that they might give a
 response.
- 29 Behold ! they are all of them vanity ;
 Their works are nought ;
 Their molten images are wind and void.

25. Having proved that the false gods could neither announce future events, nor work any miracle, Jehovah repeats the announcement already made, ver. 2 ; declaring the conquests of Cyrus upwards of a century before they took place, and even when the Medo-Persian empire had no existence. In ver. 2, Cyrus is brought from the *East* ; here from the *North* and the *East* ; in obvious allusion to the united kingdoms of Media and Persia, over which he reigned. That Cyrus was induced to worship Jehovah, no one can doubt who reads his edict, Ezra i. 1—4, though it would not have answered the design of Xenophon to have noticed it. By *תְּנִיחִים* are meant the prefects, or deputies, in the Babylonian empire. *תְּנִיחִים* corresponds to *תְּנִיחִים*, and is not to be disturbed, as Le Clerc, Secker, and Lowth propose.

26. None of the gods had given any intimation of the conquest of Babylon, either in the most distant, or in more proximate past time. *צָדִיק*, *right*, means here, *it is so in truth*. The cumulative propositions, introduced by the repetition of *אֵין*, are singularly forcible.

27. What is denied of the gods, Jehovah vindicates to himself. He first announced by his prophet the approach of the conqueror. Before *וְהָיָה* is an ellipsis of *אֵין*, which is suggested by *וְהָיָה*, in the following hemistich.

28, 29. Every opportunity was given to the oracles, and those who consulted them, to commence their defence, but not a syllable was uttered. The unavoidable conclusion was, that the whole system of idolatry was pure fiction and imposture.

CHAPTER XLII.

This chapter exhibits the person, character, and office of the Messiah, 1—5 ; the extension of the blessings of the Gospel to the Gentiles, 6—12 ; the intervening destruction of Babylon, 13—15 ; the return from captivity, 16 ; the confusion of idolaters, 17 ; the contemptuous rejection of the Messiah by the Jews, 18—20 ; Jehovah's delight in his work, 21 ; and the final punishment of the Jewish people for disobeying the Gospel, 22—25.

1 BEHOLD my Servant, whom I uphold ;

1. In determining the application of this prophecy, it is necessary to ascertain the meaning of the phrase, עַבְדִּי יְהוָה, *the servant of Jehovah*. That Isaiah uses it in various senses, no one familiar with his writings will deny. It is applied to himself, chap. xx. 3 ; to Eliakim, xxii. 20 ; to the Jewish people, xli. 8, 9, xlv. 1, 2, 21, xlv. 4, xlviii. 20 ; and to a distinguished Divine Legate, of whom a number of things are predicated, which cannot consistently be applied either to the Jews as a body, to their prophets collectively, or to any one of them in particular, xlii. 1—7, xlix. 1—9, l. 5—10, lii. 13—liii. ; with which comp. Zech. iii. 8. That these last cited passages intimately cohere is admitted by most interpreters, how much soever they may differ in their views of the subject to whom they belong ; and certainly no one can accurately compare them with each other, without being struck with their cognate relationship, and the peculiarity of features with which they are marked. Respecting the application of the present passage, different hypotheses have been advanced. Jarchi, Eckermann, Rosenmüller, Hitzig, Maurer, and some others, apply the phrase to the Jewish people, or, at least, to the better or select part of them. Others, as Saadiah, Koppe, Hensler, White, think that Cyrus is meant. Abenezra, Grotius, Dathe, Döderlein, propose Isaiah himself ; while De Wette and

Gesenius imagine it applies to the prophets collectively. A very satisfactory refutation of these different opinions will be found in Hengstenberg's *Christologie* Erst. Theil. 2 Abtheil. pp. 236—240. The reader may also consult the very able notes of Michaelis on the passage. That it applies exclusively to the Messiah has been maintained by the great body of interpreters, both ancient and modern, and more especially by Vitringa, Michaelis, Lowth, v. d. Palm, Umbreit, Hengstenberg, Jenour, and Scholz. The principal reasons advanced in defence of this position are the following : First, the passage is directly applied to our Saviour by the inspired evangelist Matthew, chap. xii. 17—21 ; and part of the first verse is verbally adopted in the Divine testimony to his Messiahship at the Jordan, iii. 17, and on the mount of transfiguration, xvii. 5 ; Mark ix. 7 ; Luke ix. 35. To which add the reference made to the 6th verse by Simeon, in his inspired testimony, Luke ii. 32. Secondly, this interpretation is that of the Chaldee Paraphrast, and is advocated by Kimchi and Abarbanel, notwithstanding the narrowness of their hereditary notions. The latter writer scruples not to assert that all those who do not interpret the prophecy of the Messiah have been struck with blindness, כְּעִרְיָם. Thirdly, the totality of character exhibited in the passage is such as to render it inapplicable to any but our Lord.

- Mine Elect, in whom my soul delighteth ;
 I have put my Spirit upon him ;
 He shall cause judgment to go forth to the nations.
 2 He shall not cry, nor raise his voice,
 Nor cause it to be heard in the streets.
 3 A bruised reed shall he not crush ;
 And a glimmering wick shall he not quench :

With no truth or consistency can it be said either of Cyrus, or of the Jews, or their prophets, that their commission extended to the spiritual emancipation of the Gentiles. See vers. 1, 4, 6, 7. Fourthly, the subject to which the prophecy has respect, is obviously identical with that exhibited, chap. xlix. 1—12. The person and office of the same individual are described in both. They equally insist on his mediatorial character, and the universality of the dispensation of knowledge and happiness which he was to establish in the world. Lastly, every predicate here specified most aptly applies to Christ.

The transition was easy, from the temporal deliverance to be effected by Cyrus, to the spiritual salvation to be accomplished by the Messiah. **וְהוּא** has there all its force as a demonstrative interjection, and marks the transition to a new subject, on which it fixes the attention of the reader. **וְהוּא**, the LXX. render *παῖς*, as they do elsewhere, in upwards of three hundred instances ; and this Matthew retains, though he widely differs from them in the wording of his quotation. See Bloomfield on Matt. xii. 18 ; and comp. for *παῖς*, Acts iv. 27. Some have supposed that in **יְהוָה אֱלֹהֵינוּ** and **יְהוָה אֱלֹהֵינוּ**, the names **יְהוָה** and **יְהוָה** are a more recent interpolation ; but their insertion is quite in keeping with the manner in which many parts of this book are rendered in the LXX. ; the author having taken the liberty of introducing brief explanations, to render what he took to be the sense more perspicuous. See chap. i. 21, iv. 4, lx. 1. The Chald. renders : **וְהוּא עַבְדִּי אֲשֶׁר יִקְרָא בְּיָדִי** **וְהוּא עַבְדִּי אֲשֶׁר יִקְרָא בְּיָדִי**, Behold my servant, THE MESSIAH, I will cause him to draw near ; my chosen, in whom my word is delighted.

Kimchi : **וְהוּא מֶלֶךְ הַמָּשִׁיחַ**, *This is the king MESSIAH*. Alschech : **וְהוּא מֶלֶךְ הַמָּשִׁיחַ**, *He is the king MESSIAH*. Abarbanel : **וְהוּא מֶלֶךְ הַמָּשִׁיחַ**, *And this is the MESSIAH*, &c. See also Midrash Tillim in Raym. Martini Pug. Fid. p. 527. Our Redeemer was the choice of infinite wisdom. He possessed a plenitude of mediatorial qualifications which rendered him the object of the Father's complacency, and, in every respect, fit to undertake the work of human redemption. This was in part the result of the superabundant gift of the Holy Spirit. Matt. iii. 16, 17 ; John i. 32—34, iii. 34. **וְהוּא מֶלֶךְ הַמָּשִׁיחַ**, *judgment*, here, and vers. 3 and 4, is equivalent to **וְהוּא מֶלֶךְ הַמָּשִׁיחַ**, *law* ; and both mean the *doctrine* or *institution* of the Messiah ; the gospel dispensation. **וְהוּא מֶלֶךְ הַמָּשִׁיחַ**, *he will carry forth*, or *cause to go forth*. Comp. **וְהוּא מֶלֶךְ הַמָּשִׁיחַ**, chap. ii. 3. True religion had been, for the most part, confined to the Jews. In the new dispensation, **וְהוּא מֶלֶךְ הַמָּשִׁיחַ**, *πάντα τὰ ἔθνη*, *all the nations*, were to be brought under its influence. Comp. xlix. 6, 12, li. 4, 5, ii. 2—4 ; Matt. xxviii. 19 ; Mark xvi. 15.

2, 3. These verses describe the meek and gentle character of the Messiah ; the noiseless and unostentatious mode in which the affairs of his kingdom should be conducted ; and the tender compassion which he would exercise towards the dejected and helpless. Comp. chap. lxi. 1—3 ; Matt. xi. 28—30. It was the retiring conduct of our Lord, which led Matthew to quote the words of the prophecy as receiving their fulfilment in him. **וְהוּא מֶלֶךְ הַמָּשִׁיחַ**, LXX. &c. **וְהוּא מֶלֶךְ הַמָּשִׁיחַ**, *flax*, or *linen* ; here a *wick* made of such material. **וְהוּא מֶלֶךְ הַמָּשִׁיחַ**, *to be feeble, weak, pale, dim*, peculiarly expressive of a lamp just about to expire. LXX. **κατανιζόμενον**. Matt. **κατανιζόμενον**. Aq., Symm., Theod., **ἀμαυρόν**. **וְהוּא מֶלֶךְ הַמָּשִׁיחַ** must either mean *by*, i.e. *by means of truth*, the

- For permanence he shall cause judgment to go forth.
 4 He shall not glimmer, neither shall he be bruised,
 Till he have established judgment on the earth,
 And the maritime lands have waited for his law.
 5 Thus saith the God, Jehovah,
 That created the heavens, and stretched them out ;
 That spread forth the earth, and its productions ;
 That giveth breath to the people upon it,
 And spirit to them that walk on it.
 6 I, Jehovah, have called thee for righteousness ;
 I also will take hold of thy hand ;
 Yea, I will preserve thee, and appoint thee for a covenant to
 the people,

ῥ denoting the dative of instrument ; or, *for a permanence* ; i. e. the dispensation which was to continue, in opposition to that of Moses, which was to cease. The root is נָצַץ, in Niph. *to be stable, durable, permanent*. Thus Matt. ἕως ἂν ἐκβάλῃ εἰς νίκος τὴν κρίσιν ; where εἰς νίκος is used Hellenistically, as by the LXX. in Job xxxvi. 7 ; 2 Sam. ii. 26, for לְנֶצֶחַ, *for ever* ; נֶצְיָד, *perpetuity, eternity*. Comp. Hab. i. 4.

4. The verbs נָצַץ and נָצַץ are here repeated with fine effect, in application to the Messiah himself. Mild and gentle as he would be towards the broken-hearted and desponding, no power should depress his spirit, impede his progress, obscure his glory, or thwart his purpose. The negatives in this and the preceding verses are intended strongly to affirm the contrary. For the form נָצַץ, comp. נָצַץ, Ps. xci. 6. נָצַץ Prov. xxix. 6 ; which are referable to נָצַץ and נָצַץ, as נָצַץ is to נָצַץ. This verb is here used intransitively, as in Eccles. xii. 6. There can, I think, be little doubt, that ἐπὶ τῷ ὀνόματι αὐτοῦ, the present reading of the LXX., was originally, ἐπὶ τῷ νόμῳ αὐτοῦ. Thus the other Greek versions : καὶ ἐν τῷ νόμῳ αὐτοῦ ἔθνη ἐλπιοῦσι. Matt., however, retains ὄνομα, as sufficient for his purpose. See Bloomfield *in loc.* For נָצַץ, in the sense of *remote western countries*, see on chap. xi. 11. In such connexions as the present, it is almost synonymous with נָצַץ, *nations* ; yet not without a more special re-

ference to those of Europe and other western parts, in which Christianity has most prevailed.

5. Such descriptions of the exclusive claims of Jehovah to be believed in and obeyed, frequently occur in passages which treat of the folly or downfall of idolatry. They form an appropriate introduction to what follows. Among other effects to be produced by the establishment of the New Covenant, was the conversion of idolaters to the service of the true God. The ך in נָצַץ is not the sign of the plural, but merely a substitute for the radical ך ; as נָצַץ, Ezek. i. 5.

6, 7. Jehovah now addresses himself directly to the Messiah. The language resembles that employed respecting Cyrus, chap. xlv. 13 ; but what is otherwise here predicated can with no propriety be applied to that monarch. נָצַץ, *with or for*, i. e. furnished with, prepared to bestow *righteousness*. Maurer : “ cum justitia sc. mea, i. e. ut cum justitia mea venias.” For this signification of נָצַץ, see on chap. viii. 16. The δικαιοσύνη introduced by the Messiah, Dan. ix. 24, called, Rom. i. 17, iii. 21, 22, δικαιοσύνη Θεοῦ, is very different from that which the Persian conqueror brought to Babylon. It is that, without which there can be no enjoyment of the other blessings specified in the prophecy. נָצַץ, *Covenant*, is used elliptically, for נָצַץ, *the Messenger, or Agent of the Covenant*, Μεσσίας ; and is employed as a per-

For a light to the nations.

- 7 To open the blind eyes ;
To bring the prisoners out of confinement ;
Out of the prison-house them that sit in darkness.
- 8 I am Jehovah ; this is my name ;
And my glory will I not give to another,
Nor my praise to graven images.
- 9 As to the former predictions, behold ! they have come to pass ;
And new events I declare ;
Before they spring forth I publish them to you.
- 10 Sing to Jehovah a new song ;
His praise at the extremity of the earth ;
Ye that go down upon the sea, and its fulness ;

sonal title of the Messiah, because he was sent to be the medium through which the blessings conveyed by it were to flow to mankind. Some render, *Covenant-victim* ; but this idea, though implied in the Scripture doctrine of the New Covenant, is not suggested by the word itself. *בְּרִית עַם*, a *Covenant of the people*, is the Genitive of object, just as *אֹר נִים*, *light of the nations*, is. The Covenant was not one which the people already possessed, but one that was to be made with them through the mediation of the Messiah. Comp. chap. xlix. 8, lv. 3 ; Jer. xxxi. 31 : Mal. iii. 1 ; Heb. viii. 6, *κρείττονός διαθήκης μεσίτης*, 8—13, ix. 15, *διαθήκης καινῆς μεσίτης*. *עַם*, *people*, and *נִים*, *nations*, are here used antithetically, as in chap. xlix. 6, 8, to denote the Jews, as God's peculiar people, and the other nations of the earth by which he had not been known or served. The benefits of redemption were not to be confined to the former, but were to be extended throughout the world. *אֹר*, as *φῶς*, John i. 8, 9, viii. 12, is employed metaphorically for the *author of light*, and designates the Messiah as the Great Moral Teacher, the Author not only of spiritual illumination, but of deliverance from the impurity and misery of sin. Though the two epithets are used distinctively in the antithesis, it is not meant that the Jews alone were to enjoy the privileges of the New Covenant, nor that the

heathen were to enjoy the light to the exclusion of the Jews : they were to have both in common, only the covenant belonged primarily to the latter, Acts iii. 25.

8. Before *אֲנִי*, supply *אֵל* from ver. 5. Comp. *אֵלֶיךָ אֶחָד*, Exod. xx. 3. The Divine and Incommunicable name, *יְהוָה*, is here used in reference to its peculiar import : THE SELF-EXISTENT AND IMMUTABLE. Comp. Exod. iii. 14 ; Hos. xii. 5.

9. The *נְאֻמֹתָיו* were the predictions *previously* delivered, respecting the destruction of the Assyrians, &c. ; the *נְאֻמֹתָיו* are those which had, in part, been delivered by the prophet, in the preceding part of this chapter, respecting the Messiah, and the dispensation which he was to establish. *בְּצִמְחָתוֹ הַצִּמְחָה* is a botanical metaphor, aptly introduced to shew that no appearances existed which gave the least indication of the things predicted. They were, as it were, hid under ground from the sight of mortals.

10. This and the two following verses describe the universal joy which the publication of the Gospel should occasion. Benefits so transcendent as those which it bestows, called for higher strains of praise than any which had previously been conferred. *Carmena non prius audita*, Horace. For *שִׁיר הַקֹּדֶשׁ*, comp. Ps. xcvi. 1, xcvi. 1. Both these Psalms, and that which intervenes, are strikingly parallel in phraseology to the present passage. The

The maritime lands, and their inhabitants.

- 11 The desert and its towns shall raise their voice ;
The villages that Kedar inhabiteth ;
The inhabitants of Sela shall sing ;
From the summit of the mountains shall they shout.
- 12 They shall render glory to Jehovah,
And declare his praise in the maritime lands.
- 13 Jehovah shall go forth like a hero ;
Like a warrior shall he rouse his zeal ;
He shall cry aloud ; he shall call to battle :
He shall shew himself mighty against his foes.
- 14 I have long been silent ;
I have held my peace ; I have contained myself :
Like a woman in child-birth, I will cry out ;
I will pant and breathe at once.
- 15 I will lay waste mountains and hills,
And dry up all their herbage ;
I will also turn the rivers into habitable lands,
And dry up the pools :
- 16 And will lead the blind by a way which they knew not ;
In paths which they knew not will I conduct them :

subject is the same,—the abolition of idolatry under the reign of the Messiah. Lowth's proposed change of יִרְיֶה into יִרְיֶה, or יִרְיֶה, is opposed by its correlate אֲרָם. The Phœnician merchants, and the inhabitants of the transmarine regions in the west, are here meant. Instead of כְּקַצֵּה, fifteen MSS. and origin. eight more, read כְּקַצֵּה, and De Rossi's Cod. 109, mentions that others read thus.

11. At יִשְׂרָאֵל is an ellipsis of קוֹלָם. As *Kedar* means the Arabs generally, chap. xxi. 16, and is used as a proper name, consistency of interpretation requires that סֵלָה, *Sela*, should be viewed in the same light, as denoting the city of *Petra*, to the south of the Dead Sea. See on chap. xvi. 1. The inhabitants of these regions are selected to represent the East, as those living in countries down the Mediterranean had been to represent the West. הַדֶּשֶׁת means the *great Arabian desert*, and its עָרִים, the *towns* which are found in different parts of it.

13. The prophet here returns to the subject of the captivity. The language is military, and powerfully expresses the ardour with which a warrior rushes upon the enemy. צִוָּה, Arab. *صرح*, *clare exposuit* ; II. *aperte*

dixit rem ; in Hiph. *to give a loud shout or cry*, such as warriors do when entering into battle, for the purpose of inspiring each other with courage.

14. The metaphors are now borrowed from a female in her pains, and most significantly express the impatience with which Jehovah waited to give birth to his purpose respecting Babylon. The interrogative turn which some give to the former half of the verse is unnatural. אֲנִי some derive from שָׁמַם, *to lay waste* ; but it is more in accordance with the images here employed to refer it to נָשָׂא, *to breathe strongly, pant for breath*. Thus שָׁאָה, *to blow, or breathe hard*.

15, 16. The Babylonian empire, and every other obstacle that prevented

- I will turn darkness into light before them,
 And rugged places into a plain :
 These things will I do for them, and will not forsake them.
- 17 They are turned back, they are utterly confounded,
 That confide in graven images ;
 That say to molten images :
 Ye are our Gods.
- 18 Hear, ye deaf !
 And, ye blind ! look, that ye may see.
- 19 Who is blind but my Servant ?
 Or deaf as my Messenger whom I will send ?

the happy return of the Jews to their own land, were to be destroyed. Instead of *עַבְדִּי*, many critics, after Houbigant, would read *עַמִּי*, but quite unnecessarily. Besides, the latter word signifies the inhabitants of arid regions, never the regions themselves. See on chap. xiii. 21. Nothing could have been more unexpected than the mode of deliverance from Babylon. It was manifestly the hand of God. The imagery is bold and sublime. Comp. chap. xli. 15—19. The construction *עַבְדִּי* is not uncommon.

17. A description of the disappointment experienced by the idolaters of Babylon, when they found that their gods had been unable to protect them from Cyrus.

18. The prophet here turns abruptly upon his countrymen, who enjoyed abundantly the means of religious instruction after the restoration, more especially during the ministry of our Lord, ver. 20, but who were obstinately stupid and inattentive, and calls upon them to regard the Divine message. Comp. chap. xliii. 8 ; Matt. xv. 14 ; Mark iii. 5.

19. Most interpreters apply these words to the Jewish people, addressed both in the preceding and the following verse : but their interpretation is clogged with insuperable difficulties. Nowhere in scripture is that people spoken of as the *עַבְדִּי הַיְהוָה*, *Messenger of Jehovah*. Whenever they are called his *servant*, reference is had to their worship and obedience to his laws,—not to their executing a commission

to others. Besides, with no propriety could the term *עַבְדִּי* be applied to them. We are told, indeed, what is perfectly true, that *مسلم*, *Moslem*,

مسلم, *Mosleman*, whence our *Mussulman*, signifies one who is devoted to the service of God, who obeys him, and submits to his will ; but even if it were allowable to transfer the Mohammedan acceptance of this Arabic term to the Hebrew, nothing would be gained. The Jews were distinguished for any thing rather than devotion to the will and service of Jehovah. A more appropriate rendering, in application to them, would be that of *recompensed*, *punished*,—the verb *עָבַד* signifying, *to requite*, *retribute* : but this would ill comport with the foregoing terms. The signification, *friend*, *ally of God*, proposed by Gesenius, is equally irrelevant. Abraham was so called, but never the Jewish nation. The construction, *to whom* I have sent my messenger, which is that of the Vulg., Chald., Saadiah, Lowth, and others, Gesenius justly rejects. The language I consider ironical, and designed to shew, that such would be the light in which the Jews would regard the Messiah. When accused of unbelief, they retort : “ Who can listen to such a messenger ? He is blind to all the prospects of earthly glory, which our prophets have taught us to cherish ; he is deaf to all our pretensions to the score of legal righteousness.” Comp. chap. liii. 1.

- Who is blind as the Perfect One?
 Blind as the Servant of Jehovah?
- 20 Thou hast seen many things, but hast not observed them;
 Having the ears open, but heard nothing.
- 21 Jehovah is well-pleased for the sake of his righteousness;
 He shall magnify the law, and render it glorious.
- 22 But this is a people spoiled and plundered;
 All of them are bound in dungeons,
 And hid in prison-houses;
 They have become a spoil, and there is no deliverer;
 A plunder, and no one saith, Restore.
- 23 Who among you will give ear to this?
 Attend, and hear for the future?
- 24 Who delivered up Jacob to be a spoil,

To our Lord all the epithets here employed most aptly apply. He was the Father's *Servant*; the *Messenger* whom he was to send; the *Perfect One*. The last term, קָטָן, Symm. renders, *ὁ τέλειος*; Kimchi, *הַמִּכְיָר*, *perfect*; and Abenezra regards it as synonymous with צַדִּיק, *righteous*. The signification, *delivered up, betrayed*, might be suggested, comp. Josh. xi. 19; but that of *perfect* is best established. Instead of עִוֵּר, *blind*, repeated at the end of the verse, two MSS. and Symm. read שָׁמַיִם, *deaf*, of which Houbigant, Lowth, and Döderlein approve; but there is singular force in the repetition, which is beyond doubt genuine.

20. The blind Jews are now addressed as a body. They had been favoured with the highest advantages; numerous and illustrious miracles were performed by our Lord before their eyes, but they heeded them not. Their ears were open to their pharisaical teachers, but they were unwilling to listen to him. קֶרִי, the Keri, though numerously supported by MS. authority, is most likely, after all, an emendation, proposed for the purpose of rendering the word conformable to the following Infin. פָּקַח; yet comp. שְׁמִיעוּ, chap. xxii. 13; צִוּוּ, Hos. x. 4. Symm. εἶδες πολλά; LXX. εἶδετε πλεονάκεις. The same may be said of פָּקַח, in the Second Person instead of the Third.

21. The antecedent to the pronom. affix in יָדָיו, *His righteousness*, is the Illustrious Servant and Messenger of Jehovah. Thus the LXX. ἵνα δικαιωθῇ; Symm. ἵνα δικαιώσῃ αὐτὸν; and similarly the Chald., Vulg., and Saad. כִּפְּתָא, signifies *to bend, incline*, Arab. حَفِضَ, *flexit, inflexit; to be inclined, favourable towards a person; be delighted, pleased*. It is here used of the propense disposition of God to bestow blessings on the guilty, in consideration of the righteousness of the Messiah. The Jews might reject him, as predicted in the preceding verses, but his work should not be fruitless. Comp. chap. xlix. 5. The יָדָיו כִּפְּתָא, chap. liii. 10, should prosper in his hand. The nominative to the verbs יִכְרִי and יִכְרִי is the Messiah, understood. For the sense, comp. Matt. v. 17; Rom. iii. 31, vii. 12, viii. 4, x. 4; Gal. iii. 13.

22. From this verse to the end of the chapter we have a pathetic argumentative description of the miserable circumstances to which the Jews should be reduced, in consequence of their rejecting the Saviour. הָפֶשֶׁת is the historical Infinitive of פָּקַח. הָפֶשֶׁת may either be rendered, *the young men*; or, *in holes*. The latter is preferable, on account of the parallelism. By הָפֶשֶׁת is meant *a subterranean prison*.

24. הָפֶשֶׁת is used per κoinῶσιν,—the prophet identifying himself with

- And Israel to the plunderers?
 Was it not Jehovah? He against whom they had sinned;
 In whose ways they were unwilling to walk;
 And whose laws they did not obey.
 25 Therefore, he hath poured upon him the heat of his anger;
 And the fierceness of war;
 It hath even kindled around him, yet he perceiveth it not;
 Yea, it burneth him up, yet he layeth it not to heart.

his nation. The LXX. and Chald. read קָטַף.

25. For קָטַף, one of Kennicott's MSS. reads קָטַף אָפוֹ may be an

instance of the stat. absol. pro constr. or a genitive of apposition: *heat which is his anger*, i. e. his hot anger.

CHAPTER XLIII.

The prophet resumes the subject of the restoration from Babylon and other countries, and adduces several grounds of comfort and encouragement to the pious, 1—7; while he exposes the guilt of such of the Jews as obstinately persisted in unbelief, 8. He then, by an easy transition, addresses himself to the idolaters, challenging them to produce a single instance of prescience on the part of their gods, 9; appeals to the liberated Jews, and to the Messiah, for the truth of the fact, that there was no God but Jehovah alone, 10—13; and again announces the interposition at Babylon, 14, 15; which he illustrates by a reference to the deliverance at the Red Sea, 16, 17. The former, however, was to be the more memorable of the two, 18—21. He then shews that the deliverance of the Jews was not owing to ceremonial offerings, &c., but to the free grace of Jehovah, pardoning their sins, 22—26; and the chapter concludes with a statement of the causes of the captivity, 27, 28.

- 1 BUT now, thus saith Jehovah that created thee, O Jacob!
 And He that formed thee, O Israel!

1. Creation and redemption are here to be understood in a national sense. קָטַף primarily means, *to call a person by enouncing his name*; here, figuratively, to give existence to what the name or person imports. Comp. chap. i. 26; Exod. xxxi. 2; Isa. xlv. 3, 4. In a higher sense, when

- Fear not, for I have redeemed thee ;
 I have called thee by name ; thou art mine.
- 2 When thou passest through the waters, I will be with thee ;
 And through the rivers, they shall not overflow thee ;
 When thou walkest through the fire, thou shalt not be burned ;
 Neither shall the flame consume thee.
- 3 For I, Jehovah, am thy God,
 The Holy One of Israel, thy Saviour ;
 I have given Egypt for thy ransom,
 Cush and Seba in thy stead.
- 4 Because thou wast precious in my sight,
 Thou hast been honoured ;
 And because I loved thee, I have given men in thy stead,
 And nations instead of thy life.
- 5 Fear not, for I am with thee ;

God is the subject, it means *to call upon* or invoke him, with special reference to his name, *i.e.* his revealed character. Gen. iv. 26, *et freq.*

2. Images of the greatest troubles and dangers, and promises of perfect security.

3. כָּפַר, from כָּפַר, *to cover, overlay with a covering*, Arab. كَفَر, غفر, *terit, operuit* rem ; and the latter, *condonavit* peccatum ; signifies *ransom-money*, λύτρον, a compensation paid for expiation and deliverance. Comp. Exod. xxi. 30, xxx. 12. Its substitutionary or vicarious character is confirmed by תַּחֲוֶהְיָ, *in thy stead*, in the following clause. The ransom consisted in the countries here specified, with which the Persians were rewarded for liberating the Jews from Babylon. They received no compensation from the Jews themselves ; but under Cambyzes, they pushed their conquests into Africa, subdued Egypt, and penetrated as far as Ethiopia and Meroë. For כּוּשׁ, *Cush*, see chap. xi. 11. By סֵבָא, *Seba*, is meant the celebrated sacerdotal state of *Meroë*, situate in the fruitful peninsula formed by the rivers Astapus and Astaboras, or Tacazze, and now constituting part of the kingdom of Senaar, in Nubia. The city of Meroë was famous for its commerce, riches,

and temples, one of which was of gold, and particularly noted for the priests having been murdered in it, in the third century before Christ, by Ergamenes the king, who thus rendered himself independent of the priesthood. Numerous remaining temples, pyramids, colossuses, and sepulchral monuments, attest its ancient magnitude and splendour. Some of the most remarkable ruins are those of *Subah* (lat. 15° N.), in which we recognise the Hebrew name. The worship of Ammon and Osiris was here celebrated in the most sumptuous manner. סֵבָא, *Seba*, was descended from *Cush*, Gen. x. 7. On its being conquered by Cambyzes, he gave it the name of Meroë, after that of his sister. LXX. Σοήνη. See further on chap. xlv. 14.

4. The compound כָּפַר is not to be understood, in this place, in reference to time, but as assigning the reason why such a compensation was made for the deliverance of the Jews. Its repetition in וְכָפַר is superseded by the continuative force of the Vau. In וְכָפַר, the Vau is simply inferential. This verse is epexegetical of the preceding.

5—7. On the invasion of Judæa by Nebuchadnezzar, many of the Jews fled into Egypt and other neighbour-

- I will bring thy seed from the east,
And gather thee from the west.
- 6 I will say to the north, Give up ;
And to the south, Keep not back ;
Bring my sons from far,
And my daughters from the ends of the earth ;
- 7 Every one that is called by my name ;
Whom I have created for my glory ;
Whom I have formed and made.
- 8 Bring forth the blind people, that have eyes,
And the deaf, that have ears.
- 9 Let all the nations be assembled ;
And let the people be collected.
Who among them can declare this ?
Or shew us former predictions ?
Let them produce their witnesses, that they may be justified ;
That men may hear, and say, It is true.
- 10 Ye are my witnesses, saith Jehovah,
And my Servant whom I have chosen ;
That ye may know, and believe me,
And understand, that I am HE.
Before me no God was formed ;
And after me there shall be none.
- 11 I, I am Jehovah ;

ing countries, where they remained during the captivity. The conquests of Cyrus afforded them an opportunity of returning at the time of the restoration from Babylon. The verbs in ver. 6, are of the Fem. gender,—אָרֶרֶךְ being understood.

8. By the blind and deaf are meant such Jews as had mixed themselves up with the heathen, learned their ways, and rejected the messages of Jehovah. They here form a subject of transition to the following challenge given to the idolatrous nations. Comp. chap. xlii. 18. הוֹדִיעָא is the Imperative.

10. Jehovah addresses the Jews who were to be restored to their own land, ver. 5—7, and shews that they were designed to bear testimony to the truth of his Divine existence and character, in opposition to the claims

put forth by idolaters. This they specially did during the period which intervened between the restoration, and the advent of our Lord, the אָדֹנָי, *Servant*, (Targ. אָדֹנָי קִשְׁטָא,) here specifically intended. Comp. chap. xlii. 1. By him, and by his apostles and succeeding ministers of the word, such testimony was to be borne, as should effect the complete overthrow of idol-worship. Comp. Mark xii. 29 ; John xvii. 3 ; Acts xiv. 15, xvii. 23—30 ; 1 Cor. viii. 6 ; 1 Thess. i. 9, 10. לֹא-הוּצָר, *was not formed*, is not to be pressed, except as it sarcastically exposes the origin of idols : it is equivalent to *was not*.

11. The repetition, אֲנִי אֲנִי, is emphatic. Comp. ver. 25, li. 12. אֲנִי אֲנִי, xlviii. 15.

And besides me there is no Saviour.

- 12 I have declared, and saved, and made it known,
When there was no strange god among you :
Ye also are my witnesses, saith Jehovah,
That I am God.
- 13 From the time that day was, I am HE ;
And none can rescue from my hand ;
I will execute my work ; and who shall hinder it ?
- 14 Thus saith Jehovah,
Your Redeemer, the Holy One of Israel :
For your sakes I sent to Babylon ;
And brake down all the barriers,
And the Chaldæans in their joyous vessels.
- 15 I, Jehovah, am your Holy One,
The Creator of Israel, your King.
- 16 Thus saith Jehovah :
He that made a way in the sea,
And a path in the mighty waters ;
- 17 That brought out the chariot and the horse,
The army and the force :—
They lay down together ; they rose no more ;
They were quenched, they went out as a wick.
- 18 Remember not the former things ;
Neither reflect on the things of old.

12. At *נָּ*, supply *אֵל*, as found in Ps. xliv. 21, lxxx. 10.

13. *בְּיוֹם*, LXX. *ἀπ' ἀρχῆς* ; from the first day of creation, Gen. i. 5. Not only did Jehovah exist as the Immut-able, but also as the Omnipotent and Irresistible.

14. *בְּיָמָיו*, the prophetic future, indicating the absolute certainty of the Medo-Persian invasion. *בְּרִיחִים*, or, as Theod., Jerome, Abenezra, and Abarbanel, *בְּרִיחִים*, *bars, bolts* ; figura-tively, *protectors, defenders, soldiers*. This acceptance of the word is here preferable to that of *fugitives*, since it would seem to designate the land-troops, in contradistinction to the naval force of Babylon, mentioned immediately after. *בְּנֵי חַיִּים*, lit. *the ships of their joy*, i. e. the vessels manned by the Chaldæans, the crews

of which cheered each other with a view to mutual excitement. That navi-gation in larger vessels obtained on the Euphrates in ancient times, is past dispute. See Herod. i. 184—186 ; Strabo, xvi. According to Huet, in his *Hist. du Commer.*, Semiramis had a fleet of three thousand galleys. See Lowth's Note.

16—18. A forcible allusion to the destruction of the Egyptians in the Red Sea ; which, however, is declared, ver. 18, to be among those former in-terpositions of Divine Providence, that were to be eclipsed by the de-struction of the Babylonians, and the rescue of the captive Jews. These were to be so remarkable, that they should exclusively occupy the minds of the faithful.

- 19 Behold ! I will effect a new thing ;
 Now it shall spring up ; will ye not regard it ?
 I will even make a way in the desert,
 And rivers in the wilderness.
- 20 The beasts of the field shall honour me ;
 The wolves and the ostriches ;
 For I will put water in the desert,
 And rivers in the wilderness ;
 To furnish drink for my people, my chosen.
- 21 This people I have formed for myself ;
 They shall celebrate my praise.
- 22 But thou hast not invoked me, O Jacob !
 Yea, thou hast been weary of me, O Israel !
- 23 Thou hast not brought me the lambs for thy burnt-offerings ;
 Neither hast thou honoured me with thy sacrifices ;
 I have not burdened thee with oblations,
 Nor wearied thee with incense.
- 24 Thou hast not bought for me sweet cane with money ;
 Neither hast thou satiated me with the fat of thy sacrifices ;
 But thou hast burdened me with thy sins ;

19—21. The circumstances connected with the return should be altogether novel in their character. To indicate that every provision for comfort and security would be made, the boldest poetical images are employed. The whole should be celebrated as exclusively the work of God, executed in behalf of his chosen people.

22. Prone as the Jews ever were to imagine that they merited the Divine favour by their ceremonial observances, it was necessary, after the high terms in which they had been spoken of, and the enunciation of so remarkable a deliverance as that which was to be effected for them, to remind them of the facts, that, before the captivity, they had either neglected to present the prescribed offerings, or had done it in a mere formal manner ; that while it lasted none had been imposed upon them ; and that, instead of serving their God, their conduct had been characterised by ingratitude and rebellion. As

Lowth observes, the emphasis on which the sense depends, lies on the pronoun *Me*. See his note, and comp. Amos v. 25. This verse contains a general proposition, which is explained in the particulars enumerated, vers. 23, 24.

24. קנה, *calamus aromaticus*, the sweet cane, which is in high estimation in India, Western Asia, and Africa. Mr. Campbell relates, that the inhabitants of the two towns highest up in Africa, which he visited, presented him with pieces of sugar or sweet cane, about a foot in length, and in such quantities that the bottom of that part of the wagon where he sat was covered with it. It was an article of traffic, and often brought from a distance, Jer. vi. 20 ; and was used as a component ingredient in preparing the holy anointing oil, Exod. xxx. 23. In קנה—קנין is a paronomasia. The verbs קנין and קנין are repeated with great effect from the preceding verse ; and, as here used, are strongly anthropopathical. The

Thou hast wearied me with thine iniquities.

25 I, I am HE,

That blotteth out thy transgressions for my own sake,
And will not remember thy sins.

26 Put me in remembrance; let us plead together;

Record thou, that thou mayest be justified.

27 Thy chief father hath sinned,

And thine interpreters have rebelled against me.

28 Therefore have I desecrated the rulers of the sanctuary,

And given up Jacob to the curse,

And Israel to reproaches.

former, from עָבַד, *to serve, labour*, means *to impose labour upon one, to burden, or fatigue with labour*.

25. For the repetition, see on ver. 11. לְעֵצִי, *for my own sake*; from motives derived purely from my own nature; uninfluenced by any cause in you.

26. The Jews are called upon to specify a single instance in which they had done any thing really meritorious. Jehovah was willing, not only that the cause should be tried, but that they themselves should give the verdict. So evident was it that they had nothing to produce.

27. אֲנִי הָאֵלֹהִים, according to most commentators, means Adam, and even Gesenius thinks this interpretation is not altogether to be rejected. Hitzig and Scholz also adopt it. But that the reference is to some person or persons to whom the Jews in particular were related, the spirit of the passage requires. Yet Abraham, of whom others have thought, is likewise out of the question, on the ground that, though, like each of his posterity, he was chargeable with sin, yet he is elsewhere uniformly represented as a righteous or justified person, and not as one entailing punishment upon himself and others. The LXX. have taken the phrase to be a collective, of

πατέρες υἱῶν πρῶτοι, *your forefathers*, and this Gesenius prefers; but the parallelism requires us to understand a person in office, and none is so likely to be intended as the *High Priest*. ראשון, *first*, is used not only of time, but also of *dignity*, as 1 Chron. xviii. 17; and בֶּן־רֹאשׁ, *the head or chief priest*, and simply רֹאשׁ, *the chief*, are employed to denote the Jewish pontiff. At the same time, there is no reason to conclude that only one High Priest is meant. By מְלִיצִים are meant *interpreters* of the Divine will, *internuncii*, religious teachers. Comp. Gen. xlii. 23. The LXX. have ἀρχοντες υἱῶν; but Aq. and Symm. ἐρμηνεῖς σοῦ. Job xxxiii. 23.

28. שָׂרֵי קֹדֶשׁ, *princes of the sanctuary*, are *the priests*, 1 Chron. xxiv. 5. וְאֶחָדָם, *therefore have I desecrated*, &c. affords an excellent sense, and is to be retained. The LXX., Syr., Houbigant, Lowth, and Boothroyd, unwarrantably substitute וְיִהְיֶה שָׂרֵי קֹדֶשׁ, *And thy princes have profaned my sanctuary*. The parallelism is decidedly against such construction. The priests were profaned by being removed from the temple, and carried away promiscuously with the rest of the people into captivity. "Copula hic pro illativa capitur." Calvin.

CHAPTER XLIV.

Having promised complete forgiveness towards the close of the preceding chapter, the prophet now proceeds to predict the prosperous state of religion as the result of the effusion of the Holy Spirit, 1—5 ; again asserts the exclusive claims of Jehovah, 6—8 ; exposes with admirable effect, by the use of the keenest satire, the folly and absurdity of idolatry, 9—20 ; resumes the joyful subject of emancipation, 21—23 ; and then re-asserts the Divine supremacy as evinced in the frustration of the heathen oracles, and the fulfilment of the predictions respecting the expedition of Cyrus, whom he expressly names, 24—28.

-
- 1 YET now, hear, O Jacob ! my servant,
And Israel ! whom I have chosen ;
 - 2 Thus saith Jehovah, thy Maker,
He that formed thee, and helped thee from the womb :
Fear not, O my servant Jacob !
O Jeshurun ! whom I have chosen.
 - 3 For I will pour water upon the thirsty soil,
And streams upon the dry ground ;
I will pour my Spirit upon thy seed,
And my blessing upon thine offspring :
 - 4 So that they shall grow up as among the grass ;
As willows by the watercourses.
 - 5 One shall say, I am Jehovah's ;

2. The womb in which the Israelites had been was Egypt : their birth, the exodus. יָצָא, a poetical diminutive of affection ; hence the LXX. *ἡγαπημένους*. The root is יָצָא = יָצָא, *to be straight, right, upright, righteous.* οἱ λοιποὶ εὐθῦς. Jehovah recognises the Jews in this character in consideration of their entire abandonment of idolatry, and return to his service. It is in this sense that their ancient kings are often said to have done יָצָא, *that which was right* in the eyes of the Lord. Comp. Deut. xxxii. 15, xxxiii. 5, 26.

4. The conjunction וְיִצְחָק is to be taken ἐκβαρυνκώς, *so that* ; in conse-

quence of the effusion, &c. Instead of בְּבֵן, five MSS., five more originally, now one, twelve printed editions, and the LXX., read בְּבֵן, which may have been the primitive lection. Forty-five MSS., originally ten more, now two, and seven editions, read בְּבֵן ; and a few בְּבֵן ; according to which the meaning would be *in a grassy place*. The images here employed denote luxuriance and abundance.

5. Not only should true religion flourish among the natural posterity of Jacob ; numerous proselytes would joyfully participate in their privileges. Comp. Zech. viii. 23. וְנִי repeated de-

Another shall distinctly avow the name of Jacob ;
 And another shall inscribe on his hand : JEHOVAH'S ;
 And shall speak honourably of the name of Israel.

6 Thus saith Jehovah, the king of Israel,
 And his Redeemer, Jehovah of Hosts :
 I am the First, I also am the Last ;
 And besides me there is no God.

7 For who like me hath announced ?
 Let him even declare it, and arrange it for me,

notes number and diversity. See Ps. lxxxvii. 4, 6. Their profession of the true religion should be open and visible. "קרא נאם cannot here signify *to call upon*, so that prayers should be addressed to the patriarch Jacob, or to the people collectively, but *to proclaim, enounce* the name of any one, Ps. xlix. 12; Isa. xii. 4." Hitzig. This is so far good ; but there seems to be further included in the phrase, as here used, the idea of so employing the name as to indicate that those to whom it belongs are alone to be regarded as worshippers of the true God. The use of קרא as a synonymous verb in the corresponding member of the parallelism confirms this interpretation. This verb in Chaldee signifies

to address a person by his title ; كني in Arab. *significavit aliquid nomine improprio, cognominavit, blanditus est circumlocutione ;* and in Hebrew the acceptance is obviously that of speaking of any one in a *flattering or honourable* manner. See Job xxxii. 21, 22 ; Isa. xlv. 4. Symm. renders קרא passively, κληθήσεται. The LXX. have βοηθήσαι for both verbs. The words יד יד may either be rendered, *he shall write with his hand*, i. e. subscribe, as one does a document or declaration ; or, *he shall inscribe on his hand* the word, ידו. The former mode of construction Döderlein, Dathe, Rosenmüller, in his Schol. V. T. in Compend. redact, Gesenius, and Jenour, prefer ; but the latter, first adopted by the LXX., ἔτερος ἐπιγράψει χειρὶ αὐτοῦ τοῦ Θεοῦ ἐμὶ, is that approved by Michaelis, Lowth, Tingstad., v. d. Palm, Boothroyd, Hitzig, and Scholz. The Hebrew is simply, *he shall write his hand*. יד is

the Accusative of object, governed by ידו. The language is figurative, and is borrowed from the ancient custom of burning marks into the hand, or some other part of the body, for the purpose of expressing the name of the person to whom one belonged. Thus the slave had the name of his master ; the soldier of his commander ; and the idolater of his god. See Spencer de Leg. Hebræor. lib. ii. cap. xx. Comp. Ezek. ix. 4 ; Rev. xiii. 16. For the force of ידו, comp. קי ידו, Exod. xxxii. 26 ; and for the accomplishment of the prophecy in the times between the return of the Jews from Babylon, and the advent of Christ, see the note on chap. xix. 23.

6. אני ראשון ואני אחרון, *I am the First, and I am the Last*,—a sublime character of the Deity, by which he vindicates to himself absolute eternity and supremacy. He is the infinitely perfect Being—the First Cause and Last End of all things. Comp. chap. xli. 4, xlvi. 12. In Rev. i. 17, ii. 8, and xxii. 13, our Saviour appropriates the attributes to himself, without restriction or reservation. Compare the language of Orpheus, Ζεῦ, ἀρχὴ πάντων, πάντων τε τελευτή, Hym. xiv. 7 : and Ζεὺς πρῶτος ἐγένετο—Ζεὺς ὕστατος. Dr. Bloomfield on Rev. i. 11.

7. By עמ ימים, *the ancient people*, some understand the Hebrews ; but it is preferable to interpret the phrase, as Ezek. xxvi. 20, of the oldest inhabitants of the globe ; so that the meaning will be, from the most ancient times. Though the Jews were the depositaries of the ancient prophecies, and most of them were delivered by persons belonging to that nation, yet others were announced long before

From the time that I settled the ancient people ;
Or, let them declare to them future things, things that shall
happen.

- 8 Fear not, neither be terrified ;
Have I not of old published it to thee, and declared it ?
Ye therefore are my witnesses.
Is there a God besides me ?
There is, indeed, no Rock ; I know of none.
- 9 All that form a graven image are vanity ;
And their objects of delight profit not :—
Yea, they are themselves witnesses ;
They neither see nor know ;
That they may be ashamed.
- 10 Who hath formed a god,
And cast an image, that profiteth nothing ?
- 11 Behold ! all his associates shall be ashamed ;
For the workmen themselves are of men :
Let them all assemble ; let them stand up ;
They shall be afraid and ashamed together.
- 12 The smith prepareth an axe, and worketh in the coals ;
He fashioneth it also with hammers, and worketh it with his
powerful arm ;

they had a national existence. Between אֱלֹהִים and אֱלֹהִים there is no essential difference of meaning ; they are merely synonymes, employed to denote the certainty of the future events. Twelve MSS., originally another, and one by correction, read אֲשֶׁר, without י ; as does also the Syriac. גִּידֵי לְמִו, let them—the fictitious gods—declare to them, i.e. their worshippers : or, the Dative may be the *dativus commodi* : let the idolaters declare, in vindication of the claims of their deities.

8. הָרִי, in two MSS., הָרִי, is a ἀπαξ λεγ., but cognate with the Arab. يَرَى, *præ metu attonitus fuit*. The root יָרָה is related to the verb יָרָה ; Theod. ἡ θάμπεϊσθε.

9. The exposure of idolatry in this and the following verses is inimitably forcible and beautiful. With the most exact disposition of the parts, are combined an exactness and vividness of delineation, a pointedness of sar-

casm, a force of argument, and a concinnity and elegance of expression, which entitle the passage to the highest place among the compositions of our seer. הַמִּדָּבָרִים mean the objects of their idolatrous attachment, their idols, which they procured at much trouble and expense. The four extraordinary points over הָיָה were designed by the punctuators to fix the attention of the reader on the dumb idols being constituted witnesses against the stupidity of their worshippers.

10. What is here put as a question is the real fact of the case. The question is strongly ironical.

11. הַקִּרְיִי, all who assist the idol-maker. If they are themselves of human origin, what absurdity for them to pretend to impart divinity ? Comp. Acts xvii. 29.

12. הָרֶשֶׁת הַבַּיִת, the fabricator of iron, is the smith ; just as הָרֶשֶׁת הַעֵץ, the fabricator of wood, ver. 13, is the carpenter. Before מַעֲבָדֵי supply מַעֲבָדֵי or קָדְלֵי. The

- He becometh hungry, and hath no strength ;
 He drinketh no water, and is faint.
- 13 The carpenter stretcheth out the line ;
 He sketcheth its figure with a sharp tool ;
 He worketh it with chisels ;
 He marketh it off with a compass ;
 He maketh it into human shape,
 After the beauty of a man ;
 To dwell in a house.
- 14 He heweth down cedars for himself ;
 He taketh also the ilex and the oak ;
 And what he deemeth firm among the trees of the forest ;
 He planteth the pine, and the rain nourisheth it.

substantive, פֶּחַם, properly signifies what is *black* ; charcoal, coal : Arab. فحم, *multum niger fuit* ; and فحم, *carbo*.

The point of the argument in this verse consists in a human being putting forth all his might in merely forming an instrument to be afterwards employed in making a god, while he is reminded by the cravings of nature that he is himself a weak and dependent creature.

13. The axe having been prepared for the use of the carpenter, his share in the business of god-making is next graphically described. He first of all measures off the piece of wood which is to form the idol ; then cuts it into a rude shape ; after which he takes the exact dimensions of the several parts, and brings out a due proportion ; and finishes by subjecting it to those nicer operations by which it assumes the graceful appearance of the human

form. שֶׁרָד, Arab. سُرَاد, *acus sutorum, subula, stylus*, Aq. παραγραφίς, a sharp instrument, graver, &c. Comp. the Talmudic שרש, שרש, to draw lines by cutting them into the wood or stone. This signification is better supported than that of a *coloured line* or cord, such as carpenters also use. Whether פֶּחַם is to be understood of an ordinary house, or of a temple, which it also signifies, is doubtful. Idols were set up in both.

14. The absurdity of idolatry is next exposed by shewing that there was nothing supernatural about the materials of which the gods were made. The wood was either such as grew spontaneously, or such as the carpenter had planted for a supply. לִקְרוֹ is the Infin. absolute, used for the finite verb. אֵלֶךְ, most probably, as the Vulg. renders, *the ilex*, a species of oak, so called from its peculiar hardness and strength. Comp. the Arab. قَز, *durus, validus, rigidus fuit*.

Celsius, Hierobotan. tom. ii. p. 269. Its occurrence in connexion with אֵלֶךְ is in favour of this meaning. אֵלֶךְ, LXX. πῖνυς ; Vulg. *pinus*. This, which is the most ancient, is most probably the true interpretation of the word. Others take it to mean *ornus*, the ash ; and others, the Arab. اَرَان, a

thorny tree, which grows in Arabia Petraea. אֵלֶךְ לִי most moderns render, *and chooseth for himself* ; but no such signification can fairly be brought out of the verb. It has merely been adopted from a supposed exigency of the place. Lowth, *layeth in good store* ; others otherwise. I do not see why we may not here apply the well-known principle, that verbs in Piel frequently express, not the reality or intensity of what is signified by the primitive form, but what is *thought* or *conceived of* in reference to it. The

- 15 They serve a man even for fuel;
 For he taketh of them, and warmeth himself;
 He also kindleth a fire, and baketh bread;
 He even maketh a god, and bendeth down to it;
 He maketh a graven image, and worshippeth it.
- 16 Part of it he burneth in the fire;
 On part of it he eateth flesh;
 He roasteth a roast, and eateth his full;
 He also warmeth himself, and saith,
 Ah! I am warm, I see the fire.
- 17 But the remainder of it he maketh a god, his graven image;
 He falleth down to it, and worshippeth it;
 He also prayeth to it, and saith,
 Deliver me, for thou art my God.
- 18 They know not, neither do they understand;
 For their eyes are plastered over, so that they cannot see;
 Their hearts, that they cannot perceive.
- 19 Yea, none reflecteth in his mind:
 He hath neither the knowledge, nor the intelligence to
 say:
 Part of it I have burned in the fire;
 I have also baked bread over the coals thereof;
 I have roasted flesh, and eaten it.
 Shall I then make the remainder of it an abomination?
 Shall I bow down to a clump of wood?

words are thus a periphrase, denoting whatever other trees the carpenter might find suitable to his purpose.

15. A similar exposure of the absurdity of idol-worship is given by Horace:

"Olim truncus eram ficulnus, inutile lignum,
 Cum faber incertus, scamnum faceretne Priapum,
 Maluit esse Deum."—*Sat.* i. 8. 1.

Comp. also Wisdom xiii. 11—13, which is manifestly an imitation of this passage in Isaiah.

16. עֵץ הָעֵץ, on a part of it, i.e. the wood, by which is meant the plate or dish on which the meat was served. רָאָה, to see, the Hebrews employ to describe perception by any of the

senses, as well as by the eyes. Piscator, "Sensi calorem ignis." It is a natural way of expressing the cause of the heat derived from fire.

18. פָּחַ, from פָּחַח, or, if pointed פָּחַ, from פָּחַח, to plaster, close up: Syr. ܦܚܚ. Comp. chap. vi. 10. For the

negative force of מ in פָּחַח and פָּחַח, see chap. xvii. 1.

19. The slightest degree of consideration must convince the idolater of the absurdity of his conduct. מוֹצֵקָה, an object of abhorrence, is not the term which the speaker can be supposed to have selected; but it is employed by Isaiah to express the detestation in which the Jews were taught to hold every object of heathen worship.

- 20 He feedeth upon ashes ;
 A deluded heart hath turned him aside ;
 So that he cannot extricate himself, nor say,
 Is there not a lie in my right hand ?
- 21 Remember these things, O Jacob !
 O Israel ! for thou art my servant :
 I have formed thee ; thou art my servant :
 O Israel ! thou shalt not forget me.
- 22 I have blotted out as a cloud thy transgressions,
 And as a thick cloud thy sins :
 Return to me, for I have redeemed thee.
- 23 Sing, O ye heavens ! for Jehovah hath done it ;
 Shout, ye lower parts of the earth !
 Burst into song, O ye mountains !
 Thou forest, and every tree therein !
 For Jehovah hath redeemed Jacob,
 And glorified himself in Israel.
- 24 Thus saith Jehovah, thy Redeemer,
 Even He that formed thee from the womb :
 I am Jehovah, the Maker of all ;

20. For the phrase *וְיָדָה אֶשֶׁר*, comp. *וְיָדָה רִיחַ*, Hos. xii. 2. Both indicate the pursuit of what can yield no substantial good. For the rest of the verse, comp. *πλανῶντες καὶ πλανώμενοι*, 2 Tim. iii. 13.

21. Jehovah now directly addresses the Jews in Babylon, and calls upon them, while they looked around and witnessed innumerable instances of the stupidity and absurdity which had just been described, to contrast with the condition of such degraded idolaters the relation in which, as his people, they stood to him, and the benefits which he had conferred, and would still confer upon them. *וְיָדָה*, the LXX., Syr., Vulg., Chald., Jarchi, Musculus, Michaelis, Dathe, Döderlein, Tingstadius, Hensler, Möller, Hitzig, and Scholz, render, *forget me not*, or, *thou shalt not forget me*, which better suits the connexion than the rendering of the Com. Ver., Lowth, Boothroyd, Jenour, Gesen., &c.

22, 23. An announcement of the complete pardon of the sins for which the Jews had been carried captive to

Babylon ; their repentance and deliverance ; and a powerful apostrophe, by which the whole of nature is summoned to celebrate the event. Nothing can exceed the sublimity and beauty of the latter verse.

24. The *ו* in *מִבֶּטֶן*, "*from the womb*," is not to be pressed, so as to exclude their formation *in* it. The phrase means, from the earliest period of existence. Instead of the Chethib, *מִבֶּטֶן*, thirty-one MSS., seventeen editions, the LXX., and Vulg., read *מִיָּדַי*, *who was with me?* but this division quite breaks in upon the symmetry of the passage. The Keri, *מִמֶּנִּי*, *from*, or *by myself*, is therefore to be adopted: it is exhibited in the text of fifteen MSS.; four editions, among which the Soncin., Rabboth, and the Syr. Gesenius aptly compares *من عندي*, in the Arab. version of John viii. 28. In this and the following verses, Jehovah asserts the exclusiveness of his creative and providential power. He alone is God: besides him there is none else.

- That stretched forth the heavens alone ;
 That spread out the earth by myself ;
 25 That frustrateth the signs of the impostors ;
 And sheweth the diviners to be fools :
 That refuteth the sages,
 And proveth their knowledge to be folly :
 26 That establisheth the word of his servant,
 And accomplisheth the counsel of his messengers :
 That saith of Jerusalem, She shall be inhabited ;
 And of the cities of Judah, They shall be built ;
 And, I will restore her desolate places :
 27 He that saith to the deep, Be dry ;
 And, I will dry up thy rivers :
 28 He that saith of Cyrus, My Shepherd ;

25. By אִרְמִיָּה are meant the *portenta*, *prodigia*, or omens from which the augurs of the ancient pagans pretended to foretel lucky or unlucky events, such as the flight, chattering and singing of birds, appearances in the heavens, &c. מִיִּשְׁכָּנֵי מִיִּשְׁכָּנֵי Michaelis renders *die Einsiedler*, i.e. "hermits," and remarks that, in the East, such persons are addicted to soothsaying. It rather signifies *lies*, from יָרָה, to be singular; *things which exceed belief*; and hence, by an easy transition, *falsehoods*. Comp. the Syr. כְּזָבִים, *commentus est*. The abstract is here put for אֲנֻשֵׁי בָרִים, *authors of falsehoods*, i.e. impostors.

26. A distinct recognition of the predictions uttered by Isaiah and other prophets respecting the restoration from Babylon. The יְצָה of the Divine messengers does not mean any counsel or advice of their own, tendered to the Jews, but the *purpose* of Jehovah which they were commissioned to announce. It is parallel with יְרָה, which means the revealed word of God. מִיִּשְׁכָּנֵי being a femin. when the city is meant, מִיִּשְׁכָּנֵי must be the third person sing. fem.; to agree with which, לִי is to be rendered *of*, *respecting*, as not unfreq. after verbs of speaking. Thus also the following, מִיִּשְׁכָּנֵי; and מִיִּשְׁכָּנֵי, ver. 28.

27. The commentators are generally agreed that this verse contains a prediction of the stratagem adopted by Cyrus, by which he easily effected the capture of Babylon. By making a trench from the Euphrates to the empty marsh, which anciently formed the artificial lake Nitocris, he diverted the water from its usual channel, so as to leave the river fordable by his infantry, who marched straight up its bed into the city. Herodot. i. 185, 190; Xenoph. Cyropæd. vii. Perhaps there is likewise a reference to his diverting the waters of the Gyndes into a hundred and sixty trenches. That the words of the prophet are to be taken in a literal sense, appears on comparing them with Jer. l. 38, which contains a similar prediction.

28. Cyrus, the Persian monarch, by whom Babylon was to be taken, and the Jews restored to their own land, is now introduced by name: מִיִּשְׁכָּנֵי, Pers. خورشید, or خور, *Hur*, *Khur*, *Khurshid*, which signifies the SUN. Thus, in the book entitled *Sadder*, مَه و هور, *the Moon and the Sun*;

دلش روشن از نور خورشید بود, *his heart was brighter than the light of the*

And, He shall perform all my pleasure :
That saith of Jerusalem, She shall be built ;
And of the temple, It shall be founded.

Sun. خورشید Abulfeda explains by

شعاع الشمس, *the splendour of the Sun.*

The word frequently occurs in the poet Ferdusi, who also uses خورپرست

of a priest of the Sun. Ctesias and Plutarch derive the name from the same source : Κύρος—ἀπὸ τοῦ ἡλίου. Thus the Etymolog. Mag. : Κύρος ὁ βασιλεὺς τῶν Περσῶν ὁ παλαιός. Ἡλίου γὰρ ἔχει τὸ ὄνομα. Κοῦρον γὰρ καλεῖν εἰώθασιν οἱ Πέρσαι τὸν Ἡλίον. If we reject the ψ in $\psi\eta\varsigma$, as merely a termination, expressing the ش of the

Persic خورشید, we have in the Hebrew the exact form of this ancient name ; only pointing it with Shurec, instead of Holem. Infidel critics stumble at this express mention of the name of Cyrus by Isaiah, who flourished so long before his appearance ; but king Josiah was likewise predicted by name, upwards of three centuries before his birth, 1 Kings xiii. 2. Cyrus was the son of Cambyses king of Persia, by Mandane, a daughter of Astyages, king of the Medes. When only sixteen years of age, he commanded an army against the Assyrians ; he afterwards assisted his uncle Cyaxares II. in an expedition against the Babylonians, on which

occasion he obtained the command of all the Median troops ; defeated Cræsus, king of Lydia ; and soon after put an end to the Chaldaean monarchy, by the conquest of Babylon, in the year B.C. 538 or 539. On his return to Persia he married his cousin, and obtained with her the right of succession to the crown of Media, which he united in his own person with that of Persia on the death of Cyaxares, in 536 or 535. Scarcely had he ascended the throne of the Medo-Persian empire, than he issued his celebrated edict, granting permission to the Jews to return to their own country, and ordering them to be furnished with what was requisite for rebuilding the temple, 2 Chron. xxxvi. 22, 23 ; Ezra i. He died at the age of seventy, after a reign of thirty years. For his character, see on chap. xli. 2. According to Josephus, Antiq. lib. XI. i. 2, the Jews in Babylon shewed this text to Cyrus, which he acknowledged in his edict, and ascribed his possession of universal empire to the God of Israel. After יְהוָה supply יהוה . Kings and princes are called *shepherds* in Scripture, as they are in the ancient classics. It was a title to which Cyrus was partial : it being a proverbial saying with him, “ A good prince and a good shepherd have the same duties,” Cyropæd. viii.

CHAPTER XLV.

A continuation of the subject more prominently introduced at the end of the preceding chapter—the commission of Cyrus. That monarch is now directly addressed, and receives gracious promises of Divine direction, support, and success, 1—5. The prophet then specifies one of the grand

designs to be effected by the Persian conquests, 6, 7; predicts, in the form of hortatory address, the joyful arrival of the deliverance from Babylon, 8; denounces judgment upon the unbelieving and captious Jews of the captivity, 9, 10; expostulates with them on their presumption in arraigning the Divine conduct, 11; asserts the sovereignty of Jehovah, and his determination to employ Cyrus as his instrument, 12, 13; foretels the great accession of proselytes which should succeed the captivity, 14; expresses the confidence exercised by the pious in God, notwithstanding the darkness of his dispensations, that deliverance should arrive, the Divine predictions be fulfilled, and idolaters confounded, 15—19; calls upon all to forsake their idolatry, and return to the service of the true God, 20—22; and concludes by announcing the superior blessings to be enjoyed under the reign of Messiah, 23—25.

-
- 1 THUS saith Jehovah to his Anointed, to Cyrus,
Whom I hold by the right hand;
To subdue nations before him,
And ungird the loins of kings;
To open before him the folding doors,
And the gates shall not be shut.
- 2 I will go before thee,
And will make the rough places plain;
The folding doors of brass I will break in pieces;
And cut in sunder the bars of iron.

1. Cyrus is called the "Anointed" of the Lord, because he had, in his providence, appointed him to the rule under which the Jews were to be restored. The allusion is to the ancient rite of anointing with oil those who were invested with royal dignity. Judges ix. 8; 1 Sam. ix. 16, xv. 1; 1 Kings i. 34. *לְמַשְׁחָא*, *to unbind, ungird*, is opposed to *לְבָשָׁא*, which signifies *to bind up, gird*, &c., and here means to deprive of power and dignity: Oriental monarchs being accustomed to wear richly decorated girdles, which at once gave strength to their bodies, and added to the splendour of their state. For the nations subdued by Cyrus, see on chap. xli. 2, and Xenophon as there quoted. *וְיָרִים* and *וְשִׁפְרִים* are synonymes; only the former refers to the two divisions, or folding-doors by which the gates were secured. The gates here spoken of

are those of Babylon, of which there were an hundred, all of brass. *Πύλαι δὲ ἑνεστώσι περίξ τοῦ τείχεος ἑκατὸν ΧΑΛΚΕΑΙ ΠΑΣΑΙ*. Herodot. i. 179. See also Euseb. Præparat. Evangel. l. ix. c. 41. By a remarkable providence, and contrary to what might have been expected on the part of the besieged, the gates leading to the river had been left open on the night of the attack by Cyrus, in consequence of which his troops found no difficulty in entering the city. Even the gates of the palace were incautiously opened during the tumult occasioned by the invasion. So minutely was this prediction fulfilled.

2. God promises to remove every impediment out of the way of Cyrus. *וְיָרִים*, LXX. ὄρη, *heights, raised*, or *rough places*; Arab. *حدر*, *intumuit*, *حدر*, *locus declivis, quo quis delabitur*.

- 3 I will also give thee the treasures that are in darkness,
And the stores that are in hidden places;
That thou mayest know, that I am Jehovah;
The God of Israel, that hath announced thy name.
- 4 For the sake of Jacob my servant,
And Israel my chosen,
I called thee distinctly by thy name;
I made honourable mention of thee, though thou knewest me not.
- 5 I am Jehovah, and there is none else;
Besides me there is no God:
I have girded thee, though thou knewest me not;
- 6 That men may know at the rising of the sun,
And at his setting, that there is none beside me:
I am Jehovah, and there is none else:
- 7 The Former of light, and the Creator of darkness;

3. Not only did Cyrus seize upon the immense riches of Babylon, Jer. l. 37; but, on subduing Cræsus, king of Lydia, that monarch delivered up to him his treasures, amounting in value to 126,224,000*l.* sterling. See Cyropæd. vii.; Plin. Hist. Nat. xxxiii. 2. 15. Brerewood de Ponderibus, cap. x. Costly stores are generally deposited in places remote from the public gaze; and, especially in the East, under ground, that they may be safe from plunderers.

4. אֲנִי־יְהוָה, *I have made honourable mention of thee.* See on chap. xlv. 5. It was no surname, but his own proper name that Jehovah gave to Cyrus. The meaning is, that he had spoken of him by the prophet, in terms such as had never been employed in reference to any other heathen prince,—giving him the character of righteous, declaring that he loved him, and that he would protect and prosper him. Chap. xli. 2, xlv. 28, xlv. 2, 3, 13, xlviii. 14.

5, 6. Though the Persians, among whom Cyrus had received his education, held the worshippers of idols in abhorrence, they had no proper idea of the only living and true God. Jehovah repeatedly asserts this fact, and vindicates to himself the claims of

exclusive divinity. The conquests of Cyrus prepared the way for a new state of things, both in the East and the West: vast political changes ensued, which eventually resulted in the diffusion of revealed truth throughout the world; not to mention the striking effect which the recognition of Jehovah in the royal edict must have produced, especially in all the countries in which the Jews were scattered. The מַצְרֵי־יָהּ is doubtless the pronominal suffix, without Mappic. Comp. chap. xxiii. 17, 18. The form of the noun, in every other instance, is מַצְרֵי. The two most distant geographical points known to the ancients are fixed on, including all the regions between.

7. This verse asserts the superiority of Jehovah to the dualistic powers of Parsism. The Magi taught, that there are two co-eternal supramundane beings: Ormuzd, the pure and eternal principle of light, the source of all that is good; and Ahriman, the source of darkness, and fountain of all evil, both physical and moral. These two divide the empire of the world, and are in perpetual conflict with each other. The system in which the doctrine of these antagonistic principles is taught is contained in the *Zend-Avesta*,

- The Maker of peace, and the Creator of evil:
 I am Jehovah, the Maker of all these.
- 8 Drop, ye heavens, from above;
 Yea, let the clouds shower down righteousness;
 Let the earth open, that salvation and righteousness may be
 produced;
 Let her bring them forth at once:
 I, Jehovah, create it.
- 9 Wo to him that contendeth with Him that formed him!—
 A potsherd of the potsherds of the earth!
 Shall the clay say to its potter, What makest thou?
 Or thy work, He hath no hands?
- 10 Wo to him that saith to his father, What begettest thou?
 Or to the woman, With what art thou in pain?
- 11 Thus saith Jehovah, the Holy One of Israel, and his Maker:
 As for things to come, will ye question me concerning my children?
 Or will ye give me a charge respecting the work of my hands?
- 12 I made the earth,
 And created man upon it;

or Living Word, commonly ascribed to Zoroaster, the great reformer of the Parsees. In opposition to all such ideas, God claims an eternal independence and sovereignty. Both good and evil are under his absolute direction and control. *וְיֵשׁ* being here opposed to *שָׁלוֹם*, *peace*, or *prosperity*, must mean *affliction*, *adversity*, &c. Comp. Amos iii. 6.

8. I consider *וְיֵשׁ וְזָכָה* to be the nominatives to the plural *וְיֵשׁוּ*; and *וְיֵשׁ* that to *וְיֵשׁוּ*, which makes all plain. The LXX., Syr., and Vulg., read the verb in the singular.

9—12. That the infidel and discontented portion of the Jewish people is here intended, seems beyond dispute. No arguments could more forcibly evince the extreme arrogance and folly of creatures pretending to scan and carp at the plans of Divine Providence. They are directly *ad hominem*. Comp. Rom. ix. 20, &c., where the Apostle is asserting the sovereign right which God has to dispose of all creatures, according to his holy and righteous pleasure. The *וְיֵשׁ* in *וְיֵשׁוּ* creates some difficulty.

It seems to be used in the sense of *closeness*, *union*, *society*, *identity of relationship*, &c. Comp. Gen. v. 24, vi. 18. It is thus equivalent to *one of*, *on a par with*, *of*, as to a common nature. Thus

the Syr. *ܡܝܬܪܐ ܕܥܡܐ ܕܐܢܐ*,

“a potsherd of the potsherds of the earth.” The language is that of contempt, being expressive of the mean and worthless character of the subject spoken of. The LXX. and Theod. have read *ὁ υἱ* instead of *ὁ υἱ*. The close connexion of the word with *וְיֵשׁ*, the potter, shews that the Masoretic pronunciation of it is correct. *וְיֵשׁוּ* is subordinated to *וְיֵשׁוּ* in the Future, and both are to be rendered interrogatively. The indicative form, “ask ye me,” &c., is unsuitable to the connexion. The expostulation concludes with an unanswerable argument for acquiescence in the special arrangements of providence, drawn from the creation and government of the Universe. The use of *וְיֵשׁ* before *וְיֵשׁוּ* is emphatic.

- It was my hands that spread out the heavens ;
 I also gave charge to all their host.
- 13 I have raised him up for righteousness,
 And will direct all his ways ;
 He shall build my city, and release my captives ;
 But not for hire, nor for reward,
 Saith Jehovah of Hosts.
- 14 Thus saith Jehovah :
 The wealth of Egypt; and the gains of Cush,
 And the Sabæans, men of stature,
 Shall pass over to thee, and be thine ;
 They shall follow thee ;
 They shall pass over in chains ;
 They shall even prostrate themselves to thee ;
 They shall pray toward thee :
 Only in thee [shall they say] is God, and there is none else ;

13. Cyrus is again pointedly referred to, as the instrument of restoring the Jewish polity. In accomplishing this object, he was not impelled by any prospect of remuneration, but by a sense of justice, and a regard to the command of God. Comp. lii. 3.

14. From the similarity of this verse with chap. xliii. 3, Munster, Musculus, Tirinus, Grotius, and v. d. Palm, have been induced to apply it to Cyrus, but the words, *אֵלֹהִים בְּךָ בְּיָחִיד*, *only in thee is God*, render it impossible consistently to adopt such an interpretation. The punctators, who are followed, among the moderns, by Michaelis, Döderlein, Dathe, Gesenius, Hitzig, and Scholz, apply it to Jerusalem, and rightly. The prophecy refers to the result of the Persian conquests in Egypt, &c., as regards the Jews and their religion. Favoured as the people of God were by the victors, the inhabitants of these countries would be led to respect them, inquire into their peculiar polity, send them munificent presents, and, in great numbers, become proselytes to their religion. Comp. chap. xviii. 7, xix. 18—25 ; Zeph. iii. 10 ; Ps. lxviii. 29—31 ; Zech. viii. 20—23 ; Acts viii. 27. The countries here mentioned were celebrated in ancient times for their immense trade, commerce, and opulence. They are those

specified chap. xliii. 3. Of the *קְנָזִים*, inhabitants of Meroë, it is added, that they were *אֲנָשִׁים בְּרָאָה*, *men of extension, or length* ; i. e. tall of stature. LXX. *ἄνδρες ὑψηλοὶ*. Comp. 1 Chron. xi. 23. The Ethiopians are described by Herodotus, b. iii. 114, as *ἄνδρας μεγίστους καὶ καλλίστους καὶ μακροβιωτάτους*, “of the highest stature, the most beautiful and longlived of men.” See also the same book, 20 : *λέγονται εἶναι μέγιστοι ἀνθρώπων* ; and Solin. cap. 30, *Æthiopes duodecim pedes longi*. Agatharchides also, speaking of the Sabæans, says : *τὰ σώματα ἔστι τῶν κατοικοῦντων ἀξιολογώτερα*. The coming of these people *in chains* is a figurative mode of expression, denoting the submissiveness with which they should present themselves as worshippers of Jehovah. *אֶתְפַּלֵּל אֵלֶיךָ יְהוָה* does not mean that they were to worship or make supplication to the Jews, but that such of them as could not personally come to Jerusalem would direct their worship towards the temple in that city, as the place of Jehovah's earthly residence. Comp. 1 Kings viii. 35, where the phrase *אֶתְפַּלֵּל אֵלֶיךָ יְהוָה*, *to pray towards this place*, occurs, as does *אֶתְפַּלֵּל אֵלֶיךָ יְהוָה*, *toward this house*, 42 ; and *אֶתְפַּלֵּל אֵלֶיךָ יְהוָה*, *to Jehovah, in the direction of the city*, 44 ; &c. Comp. also Dan. vi. 10, 11.

There is no God.

- 15 Surely, thou art a God that hidest thyself,
O God of Israel, the Saviour !
- 16 They shall be ashamed ; and shall all of them be confounded ;
They shall go into confusion together that fabricate images.
- 17 But Israel shall be saved through Jehovah,
With an everlasting salvation ;
Ye shall not be ashamed, nor confounded,
To eternal ages.
- 18 For thus saith Jehovah, the Creator of the heavens,
He is God ;
The Former of the earth, and its Maker ;
It was He that established it ;
He did not create it in vain ;
He formed it to be inhabited :
I am Jehovah, and there is none else.
- 19 I have not spoken in secret, in a dark place of the earth ;
I have not said to the seed of Jacob, Seek ye me in vain.
I, Jehovah, give utterance to righteousness ;
I declare things that are right.
- 20 Assemble and come ;
Draw near together, ye of the nations that have escaped ;
They have no knowledge that carry about their wooden idol ;

15. In this verse, the church admires the mysterious character of the Divine counsels and modes of action, with special reference to the captivity and restoration. Comp. Rom. xi. 33 ; Deut. xxix. 29.

16. From the time of the conquest of Babylon, idolatry began to decline ; and shortly after the Christian era, in consequence of the spread of the Gospel, it disappeared from the best portions of Asia, Africa, and Europe.

17. This verse forms an antithesis to the preceding, and teaches that those who serve the true God shall never be deprived of his protection and favour.

18. There seems to be here a special reference to the deserted state of the Holy Land during the captivity, while, at the same time, the sole divinity of Jehovah is re-asserted.

19. An appeal to the publicity and perspicuity with which the Divine

predictions had been announced ; with manifest reference to the responses of the heathen oracles, which were given from deep and obscure caverns, or the hidden recesses of temples : and were, at the best, artful and equivocal ; and, in cases of extreme difficulty, were altogether withheld. See my Lectures on Divine Inspiration, pp. 251, 252, 555. The prophets of Jehovah exercised their ministry in public, before all classes ; they foretold contingent future events in language the most explicit and unambiguous ; and, committing their predictions to writing, deposited them in the hands of the nation, as vouchers for their Divine commission. Comp. John xviii. 20. צֶדֶק and מִישְׁרִים are synonyms.

20—22. The idolaters are now addressed ; the folly of their idolatry is pointed out ; the claims of Jehovah, as the only God, are asserted ; and

- That pray to a god that cannot save.
- 21 Declare ye, and draw near ;
 Let them also hold consultation ;
 Who published this of old ?
 Who declared it from ancient times ?
 Was it not I, Jehovah ? for besides me there is no God ;
 The righteous God, and the Saviour :
 There is none besides me.
- 22 Turn unto me, that ye may be saved,
 All ye ends of the earth ;
 For I am God, and there is none else.
- 23 By myself have I sworn ;
 The word hath proceeded from my mouth ;
 It is truth, and shall not return :
 That to me every knee shall bend,
 Every tongue shall swear.
- 24 Only in Jehovah, shall each say, have I righteousness and
 strength ;
 To Him he shall come ;
 And all shall be put to shame

a call is given to them to turn from their vain objects of confidence to Him as their Creator and Portion. That פְּלִיטֵי הַגּוֹיִם, *the escaped of the nations*, means such of the heathen as had escaped the devastating wars that were carried on in different parts, and not the Jews, is evident from the *usus loquendi*. See Judg. xii. 4, 5 ; Obad. 14. On being obliged to flee, the idolaters carried about their idols with them from place to place ; none of which had either announced the fall of Babylon, or delivered their votaries in the hour of distress. Jehovah had done both to the people of the Jews.

23—25. These verses describe a period when the knowledge and worship of the true God should be universal. To mark its importance and certainty, the prediction is introduced by a solemn Divine oath. Comp. Jer. xxii. 5 ; Amos vi. 8 ; Heb. vi. 13. None who admit the inspired authority of Paul can doubt that there is here a primary and

direct reference to the Messiah. See Rom. xiv. 11, and Phil. ii. 10, 11. To Him, according to the Apostle's doctrine, universal religious homage and submission are due—such homage and submission as it would be idolatry to render to a mere creature. His is the *ὄνομα τὸ ὑπὲρ πάντων ὄνομα*—ΚΥΡΙΟΣ, הַיְי, the Incommunicable Name of the Self-Existent Deity. He is the ΘΕΟΣ to whom all are responsible for their actions, as the close connexion between the verses Rom. xiv. 11 and 12 clearly proves. In the present passage, which the apostle expressly quotes with his usual formula *γράφεται γὰρ*, He is presented to view as the Object of universal worship, the Source of righteousness and strength to his people, and the Inflictor of punishment upon his enemies. The nominative to יְיָ is יֵצֵא ; but as it is preceded by יִצְאָה, it must be regarded as having this for its object ; and the sense is best given by taking up the latter term separately in the acceptance, *truth, true, &c.* Comp.

That are incensed against Him.

25 In Jehovah shall all the seed of Israel be justified,
And shall make their boast.

the Arab. **صَدَقَ**, *verax, veritas*. Vitringa, Dathe, Gesenius, Hitzig, and others, render **יֵשׁ אֵל**, *shall say of me*; but the immediate occurrence of **יִצְחָק** before **יֵשׁ** makes such construction harsh and unnatural. I have therefore retained the common rendering of **יֵשׁ**, *there is to me, or I have*. The verb is used, as frequently, in an impersonal sense. **יִצְחָק**, *righteousness*, is the plural of excellence or eminence; signifying *the most distinguished*

righteousness,—the Pauline **δικαιοσύνη Θεοῦ**, Rom. i. 17, iii. 21, 22; ἡ ἐκ Θεοῦ δικαιοσύνη, Phil. iii. 9; and the Petrine **δικαιοσύνη τοῦ Θεοῦ ἡμῶν καὶ Σωτῆρος Ἰησοῦ Χριστοῦ**. Comp. also chap. li. 5, 7, 8; Jer. xxiii. 6; Rom. x. 3; 1 Cor. i. 30. Since the scene here described embraces the whole human family, it is obvious we are to understand by **יִצְחָק**, not the natural, but the *spiritual* posterity of the patriarch, whether Jews or Gentiles. Comp. Rom. iv. 12—17; Gal. iii. 26—29.

CHAPTER XLVI.

Isaiah here predicts the downfall of the Babylonian idols, as involved in that of the city; shews their utter impotence, with which he contrasts the power and care of Jehovah, that had been all along experienced by the Jews, 1—4; exposes, in his usual forcible and elegant manner, the absurdity of idolatry, 5—7; asserts the sole claims of the true God, on the ground of the miracles and prophecies with which the Jewish church had long been conversant, 8—10; repeats the announcement respecting the deliverance to be effected by Cyrus, 11; and addresses a pointed expostulation to such of the Jewish captives as might have hardened themselves in sin, 12, 13.

1 BEL boweth down; Nebo stoopeth;

1. **בֵּל**, *Bel*, the principal god of the Babylonians, “Sacratissimum Assyriorum Deum,” Plin. Hist. Nat. 37, 55. **Διὸς**, ὃν καλοῦσιν οἱ Βαβυλώνιοι Βήλον. Diod. Sic. ii. 8. The name is a contraction of **בַּל**, the Chaldee pronunciation of the Phœnician, **בַּל**, *Baal*. He was called *Zeûs*, and *Jupiter*, by the Greeks and Romans, and is supposed by some to have been the symbol of the sun; by others, of the planet

Jupiter. The worship of this planet, under the name of **𐎠𐎼𐎶**, certainly formed part of the idolatrous rites of the Sabæans. See Norberg’s *Onomast.* p. 28. He had a temple erected to him, the ruins of which are still visible in the Birs Nimrood, described by Mr. Rich, Sir Robt. Ker Porter, and other travellers. See on chap. xiii. 1. According to Herodotus, it (**Διὸς Βήλου**)

- Their idols are laid on the beasts and the cattle ;
 What were borne by you are made into loads,
 A burden to the weary beast.
- 2 They stoop, they bow down together ;
 They are not able to deliver the burden ;
 Yea, themselves go into captivity.
- 3 Harken to me, O house of Jacob !
 And all the remnant of the house of Israel !
 That have been borne from the belly,
 That have been carried from the womb.
- 4 Even to old age I will be the same ;
 Even to gray hairs will I carry you :

יִפְּוֹן) stood on the summit of the topmost of eight towers, the ascent of which was on the outside ; the height of the whole has been computed at five hundred feet. In the temple was a large handsome couch, and near it a golden table, but no statue. Within the precincts of the temple, however, on the ground, was another sacred edifice, within which was an immense golden statue of Jupiter, *ἀγάλμα μέγα τοῦ Διὸς ἐνι κατήμενον χρύσειον*. Around this statue were large tables, which, with the steps and throne, were all of gold ; amounting, according to the estimate of the Chaldeans, to eight hundred talents in weight. There was also a golden altar outside this edifice, and another large altar on which sacrifices were offered. Shortly before the time of Herodotus, there had been in the sacred enclosure a statue, which the Chaldeans affirmed to have been of solid gold, and twelve cubits in height. Herod. i. 181, 182. The high veneration in which Belus was held appears from the frequent use of his name in compound names of persons living in Babylon, as *Baladan*, *Belteshazzar*, *Belshazzar*, *Belesis*, *Belibus*, &c. *בְּלִי*, *Nebo*, the other idol here specified, is supposed to have been the symbol of the planet Mercury, the celestial scribe and interpreter of the gods, corresponding to Hermes and Anubis, of the Egyptians. He was likewise worshipped by the Sabæans, in Arabia. See Norberg's *Onomast.* p. 95. Gesenius traces the name in *נְבִיָּה*, *prophet*,

an interpreter of the Divine will. It is likewise found in many compound proper names, as *Nabonasser*, *Nebuchadnezzar*, *Nebushasban*, &c. — The prophet describes the fall and removal of the Babylonian idols in language of the keenest satire. They had formerly been carried about by the priests in solemn procession, but should now be broken in pieces, and borne away by the enemy on the backs of beasts of burden ; which, sinking down under the weight, they should not be able to relieve. Nothing was more natural than the plunder of the temples, on account of the riches they contained, especially the gold and silver images. History makes no mention of Cyrus having removed the Babylonian idols ; but both Herodotus, i. 183, and Arrian, vii. 19, 2, state that Xerxes took away the large golden statue above described. At *נְבִיָּה* *subaud.* *נְבִיָּה* or *נְבִיָּה*.

2. The weary beasts fall under the load of idols, none of which is able to help them up. *נַפְשָׁם*, *their soul*, is a periphrasis for *הֵמָּה*, *they*. Comp. Hos. ix. 4, *et freq.* Crusius, however, thinks that the prophet may have used the term *נַפְשָׁם*, *soul*, sarcastically of the idols, “*cum anima propria dicta et vita carerent.*” Hypomn. ad Theolog. Prophet. iii. p. 424.

3, 4. Instead of bearing their God, the Jews had been graciously borne by him from the earliest period of their history ; and he would continue to care for and support them to the last

- I have made, and I will bear,
 Yea, I will carry, and deliver you.
- 5 To whom can ye liken me, or make me equal?
 Or compare me, that we may be like?
- 6 They lavish gold out of the bag,
 And weigh silver in the balance;
 They hire a goldsmith, that he may make it a god:
 They fall down, yea they worship him.
- 7 They lift him upon their shoulder;
 They carry him about;
 They set him down also in his place, and he standeth;
 From his place he will not move:
 Yea, they may each cry to him, but he will not answer;
 Nor at all deliver him from his trouble.
- 8 Remember this, and shew yourselves men;
 Recall it to mind, ye apostates!
- 9 Remember the former things, of old time,
 For I am God, and there is none else;
 I am God, and there is none like me:
- 10 Declaring the end from the beginning,
 Even from ancient time things not yet done;
 Saying, My purpose shall stand,

—being the immutable Jehovah. After הַמְּחִיִּים subaud. כִּפְּי, *by me*, which would have been inserted, but for the פִּי following. Comp. Deut. i. 31, xxxii. 11, 12.

5. Comp. chap. xl. 18, 25.

6, 7. The use of the verb יָלַח, *to lavish, pour out abundantly*, is very appropriate in application to the idols of Babylon, many of which appear to have been of the most costly description. See Dan. iii. 1, and above, ver. 1. The participle is here used for the finite verb. The picture given of the stupid conduct of the idol-worshippers is exceedingly striking, and drawn quite to the life. Comp. chap. xl. 19, 20, xli. 6, 7, xlv. 9—19; Jer. x. 3—5.

8. Different interpretations have been given of the ἀπαξ λεγ., הַמְּחִיִּים; but the most approved is that which treats it as a denominative from מַח, *a man*. It thus corresponds in form to ἀνδρίζεσθε, 1 Cor. xvi. 13, though the apostle uses the Greek word in

the sense of acting a brave or courageous part; whereas, what Isaiah means is, to act *a manly* and *rational* part, in opposition to the absurd conduct of idolaters. Comp. 1 Cor. xiv.

20. Thus the Syr. כִּלְכִּיל, *be intelligent, act like intelligent beings*. Kimchi, הֵיוּ אֲנָשִׁים וְהָיוּ בְּהֵמָה שֶׁלֹּא יִבְנוּ וְהָיוּ יִשְׁכְּלוּ, *Be men and not beasts, which neither understand, nor consider*. The Conjug. is Hithpalel, like הִתְבָּוֶן from בָּוֶן. In Jer. i. 38, the Babylonians are said to have been *mad* upon idols.

9. Jehovah here appeals to his miraculous interposition on behalf of the Jews in ancient times, especially the stupendous miracles which he had wrought in Egypt.

10. Ancient predictions of contingent events in the remote future, likewise evinced the proper deity of Israel's God. Some of these had been announced from the earliest periods

And I will do all my pleasure :

- 11 Calling from the east, the eagle ;
From a distant land, the man whom I have appointed ;
I have spoken it, I will also bring it to pass ;
I have purposed it, I will also do it.
- 12 Harken to me, ye stubborn in heart ;
Ye that are far from righteousness.
- 13 I bring near my righteousness ; it shall not be far off ;
And my salvation shall not tarry ;
Yea, I will appoint salvation in Zion,
For Israel my glory.

of time, and were recorded in the public documents of the Jewish nation. Comp. chap. xli. 22, 23, xliii. 9, xlv. 7, 8.

11. עֵשׂ, *æetòs*, a bird of prey, and specially *the eagle*, so called from the impetuosity with which he rushes on his prey ; Arab. *بَلَع*, *irritavit, ingressus*

seu *demersus fuit* ; *عَظ*, *vehementia*.

עֵשׂ or עֵשׂ, *to rush upon*. Cyrus is so called on account of the rapid and astounding character of his conquests. Comp. Jer. xlviii. 40 ; Ezek. xvii. 3 ; Hos. viii. 1 ; Hab. i. 8. It is not a little remarkable that Cyrus is the first of whom we read that introduced the eagle as a military ensign : " *Ἦν δὲ αὐτῷ σημεῖον ἄερος χρυσοῦς ἐπὶ δόρατος μακροῦ ἀνατέταμένος· καὶ νῦν δὲ τοῦτο ἐστὶ σημεῖον τῇ Περσῶν βασιλείᾳ διαμένει*. Cyropæd. vii. near the beginning. For *יהוה*, the Keri and numerous MSS. read *עֵשׂ*, which is supported by the ancient versions ; By *ישׁ עֵשׂ* is not meant the man who is to execute my

purpose, but *the man who is the object of my purpose*, the instrument whom I have destined to be the deliverer of my people. Zwingleus, *Quicquid constituo*.

12, 13. *עֵשׂ*, French, *les esprits forts ; infidel, obstinate* ; Symm. *σκληροκάριοι*. There seems to be here a momentary transition to a greater deliverance than that from Babylon, but for which the latter was to be preparatory. The persons addressed did not believe in the possibility of their restoration to Judæa : Jehovah declares that he would effect a still more wonderful work—that of redemption through the Messiah, in consequence of whose righteousness there would be in Zion that salvation which would be the glory or beauty of all believers. Comp. chap. xxviii. 14, as glanced at by Paul, Acts xiii. 41. "*הַמְּאֹדָה*, *my splendour*, i.e. the splendour which comes from me," Gesenius ; but comp. John xvii. 10 ; 2 Thess. i. 10.

CHAPTER XLVII.

The subject with which the preceding chapter commenced is continued in this : viz. the destruction of Babylon. Under the personification of a delicate, voluptuous, and powerful princess, that city is ordered to descend

from her throne, take the place of a slave, and disappear from the political horizon, 1—5. Her principal crimes are specified, and condign punishment is threatened, which all the power of astrology, divination, and magic, should not be able to avert, 6—15.

- 1 COME down, and sit in the dust, O virgin-daughter of Babylon !
Sit on the ground, without a throne, O daughter of the Chaldeans !
For thou shalt no longer be called tender and delicate.
- 2 Take the mill-stones, and grind meal ;
Raise thy veil, lift up the train ;
Uncover the leg ; wade through the rivers.
- 3 Thy nakedness shall be exposed,
And thy shame shall be seen ;
I will take vengeance, and spare no man.
- 4 As for our Redeemer ;
Jehovah of Hosts is his name,
The Holy One of Israel.

1. The Orientals are accustomed to speak of cities or empires that have never been conquered, as virgins ; see on chap. xxiii. 12, where בְּתוּלָה בַּת צִדּוֹן, *virgin-daughter of Zidon*, corresponds to בְּתוּלָה בַּת בָּבֶל, *virgin-daughter of Babylon*. By daughter is meant the people or inhabitants. For the idiom, *to be called*, meaning *to be*, see chap. i. 26. יִקְרָאוּךָ, here and ver. 5, is used instead of יִקְרָאוּ. The third plural is often to be taken impersonally, and is best rendered by our passive. The inhabitants of Babylon were notorious for their luxury, effeminacy, and carnal indulgences. See Herodot. i. 195, 199 ; Curtius, v. 3.

2. The mill here referred to is a hand-mill resembling the Scotch *quern*, and consisting of an upper and a lower stone, the latter of which is fixed, and the former is made to move round upon it by means of a handle. The work of grinding is very laborious, and, in the East, is confined to female slaves, or other females in low circumstances. Burckhardt, speaking of the inhabitants of Medina and its vicinity, says : "The women of the cultivators, and of the inhabitants of the suburbs, serve in the families of the townspeople as domestics, principally to grind

corn in the hand-mills." Travels in Arabia, vol. ii. p. 265. Comp. Exod. xi. 5, xii. 29 ; Job xxxi. 10 ; Matt. xxiv. 41 : δύο ἀλγέθουσai ἐν τῷ μύλῳ ; Nidda, fol. 6, 2, "duæ mulieres molentes molis mulinariis ;" where reference is had to the usual custom of two slaves being employed together at the hand-mill. Homer's Odyss. vii. 103, 104, xx. 105—108. The whole verse graphically describes a degraded and miserable state of captivity.

3. פָּגַע signifies to *meet* either in a *friendly*, or in a *hostile* manner. Here, from the connexion, the meaning obviously is, *meeting and treating any one kindly, sparing, &c.* The idea of petitioning, supplicating, &c., is, in such case, commonly implied. Zwinglius, "*intercedar, pro flecti me patiar.*" Musculus thinks there is an ellipsis of כּ before פָּגַע, and interprets, "I will not meet thee as a man, but as God, whom none can resist ;" and this Kocher and others approve.

4. This verse is inserted parenthetically with great effect. It contains the joyous and triumphant language of the believing Jews recognising in Jehovah their Almighty Deliverer. יִשְׁמְעֵל is the Nom. absol.

- 5 Sit thou in silence; yea, go into darkness, O daughter of the Chaldæans;
For thou shalt no more be called, The Mistress of Kingdoms.
- 6 I was angry with my people;
I profaned my inheritance,
And delivered them into thy hand:
Thou shewedst them no mercy;
Upon the aged didst thou very heavily lay thy yoke.
- 7 Thou saidst also, I shall be Mistress for ever,
So that thou didst not lay these things to thy heart;
Thou didst not reflect on their end.
- 8 Now, therefore, hear this, O thou voluptuous one!
That dwellest securely;
She that saith in her heart,
I am, and there is none besides me;

5. Silence and darkness characterise a state of imprisonment. Captives were usually shut up in dark dungeons, far removed from the noisy scenes of life. Comp. xlii. 7; Lam. ii. 10, iii. 2. Babylon is here called *מְלִכּוּתָא*, the *Mistress of Kingdoms*, because of the great number of kingdoms which she conquered, and over which she ruled, or which were tributary to her. Comp. Dan. ii. 37, 38, iv. 1. Her condition was now to be completely reversed: she was herself to be a captive.

6. For the latter half of the verse, comp. Jer. l. 17; li. 34; Lam. iv. 16, v. 12; Zech. i. 15. Gesenius refers *זָקֵן* to the advanced or aged state of the Jewish nation; but the connexion shews that, literally, old and infirm persons are meant.

7. *עַד* must either have the Athnach transferred to it, and be connected with *מְלִכּוּתָא*; or it must be construed with *וְהָיִיתִי*, and thus will mark the degree of pride and security in which Babylon indulged: *so as not to lay, &c.*, or, *adeo ut, usque adeo ut*, or, *on to such a degree*; which expresses the radical idea of *progress, &c.*, inherent in *עָדָה*. Two or three MSS. read *עַד*. The word is not expressed in the ancient versions. *הֵנָּה*, *these things*, and *הֵנָּה*, *it*, in *וְהָיִיתִי*, refer to the conduct of Babylon: the Fem. gender being frequently employed to express the Collective

Neuter. Inattention to this circumstance, and to the force of the parallelism, has originated the reading *וְהָיִיתִי*, which is found in eighteen MSS., and originally in two more, in the margin or appendix of two printed Edd., and in the Vulg.

8. The security of the Babylonians is thus described by Xenophon: "The inhabitants of the city could not but laugh at his (Cyrus's) intention of besieging them; and knowing that they had provisions for more than twenty years, they treated the attempt with mockery." *Cyrop.* vii. 5. For the natural strength of the city, see on chap. xiii. 1. Zwinglius justly observes on *אֵין*, *I*, as here used: "*valde emphaticè pro Ego una, aut Ego sola, sum scilicet hera.*" *אֵין*, lit. *nothing of me*, i. e. none possessing my prowess, riches, enjoyments, &c. It seems better thus to resolve the *Yod*, than to regard it as merely Paragogic. The same form occurs ver. 10, and Zeph. ii. 15. Others take *אֵין* to be in construction. The meaning is the same either way. Comp. Martial, lib. xii. epigr. 8, "*Terrarum dea gentiumque, Roma, cui par est nihil, et nihil secundum;*" in connexion with Rev. xvii. 18, where the language of these verses is applied to the N. T. Babylon; and still more fully, xviii. 7, 8. The metaphor of a virgin is now exchanged

- I shall not dwell a widow,
Nor know what it is to be childless.
- 9 There shall even come upon thee both of these,
Suddenly, in one day,
Loss of children, and widowhood :
They shall come upon thee in their perfection ;
In spite of thy numerous sorceries ;
In spite of the vast number of thy spells.
- 10 Thou didst also trust in thy wickedness ;
Thou saidst, No one seeth me :
Thy wisdom and thy science have turned thee away ;
And thou saidst in thy heart, I am, and there is none besides me.
- 11 Therefore shall evil come upon thee ;
Thou shalt know no dawn after it ;

for that of a married woman, in order to admit of the introduction of a state of widowhood, and ἀρεκλία. To this state Babylon was reduced when her king was slain, and her inhabitants were either massacred, or carried away captive. Comp. liv. 1, 4 ; Lam. i. 1 ; Isa. li. 18—20.

9. The sudden and unexpected attack of Cyrus is here specially set forth. See on chap. xxi. 9. That the Babylonians were greatly addicted to magic, appears not only from this verse and ver. 12, but also from Dan. i. 20, ii. 2, 10, iv. 7, v. 11, &c. Comp. Diod. Sic. lib. ii. כַּשְׂפִּים, from קָשַׁף, Arab.

كشف, *detexit, revelavit, manifestavit* ;

مكشيف, *detectus, revelatus* ; مكاشفة, *ecstasis* ; persons who, by magical arts, pretended to reveal the fortunes of empires, individuals, &c. Thus, Ibn Batuta, speaking of the Mohammedan saints, who pretended to reveal the future, calls them, الاوليا المكاشفين,

p. 9. This etymology seems preferable to that adopted by Bertholdt and Münter, who derive it from كسف, *scidit pannum, obscuravit, eclipsi affecit*, though there can be no doubt that they employed eclipses for the same purpose. Gesenius and Winer trace the word to the Syr. כחש, in Ethpaal, to sup-

plicate, celebrate acts of worship, &c., which may well agree with the theurgic ceremonies of the Oriental incantators. By חֲבִירִים are meant *spells* or *charms*, by which those who were the dupes of them were *bound* ; from חָבַר, *to bind, bind fast with spells*. Gesenius thinks the term denotes a species of magic, practised by binding magic knots ; ver. 13. בָּרַב in בָּרַב, &c., is not to be rendered *with* or *through*, but has a negative signification, such as *nevertheless, notwithstanding, in spite of, &c.* Comp. Numb. xiv. 11 ; Job. i. 22. Thus Calvin, *non obstante*. None of all the numerous sorceries of Babylon should be able to afford her the least assistance. קָשַׁף is properly in construction with קָשַׁר, used substantively. חֲבִירָה indeed intervenes, but this is not more abhorrent from the genius of the language, than the interruption of direct construction by prepositions, conjunctions, &c. See Gesen. Lehrgeb. p. 679.

10. Babylon was proud, not only of her political wisdom, but also of her astronomical and mythological science. דַּעַה, *superior knowledge*, in connexion, as here, with דַּעַה, *superior knowledge*, i. e. that of the gods, &c. שׁוֹבֵב is used both in a good and a bad sense ; here, as lvii. 17, it indicates a determined apostasy from the true God.

11. דַּעַה, in this verse corresponds to דַּעַה in ver. 10. שֶׁחַר, *its dawn*, i. e. the commencement of a period of

The fire shall burn them up ;
 They shall not deliver themselves from the power of the flame ;
 It shall not be a coal to warm one ;
 Nor a fire before which to sit.

- 15 Thus shall they be to thee, for whom thou hast toiled,
 Those with whom thou hast dealt from thy youth ;
 They shall wander, each to his quarter :
 None shall save thee.

tomed to consult them, should not be able to deliver themselves, but should either perish in the catastrophe, or betake themselves to flight. The images are very expressive. The fire was not to be for ordinary purposes, but an all-devouring flame. It has been queried, whether by סוֹחֵרִים in this place, we are to understand *merchants*

in the literal acceptance of the term ; or the *astrologers*, &c., who traversed the country, practising their superstitious arts for gain. The latter seems the more probable. לִעֲרֹךְ, *straight before him*. Comp. אֶרְעֹכֶר פָּנָיו, Ezek. i. 9, 12, οἱ λοιποὶ εἰς τὸ πέραν ἑαυτοῦ.

CHAPTER XLVIII.

In this chapter the Jews are reproved for their hypocrisy and formality, 1, 2 ; their obstinate addictedness to idolatry, notwithstanding the proofs which they had of the Divine existence, is forcibly set forth, 3—8 ; the design of the captivity, and the instrument by which their deliverance from it was to be effected, are pointed out, 9—15 ; a powerful appeal to their conscience and feelings is then made by the Messiah, 16—19 ; and an exhortation is given to them to avail themselves of the opportunity afforded them in the providence of God to return to Judæa with security and comfort, 20, 21 ; accompanied with a warning to such as persisted in rebellion, 22.

- 1 HEAR this, O house of Jacob !
 Ye that are called by the name of Israel ;
 And have come forth from the waters of Judah !
 That swear by the name of Jehovah,

1, 2. הִשְׁמָעוּ. Comp. Numb. xxiv. 7 ; Ps. lxxviii. 26 (Hebr. 27) ; Rev. viii. 10. Nations are by the Orientals compared to rivers, of which the progenitors are the fountains. מִיַּם, which is the reading of thirty-nine MSS. and four

early editions, is not designed, as Lowth thinks, to express *from the days*, but is merely the reduplicate form of מִי ; see Exod. vii. 19, viii. 2. For יְרֵי הַקֹּדֶשׁ, *the Holy City*, comp. Neh. xi. 1 ; Dan. ix. 24 : Matt. iv. 5, xxvii. 53 ;

- And make mention of the God of Israel ;
 But not truly nor justly.
- 2 For they call themselves of the holy city,
 And stay themselves upon the God of Israel :
 Jehovah of Hosts is his name.
- 3 The former events I declared long ago ;
 Yea, from my mouth they proceeded ; and I made them known ;
 I effected them suddenly, and they came to pass.
- 4 I knew that thou art stubborn ;
 That thy neck is a bar of iron ;
 And thy brow brass.
- 5 Therefore I declared them to thee long ago ;
 Before they came to pass I made them known to thee ;
 Lest thou shouldst say, My idol effected them ;
 Or, My graven image, and my molten image commanded them.
- 6 Thou hast heard them ; view them all ;
 And should ye not declare it ?
 Henceforth I publish to thee new events,
 Even hidden things, which thou hast not known.
- 7 They are produced now, and not long ago ;
 At no former period didst thou hear of them ;
 Lest thou shouldest say, Behold ! I knew them.
- 8 Yea, thou heardest not ; yea, thou knewest not ;

the inscription on the Maccabean coins, *ירושלים הקדושה*, *Jerusalem the Holy* ; and the Arab. *المقدس, بيت قدس*, by which name she is still commonly known all over the East.

3. It is generally thought that there is here a reference to the predictions respecting Sennacherib, to the events connected with whose discomfiture *תקצתם* aptly applies.

4. *מִדְעָתִי*, it is of my knowledge, *i.e.* part of it ; I know with certainty. *קָשָׁה* stands for *לֵב קָשָׁה*, Ezek. iii. 7. Comp. as to sense, Exod. xxxii. 9 ; Ezek. ii. 4. Obstinate, audacious, and unblushing rebellion characterised the Jews as a people.

5. The *ו* at the beginning of this verse is inferential, marking what had been done in consequence of the Divine knowledge of the character of the

Jews. That the Feminine in *קָבוֹא* is to be taken as a Collective Neuter, is evident from the use of the plural affix *ם*, immediately following.

7. *נִבְרָא* is here used in the sense of the *miraculous production*, not of events, but of the prophecies respecting them. The announcement of them was a creation of knowledge, as real as that of the universe was of matter, Gen. i. 1. *לִפְנֵי יוֹם* means *before the day* of their announcement. LXX. *προτερίαις ἡμέραις*. The things themselves had no existence in the time of the prophet. The Chaldeans were not in possession of Babylon ; and the Persians were a weak and inconsiderable power. They could not, by any possibility, have been anticipated by human sagacity.

8. This verse describes the disinclination of the Jews to attend to the Divine communications, rather than

- Yea, thine ear was not opened to them long ago :
 For I knew that thou wast altogether faithless,
 And wast called rebellious from the belly.
- 9 For my name's sake I have deferred my anger,
 And for the sake of my praise I have restrained it from thee ;
 That I might not cut thee off.
- 10 Behold ! I have refined thee, but not as silver ;
 I have tried thee in the furnace of affliction.
- 11 For my own sake, for my own sake, have I done it ;
 For how should my name be profaned ?
 My glory I will not give to another.
- 12 Harken to me, O Jacob ! and Israel, my called !
 I am HE : I am the First ; I also am the Last.
- 13 It was, indeed, my hand that founded the earth,
 And my right hand that expanded the heavens ;
 I called them ; they stood forth at once.
- 14 Assemble, all of you, and hear :

their not having received them. פתח, *to open the ear*, means to disclose any thing to any one. The verb is here used intransitively, to denote being opened, receiving the revelation. קרא, Pual of קרי, *to call* ; here idiomatically, *to be*. See on chap. i. 26. The period here specified was that of the deliverance from Egypt, "ea liberatio fuit veluti quædam Ecclesiæ nativitas." Calvin. From the very first the Hebrew nation had been rebellious ; witness their history in the wilderness.

9—11. A beautiful exhibition of the goodness, longsuffering, and forbearance of Jehovah. נסח is here used with great effect. It properly signifies *to muzzle* ; hence *to subdue, restrain*, &c. ; Arab. خطم, *percussit in naso* ;

instruxit capistro camelum, &c. ; خطام, *capistrum*. After the verb, נסח is understood ; as נסח is after יד. This ellipsis may seem harsh ; but it is not more so than many others which we meet with. It has been supplied by the LXX., τὸ ἐμὸν ὄνομα, and in one of Kennicott's MSS. It would have derogated from the character of Jehovah, in the eyes of the heathen, had he abandoned his people to utter

destruction, and have been a tacit renunciation of those claims by which he is distinguished from all created objects. מִיכָאֵלִים, the LXX., Michaelis, and others, render " *on account of, for silver*," not adverting to the circumstance that נ is often used in the acceptance of כ, *like, in the manner of*. See Zwinglius. Vulg. " *quasi argentum*." Instead of מִיכָאֵלִים, two MSS. and the Syr. read מִיכָאֵלִים, which is doubtless a gloss, but conveys the primary signification of נסח. See Gesen. *Lex. in voc.* ; and comp. the Syr.

נסח, *exploravit, examinavit*.

12. Comp. xli. 4, xlv. 6.

13. נסח seems to be a denominative, from נסח, the *palm* of the hand. Comp. נסח, a *palm*, or *hand-breadth* ; נסחים, Lam. ii. 20, a *bearing on the palms* of the hands ; hence to use the hand for *smoothing, extending, stretching forth*. Comp. the Arab. صفع, *latum fecit, in latum duxit, ex-*

panditve ; صفيح, *Cælum* ; as נסח, *expanse*, from נסח, *to expand*.

14. Instead of נסח, among them, twenty-seven MSS., originally nine more, now four ; the Soncin. and Brix.

Which of them hath shewed these things?

Jehovah loved him; he will execute his purpose against

Babylon,

And be his arm against the Chaldæans.

15 I, I have spoken it; I also have called him;

I have brought him; and his way shall be prosperous.

16 Draw near to me; hear this:

I spake not in secret from the beginning;

From the time that it was, I was there:

And now the Lord Jehovah hath sent me and his Spirit.

editions, and the Syr., read כִּנָּם, *among you*. The reading of the Textus Receptus is the more appropriate; and the variation was doubtless occasioned by the suffix in כִּנָּם immediately before. The reference, in which Zwinglius finds the language of contempt, is to the idols. The Nomin. to אֲדָרְבִּי is Cyrus, understood. The love here spoken of is not pure affection or delight, but favour; which may be shewn in various ways. The love or favour of God was shewn to Cyrus in his selecting him to be the distinguished instrument of liberating the Jews, and giving him victory over the nations. "Dilectio autem non simpliciter, sed πρὸς τι accipitur: ideoque ad felicem expeditionis eventum restringitur." Calvin. Comp. Rom. ix. 14. Before אֲדָרְבִּי, the prepos. *אֶל* is to be supplied from the preceding hemistich.

15. This verse is expletive of the preceding, and presents Jehovah in the boldest contrast with the gods of the Chaldeans.

16. Several commentators have attempted to vindicate the whole of this verse to Isaiah; but they have met with few abettors. Even Gesenius is forced to admit that, comparing the second member with chap. xlv. 19, Jehovah must be the speaker; and that the third cannot well be explained as the words of the prophet. He is, however, of opinion that the fourth member contains the language of the prophet. Thus also Zwinglius, Musculus, Calvin, Clarius, v. d. Palm, and others. On the other hand, Athanasius, Augustine, Basil, Chrysostom,

Procopius, Jerome, Ecolampadius, Castalio, Calovius, Schmidius, &c., interpret the words of the Logos, which certainly does not appear so harsh as to admit a change of person in the speaker. Indeed, the close connexion of אֲדָרְבִּי אֶל אֲדָרְבִּי אֶל אֲדָרְבִּי and אֲדָרְבִּי אֶל אֲדָרְבִּי renders such change next to impossible. The suffix in אֲדָרְבִּי has אֶל, *the beginning*, for its antecedent; which, though masculine in form, is feminine in signification. When אֶל and ἀρχὴ are put absolutely in Scripture, the commencement of created existence is meant. אֶל is here properly a temporal adverb. Comp. Prov. viii. 27, where it likewise follows אֶל, in application to the commencement of time. Comp. for the doctrine, "Ὁ ἦν ἀπ' ἀρχῆς, and Τὸν ἀπ' ἀρχῆς, 1 John i. 1, ii. 13, 14. It has been disputed whether אֶל, *His Spirit*, be the nominative or the accusative. The latter is, from the position of the word, the more natural; and consequently the more probable. Thus Origen, though he admits that ἀμφίβολος ἔστιν ἡ λέξις, explains, ἀμφότερα ἀπέστειλεν ὁ πατήρ, τὸν σωτήρα καὶ τὸ ἅγιον πνεῦμα; "the Father sent *both*, the Saviour and the Holy Spirit;" and he introduces the passage by stating that δεδῆλωται, *it is manifest* from it, that the Holy Spirit, as well as Christ, was sent for the salvation of men. The meaning therefore will be, that the Logos, in his mediating character as the Angel of Jehovah, received a special commission to interpose for the deliverance of his captive people; and the Holy Spirit was likewise sent to reveal, through the prophet, the joyful event. Such

- 17 Thus saith Jehovah thy Redeemer, the Holy One of Israel :
 I Jehovah, thy God, teach thee to profit ;
 I lead thee in the way thou shouldst go.
- 18 O that thou hadst hearkened to my commandments !
 Then should thy peace have been like a river ;
 And thy righteousness as the billows of the sea.
- 19 Thy seed also should have been as the sand thereof ;
 And the offspring of thy bowels as that of its bowels ;
 It should not have been cut off ;
 Neither should its name have been destroyed from my presence.
- 20 Depart ye out of Babylon ; flee from the Chaldæans ;
 With the voice of joy shew this ; make it known ;
 Carry it forth to the end of the earth ;
 Say ye, Jehovah hath redeemed his servant Jacob.
- 21 For they thirsted not in the deserts through which he led them ;
 He caused water to flow out of the rock for them ;
 Yea, he clave the rock, and the water gushed out.
- 22 There is no peace, saith Jehovah, to the wicked.

construction is quite in accordance with the mode of representation elsewhere employed in Scripture respecting the economy of the Divine operations.

17—19. If the Jews had attended to the Divine instructions with which they had been favoured, uninterrupted and abundant prosperity would have been their lot, instead of the calamitous circumstances into which they had been plunged by their transgressions. חַל signifying here, as generally, the sand on the sea-shore, I have supplied a pronoun referring to הָיָה, in the preceding verse. כִּבְדָּה is the same as כִּבְדָּה, *bowels*, only it is feminine, because used in a figurative sense. Before it, כִּבְדָּה is understood

as repeated, to signify the fishes which the sea produces.

21. These words are not descriptive of what took place on the journey of the ancient Israelites through the wilderness, but describe in figurative language, borrowed from events which then took place, the copious supplies which the Jews should enjoy on their journey from Babylon to Judæa. See Exod. xvii. 6. ; Numb. xx. 11 ; Ps. lxxviii. 15.

22. A denunciation against such as should persist in rebellion and unbelief—preferring the pleasures of sin with the enemies of God, to the holy and spiritual enjoyments of his service. Comp. chap. lvii. 21.

CHAPTER XLIX.

This chapter consists of two parts : the *first* relating to the Messiah, in which he calls the attention of the world to his appointment to be the Redeemer, not of the Jews only, 1—4, but also of the Gentiles, 5—13 : the *second* representing the desolate condition of Judæa during the captivity, 14 ; the Divine compassion towards her, 15, 16 ; the certainty of the restoration of the Jews, and the immense number of the citizens, 17—21 ; the support rendered to them by foreign princes, 22, 23 ; the interposition of Jehovah for their rescue, and the destruction of their enemies, 24—26.

- 1 HEARKEN to me, ye maritime lands !
And attend, ye distant people !
Jehovah hath called me from the womb ;
From my mother's bowels he hath mentioned my name.
- 2 He hath also made my mouth like a sharp sword ;
In the shadow of his hand hath he concealed me ;
Yea, he hath made me a polished arrow,
He hath hid me in his quiver ;
- 3 And hath said to me, Thou art my servant ;

1. That Messiah is the speaker, is agreed among the great body of interpreters. Attempts have, indeed, been made by the Rabbins, by Grotius, Koppe, and others, to explain the passage of Isaiah himself ; by Döderlein, Paulus, Rosenmüller, and Hitzig, of the Jewish nation ; by Gesenius, of his favourite prophetic order ; and by some of Cyrus. But their several hypotheses are clogged with difficulties, which they have themselves felt, or on the ground of which they have opposed and refuted each other. See on chap. xlii. 1, and Hengstenberg's *Christologie*, i. Theil. 2 Abtheil. p. 259, &c. The Messiah had been introduced, chap. xlviii. 16, declaring his commission to interpose for the deliverance of the Jews in Babylon : here he is presented in the higher character of a Spiritual Deliverer both of Jews and Gentiles. Though it is literally true that he received the name of Jesus while yet in the womb

of the virgin, Luke ii. 21, yet the stress of the words seems to bear on his appointment to office by the Father, in opposition to its being self-assumed. Comp. Jer. i. 5 ; Gal. i. 15.

2. *מִפִּי*, *the mouth*, is here, as freq., used for that which proceeds from it, *speech, doctrine, &c.* The metaphors of a sword and an arrow, in the best state of preparation, aptly set forth the penetrating and subduing efficacy of the Gospel. Comp. Eccles. xii. 11 ; Heb. iv. 12 ; Rev. i. 16. Pindar, in like manner, employs the metaphor of the arrow, in application to powerful eloquence, *Olymp.* ii. 149, 160, ix. 17 ; and Gesenius quotes passages from the *Life of Timur*, tom. ii. p. 888, and p. 334, to the same effect. The concealment referred to is that of the Divine Redeemer previous to his manifestation in the flesh.

3. Comp. xliv. 23. The occurrence of the term *יִשְׂרָאֵל*, *Israel*, in this verse has occasioned considerable difficulty.

That in thee, O Israel ! I may be glorified.

4 But I said : I have toiled in vain ;

For nought and in vain have I exhausted my strength :

Nevertheless, my cause is with Jehovah ;

And my reward is with my God.

5 And now saith Jehovah,

That formed me from the womb to be his servant,

To restore Jacob to him :

Though Israel should not be gathered to him,

Yet I shall be glorious in the sight of Jehovah,

And my God shall be my praise.

6 He also saith : It is too small a thing for thee to be my servant,

To raise up the tribes of Jacob,

And to restore the preserved of Israel ;

I have also appointed thee to be a light to the nations,

To be my salvation to the end of the earth.

Michaelis and Gesenius hold it to be very suspicious ; and think it may have been introduced at an early period by some copyist, just as Ἰσραὴλ and Ἰακώβ were by the LXX., in the parallel passage, chap. xlii. 1. It is actually wanting in Kennicott's Cod. 96. Saadias renders, *My servant*,

אלי אֵלֵי אִשְׂרָאֵל, to *Israel* ; making the Jewish people the objects of a special mission. Thus also Grotius and Dathe. Others are of opinion that there is an abrupt transition from the Servant of Jehovah, to those on whom his ministry was first of all destined to tell. And, indeed, by rendering אֲנִי, *that, in order that*, this sense is most naturally brought out. Comp. for such use of אֲנִי, as a relative conjunction preceding the Fut., Gen. xi. 7 ; Numb. xxiii. 13 ; Deut. iv. 40, &c.

4. The Messiah here complains of the fruitlessness of his labours among the Jews, but expresses his confidence in the righteous appointment of his Heavenly Father.

5, 6. Such appointment is here definitely announced. Though he should not be successful in effecting the conversion of the Jews, yet Jehovah would glorify him, by making him the instrument of salvation to the world

at large. Instead of לֹא יִקָּבֵץ, *shall NOT be gathered*, the Keri reads לֹא יִקָּבֵץ אֵלָיו, *shall be gathered TO HIM* : expressing, in a synonymous parallelism, the idea conveyed by the preceding אֲנִי יִשְׁכַּח אֶתְּיָאֵל. This alteration has the countenance of six MSS., three more originally, and now one ; the LXX., Chald., and Aq. But the textual reading, which is supported by the great mass of MSS., and has the suffrages of Symm., Theod., and the Vulg., agrees better with the following : since the Vaus in אֲנִי אֲנִי and אֲנִי אֲנִי, correspond to each other, as *though* and *yet*. The Athnach should properly be at אֲנִי, from אֲנִי, *to be strong*, signifies *glory, majesty, praise*, when coupled with קָבַר, or, as here, with קָבַר, in Niphal. For אֲנִי, the Keri has the participial form אֲנִי. The meaning is, such of the Jews as had been restored to their own land ; and the term corresponds to אֲנִי, preceding. The language clearly and absolutely excludes the idea, that by the "Servant of Jehovah," either the prophet or the people of Israel is intended. To maintain that Isaiah was to be the great teacher of the heathen (אֲנִי אֲנִי), would be to maintain what is contrary to fact ; and no absurdity can be greater, than to suppose, that, though the Jews could not effect their

- 7 Thus saith Jehovah,
 The Redeemer of Israel, his Holy One,
 To him whom men despise, whom the nation abhorreth,
 To the servant of rulers :
 Kings shall behold, and stand up ;
 Princes also, and shall worship ;
 For the sake of Jehovah, that is faithful,
 The Holy One of Israel, that hath chosen thee.
- 8 Thus saith Jehovah : In an acceptable time I have answered thee ;
 And in the day of salvation I have helped thee ;
 And have preserved thee, and made thee a covenant for the people ;
 To raise up the earth, to cause the desolate possessions to be occupied :
- 9 To say to the prisoners, Go forth !
 To them that are in darkness, Appear !
 They shall feed by the ways ;
 And on all the high places shall be their pasture.
- 10 They shall not hunger, neither shall they thirst ;
 Neither shall the glowing heat, nor the sun smite them ;
 For He that hath mercy on them shall lead them,

own recovery, they should, nevertheless, be the active and successful agents in effecting the restoration of the world. Comp. for the doctrine of the text, chap. xlii. 6 ; Mal. i. 10, 11 ; Luke ii. 30—32 ; Acts xiii. 46, 47 ; Rom. xi. 11, 12. For מַצְלִיחַ, MY *salvation*, two Königsb. MSS., the LXX., Arab., and Acts xiii. 47, read מַצְלִיחַ, *salvation*. Both forms occur elsewhere in the prophet.

7—10. These verses describe the humiliation, and subsequent exaltation and administration of the Redeemer. מַצְלִיחַ agrees so entirely with מַצְלִיחַ, that the rendering of the LXX., τὸν φανλίζοντα τὴν ψυχὴν αὐτοῦ, “who despiseth his life,” of which Michaelis approves, cannot be admitted. מַצְלִיחַ is here used collectively of *men*. Comp. Deut. xxiv. 7. מַצְלִיחַ is the Infin. taken as the Pahul Part. מַצְלִיחַ, Ps. xxii. 7 ; and corresponds to מַצְלִיחַ, chap. liii. 3 :—both passages being

strictly parallel. מַצְלִיחַ is a verbal noun, derived from Piel, and signifies *an object of abomination* or disgust. Gesenius, however, in his Lexicon, retains the proper participial form, and renders, “causing abhorrence to the people,” *i. e.* who is an abhorrence to them. By מַצְלִיחַ, *nation*, is meant the Jewish, by which our Saviour was despised and rejected. Having rendered perfect obedience to the constituted authorities, the Redeemer might with all propriety be called “a servant of rulers,” though the phrase may also have been designed to express his humiliation, as exhibited in his subjection to them. After מַצְלִיחַ, supply מַצְלִיחַ, “shall worship Him ;” which the connexion obviously requires. The “acceptable time,” and the “day of salvation,” mean the period of the New Dispensation, at the commencement of which the Messiah appeared, to effect

And conduct them to fountains of water.

11 I will also make all my mountains a way ;

And my causeways shall be raised.

12 Behold ! these shall come from far :

And behold ! these from the North, and from the West ;

And these from the land of Sinim.

13 Sing, O heavens ! and rejoice, O earth !

Burst, ye mountains, into song !

For Jehovah comforteth his people,

And hath compassion on his afflicted.

14 But Zion saith, Jehovah hath forsaken me,

And, The Lord hath forgotten me.

15 Can a woman forget her suckling,

the work of human redemption, and during which the blessings of that redemption are being communicated to mankind. Comp. 2 Cor. vi. 2. How he prayed, was heard, and helped, see Heb. v. 7 ; Matt. xxvi. 39—44 ; Luke xxii. 41—44. The ninth verse clearly shews, that by the desolate possessions are not meant waste places in Judæa, but the moral wastes in the Gentile world. Comp. chap. xlii. 6, 7. Twenty-two of Kennicott and De Rossi's MSS., and six more originally, read סִינִים, instead of סִינִי. It is also the reading of several ancient editions, and has the support of the LXX., Arab., Syr., Vulg., and Targ. The rich provision made for the supply of the Gentile converts is beautifully described in metaphors borrowed from nomadic life.

11. Every obstacle shall be removed, and every facility granted for conversion.

12. The entrance of converts from the most distant quarters into the church is here specifically predicted. סִינִי, *Sinim*, has been variously interpreted. Aq., Symm., and Theod., retain the word *σινεῖμ*: the LXX. *ἐκ γῆς Περσῶν*. Michaelis, Döderlein, and others, *Syene*, the southern boundary of Egypt ; and Bochart, *Pelusium*. But there can no longer be any doubt that *China* is meant. סִין, *Sin*, and

چین, *Chin*, are the names given to China by the Arabs. The Turks also have چین و ماچین, *Chin-oo-Machin*.

Comp. یا جوج و ما جوج. And the Syrians, ܣܝܢܐ. It has been affirmed

that the term is not in use among the Chinese themselves, except as the designation of a dynasty, which took its rise B.C. 246 ; but, according to Professor Neumann, *Tzin* was the name of a great tributary kingdom to the west of China, the first monarch of which began to reign B.C. 897. Nothing was more natural than for the western Asiatics, whose caravans brought them into contact with this kingdom, to extend the designation to the whole empire.

13. A joyful anticipation of the happy state of things under the Messiah, as set forth in the preceding verses.

14. The prophet now naturally reverts to the desolate condition of Jerusalem during the captivity. To interpret Zion, as meaning the Christian church, would do violence to the remaining portion of the chapter. No language could more pathetically and tenderly describe the feelings of the Jewish church, or the love of God towards her, than that here employed.

- So as to have no affection for the son of her womb?
 Even these may forget,
 But I will not forget thee.
- 16 Behold! I have portrayed thee upon my hands;
 Thy walls are continually before me.
- 17 Thy sons make haste;
 They that destroyed thee, and laid thee waste, depart from thee.
- 18 Lift up thine eyes around, and look;
 They all assemble, they come to thee.
 As I live, saith Jehovah,
 Thou shalt surely put them all on as ornaments,
 And bind them about as doth a bride.
- 19 For thy wastes, and thy desolate places, and thy land that is
 destroyed,
 Shall now be too confined for the inhabitants;
 And they that destroyed thee shall be far away.
- 20 Thy sons, of whom thou wast bereaved,

16. קָטַף properly signifies *to cut* or *grave* letters in some solid substance; but here *to delineate, portray*. LXX. ἐζωγράφηκα. There seems to be an allusion to the custom of marking or representing certain objects on the hand, with a view to their being kept constantly in remembrance. Maundrell describes such a practice as common with the pilgrims who visit Jerusalem. There are artists who undertake the operation. They employ wooden stamps, with which they print off upon the arm, with powder of charcoal, the desired figure or representation. They then take two very fine needles tied close together, which they dip like a pen in an ink compounded of gunpowder and ox-gall, and make with them small punctures all along the lines of the figure which they have printed; and washing the part in wine, conclude the operation. See *Journey from Aleppo to Jerusalem*, p. 75. And comp., for a similar custom, chap. xlv. 5.

17. בָּנֶיךָ, *thy children*, is read בָּנֵיךָ, *thy builders*, by the LXX., Chald., Vulg., Saad., and is approved by Michaelis, Lowth, and many of the moderns, on the ground of the antithesis which it forms to the following participles,

בְּיָדֶיךָ יִבְחָרֶיךָ; but the Masoretic reading is more agreeable to the whole context, especially vers. 18, 21, 22. It is accordingly adopted by Gesenius, Hitzig, Maurer, Scholz, and Jenour. יִבְחָרֶיךָ, Lowth strangely renders, *shall become thine offspring*. No interpretation could be more forced.

18. The nomin. to בָּנֵיךָ is בְּיָדֶיךָ, in the preceding verse. The inhabitants of a city are its beauty; and, cities being regarded by the Hebrews as females, the metaphor of a bride is the more appropriate.

19, 20. The second יִ is intensive, but cannot well be expressed in English. This prophecy was literally fulfilled in the immense population of Judæa, between the return from the captivity and the time of our Lord. Josephus, describing Galilee, says: προσσηκίθη γούν ὑπὸ τῶν οἰκητόρων πᾶσα, καὶ μέρος αὐτῆς οὐδέν ἀργόν. ἀλλὰ καὶ πόλεις πυκναὶ, καὶ τὸ τῶν κωμῶν πλήθος πανταχοῦ πολυάνθρωπον διὰ τὴν εὐθηνίαν, ὡς τὴν ἐλαχίστην ὑπὲρ πεντακισχιλίου πρὸς τοῖς μυρίοις ἔχειν οἰκήτορας. De Bello Jud. lib. iii. cap. 3. בָּנֵי שְׂכֵנֶיךָ, lit. *fili orbitatis tue*, but meaning, the inhabitants of which thou wast bereaved. יִיָּשָׁע may either be rendered *approach me*; or, *recede*

- Shall again say in thine ears :
 The place is too confined for me ;
 Make room for me that I may dwell.
- 21 And thou shalt say in thine heart :
 Who hath born these for me ?
 For I was childless and solitary ; an exile and an outcast :
 Who, then, hath brought up these ?
 Behold ! I was left alone :
 These—where were they ?
- 22 Thus saith the Lord Jehovah :
 Behold, I will raise my hand to the nations,
 And elevate my standard to the people ;
 And they shall bring thy sons in their bosom,
 And thy daughters shall be borne on their shoulders.
- 23 Kings also shall be thy supporters,
 And their princesses thy nurses ;
 With their faces on the ground they shall do thee homage,
 And shall lick the dust of thy feet ;
 And thou shalt know that I am Jehovah ;
 For they shall not be ashamed that wait for me.

from me, according to circumstances. In such a case as the present, the latter is obviously the proper rendering. LXX. ποιήσου μοι τόπον : Vulg. *fac mihi spatium*. For similar contrary acceptations of words signifying approach and departure, see Gesenius *in loc.* and his Lex. *in voc.* עָנַן, and comp. Gen. xix. 9.

21. הָיָה being the form exclusively employed when the mother is spoken of, the verb must be rendered by *born*, not by *beget*. Instead of אֶחָד, fifty-six of Kennicott and De Rossi's MSS., twenty-five more originally, now five, with the LXX., Vulg., and the Targ., De Rossi, 737, read אֶחָד.

22, 23. These verses describe the readiness, zeal, and liberality, with which, in the providence of God, the nations and their rulers should promote the restoration of the Jews to their own land. By עָנַן, Arab. حَضَنَ,

Eth. ሐሰን : is meant the *bosom* of a garment, or, that part of it which

opens about the bosom. The metaphor is taken from the practice, still common in the East, of carrying young children in such aperture. That of carrying on the shoulders is also very common. Among the South Sea islanders, it is a mark of honour for females to be borne astride on men's shoulders. The queen of Tahiti is thus exhibited on the Plate, representing the cession of a portion of land to the London Missionary Society. The prophet represents the royal personages as rendering the most profound homage to the Jews : the acts here specified being those usually performed to superiors in the East. Ibn Batutu relates, that when the daughter of the Sultan of Constantinople, one of the wives of the Sultan of Uzbek Tartary, returned on a visit to her parents, and met them, she alighted, and kissed the ground before them, as well as the hoofs of their horses. Travels, p. 82. The prediction was fulfilled in the reigns of Cyrus, Darius, Hystaspes, Artaxerxes, and Artabanus.

- 24 Shall the booty be taken from the mighty?
Or the captive of the strong be rescued?
- 25 Verily thus saith Jehovah:
The captive of the mighty shall be taken,
And the booty of the terrible shall be rescued:
For with him that contendeth with thee will I contend;
And I will save thy children.
- 26 Yea, I will feed thine oppressors with their own flesh,
And they shall be drunk with their own blood, as with new
wine;
And all flesh shall know that I, Jehovah, am thy Saviour,
And thy Redeemer, the Mighty One of Jacob.

xerxes, Demetrius Nicator, Alexander the Great, the Ptolemies, Esther, &c. The address concludes with the assurance that the sons of Zion should experience the Divine faithfulness in the fulfilment of the promises which God had given them.

24—26. So completely were the Jews in subjection to the tyrannical power of Babylon, that there was no rational prospect of deliverance. This is strongly put in the interrogative form, ver. 24; and, according to an idiom of the language, a negative reply is expected; but the two following verses contain a pointed answer in the affirmative, directing the attention of the Jews to the almighty power of God, as that by which their rescue should assuredly be effected. צדי צדיק some of the ancient, and many modern versions, render, *the righteous* or *lawful captive*. As צדי, however, corresponds to צד, in the following verse, some have supposed that the original reading must have been צדי צד, *the captive of the terrible*, and translate accordingly. Lowth calls the present reading a palpable mistake, and otherwise expresses himself very confidently on the point. It is, however, of great antiquity; LXX. ἀδικῶς, giving to the term a contrary signification; Aq. and Theod. δίκαιον; Symm. δίκαιον. Zwinglius observes, “Hic autem Justus pro Robusto accipitur, quomodo Germanis, Redlich: quæ vox et justem et fortem significat.” Such is actually the rendering of the Syriac,

מַבְלָאִס בְּחַמְבָּא, *the captive of the strong*, from חָמַח, *prevailed, confortatus est*; Ethpa. *fortiter egit*. And this idea also attaches to the Arab. صدق. Thus Freytag, “Tum quoque verbo significationem tribuerunt fortiter pugnandi,” *conf. Hamak. Waked.* p. 145, *vers.* (*Hoc ex dicendi modo ortum videtur* صدقوا لهم القتل.) Hence صدق, *sin-*
ceritas, robor; شجاع ذو مصدق, *strenuus, qui impetu in hostem faciendo verax est*. Kam. Alb. Schultens, *turbæ captiva bellatoris*; Möller, *den Stärke*; Tingstadius, *en väldig segrare*; Paulus, *braver Soldat*. I have not, therefore, scrupled to render “the strong.” In his second edition, Gesenius interprets, “captive of the righteous,” *i.e.* consisting of such; but this is unsuitable to the connexion.

26. צד, *wine, fresh* from the grape, of which the Orientals are exceedingly fond. A description of intestine bloodshed. Before the capture of Babylon by Cyrus, Evil-merodach had been murdered by Neriglissor; Laboroarchodus, the son and successor of the latter, was likewise put to death; and, according to Xenophon, it was two generals of the king of Babylon, Gobrias and Gadarus, who had gone over to Cyrus, that forced their way into the palace, and slew the king. Cyropæd. iv. vii.

CHAPTER L.

The beginning of this chapter intimately coheres with the preceding. The captivity was not strictly the act of Jehovah, but the result of the wickedness of the Jews, 1 ; nevertheless by asserting his Omnipotence, the Servant of Jehovah conveys an assurance of deliverance, 2, 3 ; vindicates to himself the possession of those qualifications which fitted him to act as the great Prophet of the church, 4, 5 ; adverts to his voluntary sufferings, 6 ; avows his confidence in God for victory over his enemies, 7—9 ; calls upon the pious to exercise faith and trust, 10 ; and denounces vengeance against such as trusted in their own devices, 11.

1 THUS saith Jehovah :

Where is the bill of your mother's divorce,
 With which I dismissed her ?
 Or, to which of my creditors have I sold you ?
 Behold ! for your iniquities are ye sold ;
 And for your transgressions is your mother dismissed.

2 Why, when I came, was there no man ?

When I called, was there none that answered ?
 Is my hand at all too short to redeem ?
 Or, have I no power to deliver ?
 Behold ! by my rebuke I dry up the sea,
 And make the rivers a desert ;
 Their fish stinketh for want of water,
 And dieth for thirst.

1. Two metaphors are here employed : the one borrowed from a state of matrimony ; the other, from mercantile life. The Jewish church is frequently represented as standing in the relation of wife to Jehovah. To prove that her sufferings did not proceed from any arbitrary or self-interested motive in him, he demands the production of the bill of divorce,—intimating that it would be found to contain nothing to impeach his conduct. And, if it were alleged that he had disposed of her for the sake of advantage, let inquiry be made from

the person who had purchased her. No such allegation could in truth be made. The inference is, that if she return to obedience she shall be graciously received.

2, 3. The speaker in this and the following verses is the Messiah, who complains of the inattention and unbelief of the Jewish people, and proves his ability to save by appealing to the mighty operations of his providence. The subject implied is the deliverance from Babylon, which was to be preparatory to his coming in the flesh, and suffering, as described in the

- 3 I clothe the heavens with blackness,
And make sackcloth their covering.
- 4 The Lord Jehovah hath given me the tongue of those who are taught;
That I may know how to succour the weary with a word;
He wakeneth me every morning; he wakeneth my ear,
That I may listen like those who are taught.
- 5 The Lord Jehovah openeth my ear,
And I am not rebellious:
I turn not back.
- 6 I give my back to the smiters,
And my cheeks to them that pluck the beard;
My face I hide not from reproach and spitting.
- 7 But the Lord Jehovah helpeth me;
Therefore I shall not be confounded;
Therefore I set my face as a flint;
For I know that I shall not be put to shame.
- 8 He is near that justifieth me:
Who will contend with me? Let us stand up together.
Who is my adversary? Let him approach me.
- 9 Behold! the Lord Jehovah helpeth me:

following verses. **قاصر اليد**, *to be short*

of hand, is a common phrase in Arabic to denote powerlessness. On the other hand, Artaxerxes Longimanus was so called to describe his power.

4. Comp. xlix. 2; John viii. 28. The Messiah was fully qualified to impart Divine instruction and consolation. This he refers to his Heavenly Father, as John vii. 16, xvii. 8. Some take **לְיָדַי** in two different acceptations in this verse; in the first instance as signifying *expert*; in the latter, *disciples*. It seems preferable to retain the same interpretation of the word in both cases. Comp. chap. viii. 16, liv. 13. **לְיָדַי**, the LXX. take in the sense of timing a thing, speaking at the proper season, **τοῦ γινῶναι ἡνίκα** (Alex. MS. **ἐν καιρῷ ἡνίκα**) **δεῖ εἰπεῖν λόγον**. It seems rather to signify the *imparting of mental succour, comfort*, and the like. Comp. the Arab. **غوث**

يَوْم, *opem tulit, succurrit*;

اغاث, *the day of help*; Aq. **ὑποστηρίσαι**; Vulg. *sustentare*. Comp. chap. lxi. 1—3; Matt. xi. 28.

5. Comp. Ps. xl. 6; Heb. x. 5. The ideas of a Divine commission and voluntary obedience are here taught. How different the conduct of the Messiah from that of Jonah! Comp. Jer. xvii. 16.

6. Plucking the beard was, as it still is, regarded in the East as the greatest act of indignity, and is here selected for the purpose of shewing to what contempt and insult the Messiah should be exposed. Comp. 2 Sam. x. 4, 5; Isa. vii. 20. Spitting in the face was likewise considered in the highest degree contemptuous. See Deut. xxv. 9; Numb. xii. 14. For the fulfilment, see the history of our Lord's trial. Comp. Micah v. 1.

7—9. The language of assured confidence respecting the issue of his sufferings. Comp. Rom. i. 4; 1 Tim. iii. 16.

Who is he that condemneth me ?

Behold ! they shall all decay like a garment ;

The moth shall consume them.

10 Who is there among you that feareth Jehovah ;

That obeyeth the voice of his Servant,

That walketh in darkness, and hath no light ?

Let him trust in the name of Jehovah,

And stay himself upon his God.

11 Behold ! all ye that kindle a fire,

That surround yourselves with torches ;

Walk in the light of your fire,

And of the torches which ye have kindled :

This shall ye have at my hand,

Ye shall lie down in sorrow.

10. The *עַבְדֵּי יְהוָה* is the same Servant who is set forth chap. xlii. 1, 19, xlix. 5, liii. 11 ; and the persons described are those who should embrace his doctrines and submit to his authority. Comp. Gen. xlix. 10 ; Rom. xvi. 26. Whatever might be the afflictions and persecutions to which they should be subject on account of their fidelity to his cause, they might confidently reckon on Divine protection and support. To this they are excited by the prophet.

11. Pursuing the metaphor which had just been employed, this verse describes the proud and self-righteous confidence of the Jews who rejected the Messiah, and the punishment inflicted upon them by the Romans. They imagined that by means of their own devising, they could obtain com-

fort and happiness ; but they became, on the contrary, the subjects of a long dark night of vexation and trouble. *קִיְוָה*, *קִיְוָה*, lit. *girding on torches*, from *קָוָה*, *to gird, gird oneself* ; but here, more generally, *to surround*. The term expresses the number of expedients to which the Jews should resort in order to obtain relief. *קִיְוָה* Gesenius renders *arrows* ; but this does not suit the connexion,—the object of the persons described not being to attack their enemies, but to procure *light* for themselves. The noun seems to be derived from *קָוָה* in the acceptation of *binding* ;

hence the Syr. *ܩܘܢܐ*, *a cord* ; such a cord prepared and used as a *torch* ;

Syr. *ܩܘܢܐܐ*, *flame* ; LXX *φλόγα*.

CHAPTER LI.

The Jews in Babylon are further instructed to confide in God for their restoration and prosperity, by reflecting on the numerous offspring which he had raised up from their solitary progenitor Abraham, 1—3 ; the great end of the restoration consisting in the introduction of the Gospel and its

blessings, 4, 5 ; the frailty and perishableness of the Babylonians and their empire, 6—8 ; and the signal display of Divine power exhibited in the deliverance of their fathers from Egyptian tyranny, 9, 10. Jehovah then expressly promises their redemption, 11 ; challenges their confidence in his power and faithfulness, while he assures them of the happy result, 12—15 ; asserts the Divine commission of the Messiah to re-establish the Jewish polity, 16 ; and calls upon the nation to rouse from its deplorable condition, by an assurance, that, though all human help failed, his interposition was certain, and should prove effectual, 17—23.

-
- 1 HEARKEN to me, ye that pursue righteousness,
Ye that seek Jehovah ;
Look to the rock whence ye were hewn,
And to the hole of the pit whence ye were dug.
 - 2 Look to Abraham your father,
And to Sarah that bare you :
Though he was one when I called him,
Yet I blessed him, and made him many.
 - 3 For Jehovah will have compassion upon Zion ;
He will have compassion upon all her wastes :
Yea, he will make her wilderness like Eden,
And her desert like the garden of Jehovah :
Joy and gladness shall be found in her,
Thanksgiving and the voice of praise.
 - 4 Attend to me, O my people !
O my nation ! give ear to me ;
For a law shall proceed from me,
And my statute will I establish for a light to the people.
 - 5 My righteousness is near ; my salvation goeth forth ;
Mine arms also shall judge the people :

1—3. On the vast increase of the family of Abraham, according to the Divine promise, Gen. xii. 1, 2, is founded an argument to induce faith in the restoration from Babylon, and the increase and prosperity of the Jewish state. The metaphors are taken from the quarry. For the force of אֶבֶן, in such application, comp. Ezech. xxxiii. 24.

4, 5. These verses are so obviously parallel to chap. xlii. 1—4, 6, that they must be regarded as referring

to the same subject—the establishment of the gospel dispensation. To this, in the plan of the Divine government, the restoration of the Jews was indispensable. For עַמִּי, *my people*, two MSS., one more originally, and the Syr., read, עַמִּים, *people*, in the plural ; and for לְאֻמִּי, *my nation*, seven MSS., five more originally, and the Syr., read, לְאֻמִּים, *nations*. According to this alteration, the Gentiles, and not the Jews, would be addressed ; but the evidence in its favour is not

- For me the maritime lands shall wait,
And shall expect my arm.
- 6 Lift up your eyes to the heavens,
And look upon the earth beneath ;
Verily, the heavens shall vanish like smoke,
And the earth decay like a garment,
And its inhabitants in like manner shall die :
But my salvation shall be eternal,
And my righteousness shall not be abolished.
- 7 Harken to me, ye that know righteousness,
The people in whose heart is my law :
Fear not the reproach of men,
Neither be disheartened by their revilings.
- 8 For the moth shall consume them like a garment,
And the worm shall eat them like wool ;
But my righteousness shall be eternal,
And my salvation to all generations.
- 9 Awake, awake, put on strength, O arm of Jehovah !
Awake, as in ancient days, in the generations of antiquity.
Art thou not the same that cut Rahab in pieces ?
That wounded the dragon ?
- 10 Art thou not the same that dried up the sea,
The waters of the great abyss,
That made the depths of the sea
A way for the passage of the redeemed ?

to be weighed against that by which the reading of the Textus Receptus is supported, especially if we take the internal evidence into the account. *רָנַן*, to restrain, allay, be quiet ; in Hiph. to cause to rest, settle, found.

6. That the natural universe of created objects is here intended, the context shews. Jehovah contrasts with the perishable nature of all such objects the durability of gospel blessings. *רָנַן* is a *ἄπαξ λεγ.* Comp. the Arab. *مالح*, *valide incessit ; longe abi-*

erunt per terram ; and *مالح*, *celeriter movit alas in volatu avis.* Hence *مالح*, *fugiens ; مالح*, *fugitivus.* The idea of *fleeing, transitory*, seems to be

intended. Thus similarly *παρελεύσονται*, 2 Pet. iii. 10. *פְּמִרָן* Gesenius renders *like a gnat*, but less naturally. Lowth, nearly the same ; only he had the delicacy not to name the insect he had in view. All the ancient versions take *פְּ* adverbially.

7, 8. The pious in Babylon, who were exposed to the reproaches and blasphemous scoffs of their enemies, are encouraged not to be affected by their revilings.

9, 10. In the animated language of poetry, Jehovah is represented as addressing his own Omnipotence, and calling for its renewed exercise, for the liberation of his people. For *רָנַן*, Rosenm. compares *θεοῦρον ἐπιμένονι ἀλκήν*, Iliad, xviii. 157. *רהב*, *Rahab*, the poetical name of Egypt.

- 11 Thus shall the ransomed of the Lord return,
And come to Zion with singing;
And everlasting joy shall be upon their heads;
They shall obtain gladness and joy;
And sorrow and sighing shall flee away.
- 12 I, I am he that comforteth you:
Who then art thou, that thou shouldst fear man, that shall die,
Or a son of man, that shall be treated as grass?
- 13 And forget Jehovah thy Maker,
That stretched out the heavens,
And founded the earth;
And be afraid continually every day,
Of the fury of the oppressor,
As if he were ready to destroy?
But where is the fury of the oppressor?
- 14 Speedily shall the bending prisoner be released;
He shall not die in the pit;
Nor be in want of his food.
- 15 For I, Jehovah, am thy God,

See on chap. xxx. 7. For פָּנִין, see on chap. xxvii. 1.—The Infin. מִלֵּיךְ may best be rendered substantively.

11. The ו introduces the apodosis, and is best rendered by *thus, so, or the like*. So Kimchi: וְיִדְרִי בְמִקְוֵי כֵן וְיִדְרִי בְמִקְוֵי דְבָרִי, *i.e.* the Vau in וְיִדְרִי stands for כֵן, for Vau is used to express the similitude or correspondence of things. For כֵּן, thirty-nine MSS., originally eighteen more, now two, two of the earliest editions, and the Syr., read נֶכֶס, from which it has been supposed that the text originally stood וְיִדְרִי נֶכֶס, especially as the words occur thus, chap. xxxv. 10, which is otherwise identical with the present text.

12, 13. In אַתָּה, *Thou*, fem., Zion is addressed. The same gender is employed in the verbs. That בְּאִשֵּׁי is properly rendered, *as if*, comp. Job x. 19; Zech. x. 6. It must, however, be noticed, that the כ is omitted in thirty-two MSS.; originally in eight more; and in some early editions. The pointed question at the close of

ver. 13, beautifully introduces the prediction, ver. 14.

14. בִּנְיָהּ, *the bending prisoner*, probably in allusion to the custom of putting a prisoner into the πεντεσύν-ρυγγος, or five-holed wooden machine, which held the body in a bent posture, the head as well as the hands and feet being fixed in it. A more distressing posture cannot well be imagined. See Michaelis' Comment. on the Laws of Moses, vol. iii. p. 443. Comp. Jer. ii. 20; and the Arab.

صَفَا، صَغَو، *inclinatus, curvatus fuit, reclinavit caput*; صَغَو، صَغَو، *inclinatio*.

Lowth, misled by a different use of the term, chap. lxiii. 1, renders, *He marcheth on, &c.*, contrary to the exigency of the following לְהִסָּחֵהּ, in Niph. מִהֵרָה is often used adverbially to express the idea of *haste or speed*. שִׁחָה, here, as בּוֹר, Jer. xxxviii. 6, Zech. ix. 11, means a cistern without water, converted into a dungeon.

15, 16. The gender is now changed for the masculine. The person ad-

That calmeth the sea, when the waves thereof roar :
Jehovah of Hosts is his name.

- 16 And I have put my words into thy mouth ;
Yea, with the shadow of my hand have I covered thee ;
To plant the heavens, and to found the earth ;
And to say to Zion, Thou art my people.
- 17 Rouse thyself, rouse thyself ; arise, O Jerusalem !
That hast drunk from the hand of Jehovah the cup of his fury ;
That hast drunk, yea, drunk off the goblet,
The cup of intoxication.
- 18 She has none to lead her of all the sons she bare ;
Nor any of all the sons she nurtured to take her by the hand.
- 19 These two things have happened to thee ;

dressed is the Messiah, to whom alone the predicates employed can, with any propriety, be applied. Comp. chap. xlii. 1, xlix. 1, 2 ; with which last verse, the former half of the second of the present verses is parallel. The ל in לְיִשְׂרָאֵל, and לְיִשְׂרָאֵל, connects with the person addressed, and expresses the end or purpose for which he was instructed or employed. The creation ascribed to him is that of the new Jewish world, the new state of things to be established after the captivity. Comp. 2 Cor. v. 17, where a complete spiritual renovation is called a *καινή κτίσις*. The Hebrews were accustomed to speak of a great political or ecclesiastical revolution as the destruction or creation of the heavens and the earth, chap. xlii. 13, lxv. 17, 18, lxvi. 22. לְיִשְׂרָאֵל is not, as Lowth imagines, a mistake for לְיִשְׂרָאֵל, but the proper term by which to denote the fixing or establishment of the heavens, conceived of as a *tent*,—a metaphor not unusual with the sacred writers. It signifies to *plant*, in the sense of fixing or driving into the ground, the pins or pegs to which the cords of a tent are fastened. The Logos, as the Angel that was with the O. T. church, (comp. chap. lxiii. 9 ; Acts vii. 38,) was to bring back the Jews and establish them, as before, in their own land.

17. The interposition of the Divine Redeemer was indispensable, for Jerusalem was reduced to a state of utter

helplessness. This is forcibly expressed in metaphors taken from the use and effects of intoxicating liquors. The wrath or anger of Jehovah is represented as constituting the ingredients of a large cup which he had put into the hand of the devoted city, by drinking the entire contents of which she had stupified herself, staggered and fallen to the ground. In this prostrate condition she lay, incapable of helping herself, and without any one of her citizens to assist her. They might struggle and toss, but it would only be like the vain efforts of the oryx to extricate himself from the net in which he is entangled. At length Jehovah interposes, and transfers the cup to her oppressors, who, in their turn, are reduced to the same condition, while she, on the contrary, is completely restored. Comp. Jer. xxv. 15—31, xlix. 12, li. 7 ; Lam. iv. 21 ; Ezek. xxiii. 31—35 ; Rev. xiv. 10. The passage is justly considered by Lowth, as exhibiting sublime poetry of the highest order. הַקִּיּוֹרִי הַקִּיּוֹרִי is much more emphatic than the simple יָרִי, ver. 9, though even there the repetition gives intensity to the style. קִיּוֹר, Syr. ²صَح, Arab. سَخِيت, *exsuxit*, means to *drink greedily, drink off, to the dregs*.

19. What the two things here referred to are has been disputed. The more natural solution of the

Who shall bemoan thee?—

Desolation and destruction; famine also, and sword:

Who? I myself will comfort thee.

20 Thy sons swoon; they lie at the head of all the streets,

Like the oryx in a net;

They are full of the fury of Jehovah,

The rebuke of thy God.

21 Wherefore, hear now this, thou afflicted,

And drunken, but not with wine.

22 Thus saith thy Lord, Jehovah,

And thy God, the Defender of his people:

Behold! I will take out of thy hand the cup of intoxication,

The goblet, the cup of my fury:

Thou shalt drink it no more.

23 But I will put it into the hand of thine oppressors,

That have said to thee, Bow down, that we may pass over;

And thou madest thy back like the ground,

And as the street to the passengers.

difficulty is to regard the four nouns which follow as divisible into pairs: וְיָד and וְיָרִיב describing the destruction of the city; וְיָרִיב and וְיָרִיב , that of its inhabitants. The ו prefixed to each of the nouns is not without emphasis. After וְיָרִיב , *who*, we should have expected וְיָרִיב , *shall comfort thee?* but Jehovah suppresses the rest of the question, and at once replies, וְיָרִיב , *I will comfort thee*. The ancient versions, with the exception of the Targ., express the third person.

20. וְיָרִיב , the LXX. strangely render, *σειτλίον ἡμίεφθον*, a half-cooked beet; but Aquil., Symm., and Theod., ὄρυξ , *the oryx*, which is also the rendering of the Vulg. The LXX., however, give ὄρυξ as the meaning of וְיָרִיב , Deut. xiv. 5, of which the form in the present instance is doubtless a contraction. The oryx is an animal of the antelope species, which, in the East, is still caught in a net.

21. See chap. xxix. 9. Owing to

the close connexion between וְיָרִיב and וְיָרִיב , the former word is put in the construct. form, though both וְיָרִיב and וְיָרִיב intervene.

22. וְיָרִיב , from וְיָרִיב , *to contend, plead for, defend*, is here a noun signifying a defender; one who maintains, or vindicates the cause of another. Comp. וְיָרִיב , Hos. v. 13, x. 6; and the participial form, Isa. xix. 20.

23. וְיָרִיב , *to thy soul*, i.e. according to a common Hebraism, *to thee*. The metaphor here employed is taken from the haughty and degrading manner in which Oriental kings treat their captives. Ibn Batutā relates, that when the negroes who appeared before the black sultan at Mali, in Nigritia, fell down, they *laid bare their backs*, and covered their heads with dust, as tokens of the most profound submission: by the former, indicating that he might walk over their naked backs. See also Lowth's Note.

CHAPTER LII. 1—12.

The first twelve verses of this chapter continue the subject with which the preceding closes—the restoration from Babylon. Jerusalem is called upon to change her position, 1, 2; reasons are given by Jehovah for his gracious interference in behalf of the captives, 3—6; the joyful announcement of the event, and the universal joy it would occasion to the liberated, are next introduced, 7, 8; Jerusalem, as the metropolis of Judæa, is summoned to participate in the joy, while the surrounding nations behold the wonderful display of Divine power and goodness, 9, 10. The address concludes with a direct call to the captives to leave Babylon, taking no idolatrous thing with them, and calmly confiding in their Almighty Deliverer, 11, 12. The remaining three verses form the commencement of the celebrated prophecy of the Messiah, which is continued throughout the following chapter.

- 1 AWAKE, awake, put on thy splendour, O Zion!
Put on thy beautiful array, O Jerusalem! the holy city;
For the uncircumcised and profane shall enter thee no more.
- 2 Shake thyself from the dust; arise, take thy seat, O Jerusalem!
Loose thyself from the bands of thy neck,
O captive daughter of Zion!
- 3 For thus saith Jehovah:
As ye sold yourselves for nought,
So ye shall be redeemed without money.

1, 2. *ו* signifies both *strength* and *glory*. Here the latter acceptation is required by the parallel *הַפְּאֵרָה*, *beautiful array*. *עָרֵי וְחִפְאִי*, *the uncircumcised and the impure*, are to be restricted to the Babylonians, who had entered the holy city, carried off its inhabitants, and made it desolate. They had proved the most formidable enemy the Jews ever had; but nothing further was to be apprehended from them. Comp. Nah. i. 15, where similar language is employed respecting the Assyrian power. To explain the passage of other foreigners, would lay it open to contradiction from facts of history: Antiochus Epiphanes in particular having exerted a more polluting and

irreligious influence in Jerusalem, than even the Chaldeans; while the Romans also took and destroyed it. Its application to the Christian Church is equally unsatisfactory. *שֵׁן*, *sit*, denotes, in such connexion, to occupy an elevated seat or throne; and is opposed to the prostrate condition described at the end of the preceding chapter. The Keri *הַפְּאֵרָה* is found in the text of a number of MSS., and in the Soncín, Brix., and Complut. Editions.

3. As the *ו* in *וְהָיָה* is the *Vau adæquationis*, it is implied before *וְהָיָה*, which introduces the protasis. Comp. chap. li. 11. For the sentiment, see chap. xlv. 13.

- 4 For thus saith the Lord Jehovah :
 My people went down at first into Egypt, to dwell there,
 And Assyria oppressed them at the last.
- 5 And now, what have I here, saith Jehovah,
 That my people should be taken away for nought?
 They that rule over them, howl, saith Jehovah ;
 And continually, every day, my name is blasphemed.
- 6 Assuredly, my people shall know my name ;
 Assuredly, they shall know in that day,
 That I am the Promiser : Behold me !
- 7 How beautiful upon the mountains the feet of him that publish-
 eth good news !
 That announceth peace, that publisheth good,
 That announceth salvation, saying to Zion :
 Thy God reigneth !
- 8 Thy watchmen shall raise their voice ;
 With their voice shall they sing together ;
 For eye to eye shall they see,

4, 5. Two instances of oppression, from which Jehovah had delivered his people, are here specified, to assure them that he would again deliver them. The latter was that of Sennacherib. Though צָרָה is nowhere else used in a temporal sense, yet the exigency of the parallelism requires it to be so taken in this place. הֵן refers to heaven, the place of God's immediate presence. The interrogation strongly implies, that God would not, in the afflicted circumstances of the Jews, remain inactive, but would descend and interpose for their deliverance. Their gratuitous oppression in Babylon, and the contempt poured upon his holy character by the Babylonians, are adduced as motives for such interposition. There is generally supposed to be a reference to this passage in Rom. ii. 24 ; but it rather seems to be to Ezek. xxxvi. 22, 23.

6. After the second לֵךְ, supply דַּבֵּר from the preceding. To know the name of God is to be practically and experimentally acquainted with the Divine character :—here, especially, the Divine faithfulness.

7—9. Messengers are sent before-

hand to Judæa, to announce the deliverance. They are seen hastening over the mountains,—an object most grateful to the spectators. The joyful proclamation is made, that the God of Zion reigns. The watchmen on the ruinous walls of Jerusalem, as with one voice, repeat the news. The eye of each inhabitant catches that of his fellow : all is ecstasy at the joyful event. The language employed is, in part, employed elsewhere, as chap. xl. 9, xliv. 23, xlix. 13, but nowhere is the whole combined as here. Nahum uses the identical phraseology respecting the messengers who announced the destruction of Nineveh, chap. ii. 1 (Eng. Trans. i. 15) ; and the Apostle Paul quotes it in illustration of his statements relative to the first preachers of the Gospel, Rom. x. 15. The point of beauty in the feet of the messengers is not their being torn and dusty, as Campbell expounds, which, though presenting a spectacle naturally offensive, yet are, in consideration of the welcome message, converted into one that is pleasing and delightful ; but the speed with which they bear the messengers forward. In קָלִי

When Jehovah restoreth Zion.

- 9 Burst out, sing together, ye waste places of Jerusalem !
For Jehovah hath comforted his people ;
He hath redeemed Jerusalem.
- 10 Jehovah hath made bare his holy arm
Before all the nations ;
And all the ends of the earth shall see
The salvation of our God.
- 11 Depart ye, depart ye, go out thence ;
Touch not the unclean ;
Go out from the midst of her ;
Be pure, ye that bear the vessels of Jehovah !
- 12 For ye shall not go out with haste,
Neither shall ye proceed in flight ;
For Jehovah goeth before you,
The God of Israel shall also bring up your rear.

is an ellipsis of *אֵל*, which is very common. For the true meaning of *בְּשׂוּר עֵינָיָהּ*, in opposition to Lowth's construction, see Ps. xiv. 7. *עֵינֵי קִדְּוֹן*, *eye in eye*, or *eye to eye*, is generally explained as signifying clearness of vision, or unanimity of opinion. There does not appear to be any thing in the connexion to warrant such exegesis. The phrase occurs besides only in Numb. xiv. 14, where it is used for the purpose of expressing the indubitable certainty of the Divine manifestations to Israel. Here the subject is not the discovery or revelation of the mind of God, but the joy felt on hearing of the downfall of Babylon. Nothing is more natural than for one person whose feelings are elated with joy, to look to the glistening eyes of another who is equally interested in the cause by which it is produced. The phrases, *בְּשׂוּר עֵינָיָהּ*, Numb. xii. 8, and *בְּשׂוּר עֵינָיָהּ*, Exod. xxxiii. 11, are not exactly parallel. The change of *עֵינָיָהּ* into *עֵינָיָהּ* is obviously by emendation.

10. This verse is anticipative of chap. liii. 1. The restoration from Babylon was to be introductory to a greater deliverance, in which all the inhabitants of the world should be personally interested.

11. The Jews in general, and the

priests in particular, are summoned to leave the place of their captivity ; and, by purification and separation from every idolatrous and sinful object, to prepare for their return to the holy land. In *בְּשׂוּר עֵינָיָהּ* and *בְּשׂוּר עֵינָיָהּ*, *Babylon* is understood by implication. Comp. chap. xlviii. 20. So far as external obedience was concerned, there is every reason to conclude that this order was punctually obeyed. To bear the sacred vessels would naturally devolve upon the priests, though committed by Cyrus to the care of Sheshbazzar, the prince of Judah, Ezra i. 7—11, v. 13—15, vi. 5. Comp. for the sentiment, Rev. xviii. 4. Part of the words are appropriated by Paul, 2 Cor. vi. 17, for the purpose of warning Christians against having any fellowship with idolaters.

12. The exodus from Babylon was to be very different from that out of Egypt. *בְּשׂוּר עֵינָיָהּ*, *hasty flight*, is the very term employed, Exod. xii. 11, Deut. xvi. 3, to express the hasty manner in which the Hebrews ate the passover on the eve of their departure from the latter country. The metaphor of the van and rear-guard is likewise borrowed from the same history, Exod. xiv. 19. Under the immediate protection of Jehovah, their covenant God, the Jews had nothing to fear.

CHAPTER LII. 13—LIII.

That a new section of the book, including these fifteen verses, begins here, is universally admitted. The prominence given to the SERVANT OF JEHOVAH; the depth of his humiliation; his unpretending and unpromising appearance; the vicarious nature of his sufferings and death; his subsequent exaltation, success, conquests, and glory,—present a *tout-ensemble* of character unequalled by any exhibited elsewhere in Scripture. The prophet collects into one focus the various rays of light which he and preceding seers had scattered abroad for the purpose of revealing to the Jewish people the Illustrious Deliverer that was to come. Hence the unparalleled perspicuity of the prophecy, and the facility with which all its parts apply to the Messiah; while every attempt to excogitate hypotheses in support of other subjects has only obscured and perplexed it.

That the Jews would violently oppose the application of the passage to Jesus of Nazareth was naturally to be expected. When adduced, in argument with them, by Origen, they explained it of the sufferings of their own nation; and this hypothesis is adopted by Jarchi, Abenezra, Kimchi, Abarbanel, and Lipmann; only some of these writers are of opinion that the pious part of the nation is intended. Some few have endeavoured to interpret it of the pious king Josiah; and others, among whom Saadiah Haggaoon, of the prophet Jeremiah. Jonathan, however, in his Targum, the Midrash Tanhuma, the Pesikta, Moses Haddarshan, the Talmud, the Midrash Tillim, and the books Rabboth, Chasidim, and Zohar, more or less unreservedly apply it to the Messiah; and Rabbi Alshech, in his Commentary on the prophecy, avows it as his opinion that such application of it is obviously the right one. To which may be added, that of those Jews who have truly embraced the Christian faith, most have been impelled to take the step by the evidence which the prophecy supplies of the identity of the suffering and glorified Messiah.

Grotius was the first professedly Christian author who interpreted the section of any other than our Saviour. His hypothesis, however, that Jeremiah was intended, has not been adopted by any, except Seidel, and Collins, in his Scheme of Literal Prophecy. Schuster, Eichhorn, Telge, Stephani, Rosenmüller in his later Commentaries, Hitzig, and others, interpret the section of the Jewish people collectively; while Paulus, Ammon, Maurer, and Thenius, suppose the pious portion of that people to be meant. According to the earlier opinion of Rosenmüller, which he abandoned, but which has been adopted by De Wette and Gesenius, the prophetic order, or the collective body of the prophets, forms the subject of the prediction. Other hypotheses of minor note may be seen in Hengstenberg, as quoted, chap. xlii. 1.

The exclusive application of the passage to Christ was more or less ably

justified by several of the Fathers in their controversies both with Jews and Pagans. In modern times its defence has been sustained by J. H. and J. D. Michaelis, Moldenhauer, Lowth, Koppe, Kocher, Dathe, Döderlein, Cube, Henzler, Hezel, Hess, Storr, Hansi, Martini, v. d. Palm, Scholz, and others; and more especially by Hengstenberg, *ut sup.*, and Reinke in his admirable *Exegesis Critica in Jesaiæ*, cap. lii. 13—liii. 12, seu *de Messia Expiatore Passuro et Morituro Commentatio*, &c. Münster, 1836, 8vo. To these two writers I refer the reader, since they may be regarded as having exhausted the subject, and supplied the best critical expositions of the prophecy. Those who may not have access to their works will find a brief but very satisfactory reply to the arguments of Gesenius, in Dr. J. Pye Smith's *Four Discourses on the Sacrifice and Priesthood of Christ*, London, 1828, note ix. p. 260. That it was our Redeemer alone that the prophet had in his eye, must be admitted by all who fully allow the Divine authority of the N. T., and have impartially examined the following passages, in which certain parts of the prediction are either referred to, or expressly quoted with such application: Matt. viii. 17; Mark xv. 28; Luke xxii. 37; John i. 29, xii. 38, 41; Acts viii. 30—35; Rom. x. 16; 1 Pet. ii. 21—25.

In chap. lii. 13—15, Jehovah introduces the Messiah, and announces his exaltation and preceding sufferings; liii. 1—10 contains the language of the prophet, complaining of the infidelity of the Jews, 1; describing the scandal and contempt with which they regarded his humble and suffering condition, 2, 3; asserting the cause of his sufferings to be the sins of others, 4—6; setting forth several remarkable circumstances connected with them, 7—9; and predicting the glorious effects in which they should result, 10. At the middle of ver. 11, a renewed declaration commences, which is confirmatory of what had been previously advanced respecting the work of the Messiah, the propitiatory nature of his sufferings, and the certainty of his remunerative triumphs, 11, 12.

13 BEHOLD! my Servant shall prosper;

He shall be raised, and extolled, and highly exalted.

13. This and the two following verses form the text on which chap. liii. may be said to be a commentary. From the deliverance to be effected by Cyrus, the prophet makes a sudden, but natural transition to that infinitely more glorious salvation which the Messiah should effect; and shews that the latter was to be achieved, not by conquest, but by suffering. הַיָּהוּה is here used *δεικτικῶς*, for the purpose of drawing special attention to Him and his work. For הַיָּהוּה, comp. xlii. 1, 19, xlix. 3, 5, 1. 8. As Cyrus had

succeeded and attained to a high pitch of worldly elevation and renown, so the greater future Deliverer should prosper in his spiritual undertaking, and be crowned with glory and honour. הַיָּהוּה, most of the ancient versions have taken in the acceptation of being *prudent, intelligent*, &c.; but the rendering of the Targ. הָאֵלֹהִים יַצְלִיחַ עַבְדִּי מְסִיחָא, "Behold! my Servant the Messiah shall prosper," better suits the connexion. That the verb has this signification, see Deut. xxix. 9; Josh. i. 7, 8; Prov. xvii. 8; and, as here, in

14 *cond* As many were shocked at thee,

(Such was the disfiguration of his appearance more than that of any man,

And of his form more than that of the sons of men :)

cond 15 So shall he sprinkle many nations :

Kings shall shut their mouths on account of him ;

For what had not been told them, they shall see ;

And what they had not heard, they shall perceive.

reference to the Messiah, Jer. xxiii. 5. *וְיָרִים וְנִשְׂא וְנִבְּהָ* are synonymes employed to express the superlative exaltation and glory of the Redeemer. Comp. Eph. i. 20—23 ; Phil. ii. 9—11 ; Heb. ii. 7—9. The Midrash Tanhuma, taking each of the verbs separately, explains the passage thus : *וְיָרִים מִלֶּךְ הַמַּשְׁחִים* — וְיָרִים מִן אַבְרָהָם וְנִשְׂא מִמֹּשֶׁה וְנִבְּהָ מִן מַלְאֲכֵי דְשָׁמַיָא. *This is the King Messiah, — who shall be higher than Abraham, more elevated than Moses, and exalted above the ministering angels.*

14, 15. To the words *בְּאִשֶּׁר שָׁחֲמוּ*, &c. forming the protasis, correspond *בְּן יָהּ*, &c. which introduce the apodosis. The *בְּן*, in ver. 14, is merely expletive of what precedes it, and introduces an exegetical parenthesis. The change of *עֲלֶיךָ*, at thee, into *עָלָיו*, at him, which is the reading of two MSS., the Targ., and Syr., is doubtless an emendation. Similar instances of enallage of person are not uncommon in Hebrew poetry. The 14th verse commences with a direct address, which form gives way to the use of the third person, more appropriately used in description, and is not resumed. *שָׁחֲמוּ* is used intransitively to express the shock felt by the mind on the discovery of any unexpected object or event. Here, as in Jer. ii. 12, xviii. 16, xix. 8, it conveys the idea of disappointment and aversion. With such feelings the bulk of the Jewish people (*בְּנֵי*) regarded our Saviour ; and consequently derived no benefit from his atonement. When, on the other hand, he was preached unto the Gentiles (*ἔθνη*, *גוֹיִם*), they believed, and participated in its blessings. *מִשְׁחָה* is the construct. of *מִשְׁחָה*, corruption, deformity, disfigurement, from *שָׁחָה*, to corrupt, spoil, deface. It is in

construction with *מִשְׁחָה*, though separated from it by *בְּאִשֶּׁר*, just as *בְּנֵי* is from *יָרִים*, in *בְּנֵי מִצְרַיִם יָרִים*, Job xv. 10. See also Isa. xix. 8. The preposition *בְּן* is here, as in the clause just quoted from Job, to be taken in its comparative, and not, with Hengstenberg, Hitzig, and Reinke, in its negative or privative acceptation. Filling up the ellipses, the passage will read thus : *בְּן מִשְׁחָה מִרְאֵהוּ אִשׁ וּמִשְׁחָה תִּפְאֵרֹתָו מִבְּנֵי אָדָם*, *Such was the disfigurement of his countenance, more than that of the countenance of any man, and the disfigurement of his form more than that of the form of the sons of men.* In the second line of a parallelism, the term which expresses the thing compared is frequently omitted. Some of the moderns, after Jerome, limit the description here given to the humble and abject condition of the Messiah ; but, that the effects of the bodily injuries inflicted upon him, as well as of the intense mental anguish to which he was subject, are likewise to be taken into the account, the minute detail of his sufferings in the following chapter abundantly proves. *בְּן יָהּ גוֹיִם רַבִּים*. The verb *נָהַ*, which occurs here in the Hiph. conjugation, signifies, in every other instance, *to sprinkle, besprinkle*. The idea of *leaping for joy, exulting*, &c., to which Gesenius assigns the primary place in his Lexicon, is unsustained by a single example from Hebrew usage, or from any of the kindred dialects. The Arab. *نَهَنَ*, which has been compared, has no such signification, — the rendering, *exultavit præ hilaritate*, which Golius gives from the Kamdos, being founded on an erroneous reading. See Freytag. In

CHAPTER LIII.

1 Who hath believed our report?

And to whom hath the arm of Jehovah been revealed?

Ethiopic the corresponding verb is

ἦἤἤ : **ἦἤἤ**, *respersit, conspersit*; hence

ἠἤἤ : **ἠἤἤ** : *the sprinkling of blood,*

Heb. xi. 28; **ἠἤἤ** : **ἠἤἤ** : the

same, xii. 24; and **ἠἤἤ** : **ἠἤἤ** :

ἠἤἤ : **ἠἤἤ** : *through*

the sprinkling of the blood of Jesus Christ,

1 Pet. i. 2. Comp. Heb. ix. 19.

ἠἤἤ : **ἠἤἤ** : **ἠἤἤ** :

ἠἤἤ : **ἠἤἤ** : *and sprinkled the*

book of the law, and all the people. The

Vulg. and Syr. accordingly render,

asperget gentes multas : **ἠἤἤ** : **ἠἤἤ** :

ἠἤἤ : **ἠἤἤ** : *purifying or expiating many*

nations. With such support we may dismiss the derivations of Schroeder, Gesenius, Martini, Michaelis, and others, and acquiesce in the decision of Fürst, in his Heb. Concord. "At vero nil impedit, quominus etiam hoc loco ingentem verbi significationem retineamus." This signification he shews to be *rigare, irrigare, inspergere, adspargere, imbuerere*. In consulting the passages in the Levitical code in which the verb occurs, instances will be found of an ellipsis both of the material sprinkled, and the preposition **ἠἤἤ**, upon, just as in the present case. See Lee's Sermons and Dissert. pp. 199—202. The ceremonial use of the term, and the N. T. allusions to it, quoted above, shew the meaning to be, that the Messiah would extend to the nations the purifying efficacy of his blood. The offence taken at him by the Jews, and the experience of his salvation by the numerous Gentile nations (**ἠἤἤ**), form a striking antithesis. For **ἠἤἤ**, *to shut the mouth,*

comp. Job xxix. 9. It means, to maintain a respectful silence, and so to acknowledge the superiority of the person to whom it is shewn. **ἠἤἤ** here signifies *to perceive mentally*. The preaching of the Gospel, as the means of extending throughout the world the blessings of redemption, is clearly implied in the prophetic description; while the history of the Church abundantly exhibits the fulfilment of the prediction.

CHAPTER LIII.—1. The prophet resumes the subject of the offence taken by the Jews at the meanness of our Lord's outward appearance; and to intimate, that few, if any of them, would receive the testimony borne by himself and other divinely-inspired messengers on the subject, he asks, Who hath believed, &c.? **ἠἤἤ** or **ἠἤἤ** is properly the Pah. Part. and signifies *what has been heard* by any one. Chrysostom so understands it here: *οὐκ εἶπε, τῇ διδασκαλίᾳ ἡμῶν ἐνταῦθα δεικνὸς, ὅτι οὐκ οἰκοθὲν τι ἐφθέγγοντο ἀλλ' ἅπερ ἤκουσαν παρὰ τοῦ Θεοῦ ταῦτα ἀπήγγελλαν*. Thus also Martini, Jahn, Rosenmüller, and others. That it was not, however, intended to convey the idea of the Divine origin of the message, appears from the *usus loquendi*, according to which it is employed actively, to denote a report or testimony communicated to and heard by others. Comp. the Ethiopic **ἠἤἤ**,

audivit, testificatus est; **ἠἤἤ**, *testimony*. LXX. **ἀκοή**, Rom. x. 16. Targ. **ἠἤἤ**, *our announcement*. **ἠἤἤ**, arm, like **ἠἤἤ**, denotes power as put forth in act. The meaning is, that few would recognise in the Messiah the efficacious interposition of Jehovah for the deliverance of Israel. To such, however, as believed, he was **ἠἤἤ** *δύναμιν καὶ Θεοῦ σοφίαν*, 1 Cor. i.

So that men hid their face from him ;

He was despised, and we regarded him not.

4 But it was our griefs he bare,

the subject of great or manifold sufferings. Comp. *איש הוכיחו*, *a man of reproofs*; i. e. one frequently reprov'd, Prov. xxix. 1. *כָּאֵץ* signifies to be *pained* or *wounded*, either in body or mind, but more usually the latter. Comp. the Syr.

כָּאֵץ, *doluit*; Arab. *كآب* and *كآب*,

malo statu mestoque animo fuit. *דָּוָה*, *דָּוָה*,

Symm. renders *γνωστός νόσος*, *known by sickness*, and is followed by Jahn,

Martini, Rosenmüller, Gesenius, and Maurer. According to this interpretation,

the meaning would be, that the Messiah was distinguished from

all other men by the intensity of his sufferings. The parallelism, however,

requires that the Messiah himself should be the subject of the knowledge

or experience here spoken of: *knowing, experienced in, familiar with suffering*.

That the *Pahul Part.* is to be taken in this sense, comp. Deut. i.

13, 15; where *דָּעִים* is manifestly synonymous with *דָּעִים* and *דָּעִים*, and is to be rendered,

knowing, skilful, or the like. The LXX., Syr., and Vulg., appear to have read *דָּוָה*, which is found

in eight MSS., originally in one more, and now in four others by correction.

The reading of De Rossi's MS. 319, *דָּוָה*, is not entitled to notice. *דָּוָה*, the

Pause punctuation for *דָּוָה*, *weakness, affliction, pain, sickness*, is used both of corporeal and of mental disease; and

of what is inflicted by another, as well as of what arises from natural causes in the subject. In the present connexion,

all ideas of natural malady or infirmity would be most irrelevant. Comp. vers. 5, 6, 7, 8, 10. Commentators

are generally agreed that the prophet uses the word figuratively to denote the severe bodily and mental sufferings to which our Lord was subjected.

וְכָפַר עָלֵינוּ חַטֹּאתֵינוּ. The *ו* is here to be taken *ἐκβατικῶς*; and the *כָּ* is the *Caph veritatis*. Literally: *So that there was a hiding of face from him*.

The LXX., Aq., Vulg., and Targ., and some modern translators, have rendered the suffix in *חַטֹּאתֵינוּ* as that of the first person plural; but less aptly.

Isaiah represents the Saviour as an object of disgust to the Jews, in language calculated to produce on the mind a strong impression of their hatred to his person and claims; and closes the verse, as he had begun it, with *דָּוָה*: only adding a negative proposition for the sake of greater energy.

4. *אָנֹכִי* is strongly adversative, and is designed pointedly to direct the attention of the reader to the fact,

that the sorrow and grief which had just been attributed to the Messiah were not occasioned by any thing in himself, but were inflictions, which,

but for his substitution, we must have borne. To mark this more distinctly,

the identical words *אָנֹכִי* and *כָּאֵץ* are repeated from the preceding verse.

In both instances they denote inflictions, or sufferings, on account of sin. Hence the LXX. and Symm.

render: *τὰς ἀμαρτίας ἡμῶν*. Hengstenberg appositely remarks, "that no pas-

sage in the New Testament, relative to the atoning death of Jesus, is more dogmatically definite than the present.

No wonder that the unbelieving Jews should be perplexed in their attempts to interpret it. It is, and ever must be,

a rock of offence to them while they reject the true Messiah, who died for our sins and was raised again for our justification."

For *אָנֹכִי*, eleven MSS., the Ven. Ed. of 1525—28, and seventeen other editions, have the full plural form, *אָנֹכִי*. And instead of

אָנֹכִי, upwards of twenty MSS., and two editions, read *אָנֹכִי*; but all, the ancient versions have the plural. Before *אָנֹכִי*, thirteen MSS., originally five more, now three; four editions, and many more, insert *הוּא* as a *Keri*; yet it is probably a mere repetition, by some copyist, from the preceding hemistich. It has been maintained by some, that the verbs *אָנֹכִי* and *כָּל* signify simply, *to bear away, remove, &c.*, and convey no idea of *suffering* or *bearing*, in the way of punishment; but in direct opposition to fact, and to the spirit of the context. Not only

Yea, it was our sorrows he carried.

We, indeed, accounted him smitten,

are the phrases, נָשָׂא חַטָּאת, נָשָׂא חַטֹּאת, *to bear sin, to bear iniquity*, used of one who suffers for his own sin, but also of the expiation made for the sin of others, by vicarious suffering. See Lev. v. 1, 17, xvii. 16, xxiv. 15; Numb. ix. 13, xiv. 33; Exod. xxviii. 38; Lev. x. 17, xvi. 22. Thus also, in ver. 12 of this very chapter, יְהוָה נָשָׂא חַטֹּאת רַבִּים, *And he bare the sin, i. e. the punishment due to the sin, of many.* Comp., for a similar usage, in Arab.

Korān, xxix. 11, 12: وَقَالَ الَّذِينَ

كَفَرُوا لِلَّذِينَ آمَنُوا اتَّبِعُوا سَبِيلَنَا وَلْنَحْمِلْ

خَطَايَاكُمْ وَمَا هُمْ بِحَامِلِينَ مِنْ خَطَايَاهُمْ

مِنْ شَيْءٍ أَنْتُمْ لَكَاذِبُونَ وَلِيَحْمِلُنْ أَثْقَالَهُمْ

"And the unbelievers say to those who believe: Follow our way, and *we will bear your sins*; but they shall not bear any part of their sins, but they shall bear their own burdens." In like manner, קָבַל signifies *to sustain or bear; to bear as a burden what another cannot bear; to bear what is imposed by another, either by oppression, or as punishment.* Hence the nouns, קָבַל, קָבַל, קָבַל, *a burden.* But it also signifies *to bear or suffer vicariously*,—the idea of the weight or burden of the punishment being necessarily implied. Thus Lam. v. 7, אֶנְחִי וְעוֹלָתֵיהֶם קָבַלְנִי, *We bear their iniquities, i. e. the infliction due to their iniquities; their penal consequences.* Comp. ver. 11 of this chap. וְעוֹלָתָם הוּא קָבַל, *For he sustained the infliction of their iniquities.* That such is the meaning of the verb here, Gesenius himself allows. "קָבַל,—*trop. to bear the sorrows, sins, of any one, i. e. to suffer the punishment which another has merited.*" Heb. Lex. *in voc.* Thus also Winer, in his Edit. of Simonis: "*trop. peccatum alicujus bajulare est peccati poenas gravissimas perpeti.*" Jes. liii. 11; Thren. v. 7. The words are also quoted in the ancient Rabbinical work, entitled *Pesikta*: כִּשְׁבָרָא הָבָה עוֹלָמוֹ שֶׁשָׂם יְדוֹ הָהָה כְּכֹא הַכְּבֹד וְהוֹצִיא נִשְׁמָתוֹ הַמִּשְׁחָה אֲמַר לוֹ רִצָּה אַחֵר לְהַרְיָאוֹה וּלְנַאֵל אֶת בְּנֵי אַחֵר שֶׁשָּׂה

אֶלֶפִים אֲמַר לוֹ הֵן אֲמַר לוֹ אֵל הַכְּבוֹד הַיּוֹרֵךְ לְמֹרֶק מִנֶּחֱם הָיָה דְּחָיִב אֶכֶן הָיִינוּ נִשְׂא אֲמַר לוֹ אֲכֹבֵל מִנֶּחֱם בְּשִׂמְחָה ; "When the blessed Creator made his world, he stretched out his hand under the throne of glory, and brought out the soul of the Messiah. He then said to him: Wilt thou heal and redeem my sons after six thousand years? He replied: Yes. Then God said to him: Wilt thou bear the inflictions in order to purge their iniquity, as it is written: *But it was our diseases he bore?* He said to him: I will bear them joyfully." Such was the construction put upon it by the LXX.: Οὗτος τὰς ἀμαρτίας ἡμῶν φέρει, καὶ περὶ ἡμῶν ὀδυρᾷται; Symmachus, αὐτὸς ἀνέλαβε, καὶ τοὺς πόνους ὑπέμεινε. To the doctrine of the vicarious sufferings of the Messiah, as here taught, it has been objected, that the words are quoted Matt. viii. 17, in application to our Lord's removal of bodily diseases. But the objection would only be valid, if it could be shewn that the application made by the Evangelist was designed to exhaust the meaning of the prophet. The instances of miraculous cures were merely an incipient fulfilment of the prediction: a type or specimen of what was to be effected by our Lord's mediation generally. The Jews were taught to regard disease as the temporal punishment of sin; and since the prophet clearly shews, in the following verse, that the end to be attained by the substitutionary sufferings of the Messiah, was the removal of punishment from the guilty, the quotation was appositely applied to the removal of bodily distempers, as a partial attainment of that end. See Magee on the Atonement, vol. i. pp. 412—435, third edit., Lond. 1812. נָשָׂא, *smitten*, by Divine judgment. The verb is specially applied to the infliction of such diseases as the plague or leprosy. Hence Jerome renders, *leprosus*. Aq. ἀφῆμενον. Symm. ἐν ἀφῇ ὄντα. Theod. better, μεμαστιγῶμενον. The words, כִּפָּה אֱלֹדִים וּמִקְצָה, are exegetical,—expressing, in plain terms, the opinion

Stricken by God, and afflicted :

5 But he was wounded on account of our transgressions ;

He was bruised on account of our iniquities :

The infliction with a view to our peace was upon him,

of the Jews, that the sufferings of our Lord were inflicted as the immediate punishment of great personal guilt. That they were accustomed to draw similar conclusions, see Luke xiii. 1 ; John ix. 2. That *סָמָן*, *smitten*, is rightly pointed in the construct, and cannot be read as the absolute, as Bellarmine would have it, i. e. *a smitten God*, is sufficiently clear from the connexion.

5. The prophet now describes in plain terms what he had expressed figuratively in the preceding verse. *סָמָן*, the Pass. Part. in Poel, might be rendered *pierced*,—being derived from *סָמָן*, Arab. *خل*, *perforatus est*, to

bore, pierce, &c. It would thus distinctly recognise the piercing of the hands, feet, and side of our Redeemer, as described by the Evangelists. Comp. Ps. xxii. 16 ; Zech. xii. 10. But that it is better to adopt the more extended signification of the verb, appears from the general use of *סָמָן*, following. Thus the LXX. *ἐτραυματίσθη* ; Arab. *جرح*, *vulnus accepit* ;

II. *multa inflixit vulnera*. The Syr. has *ܥܡܠܬܐ ܥܠܝܗ*, *occisus est* ; a signification which *סָמָן* certainly has, Gen. xxxiv. 27 ; Jer. xiv. 18. *סָמָן*, *to break in small pieces, crush*, expresses the excessive severity of our Lord's sufferings. Comp. ver. 10 ; Luke xxii. 44 ; Matt. xxvii. 46 ; Ps. xxii. 14—17. The preposition *בְּ* has here the causative signification, and marks the *causa efficiens*, the immediate ground or reason of these sufferings. *בְּיָדֵינוּ סָמָן*, lit. *the punishment of our peace* ; but as such construction is altogether abhorrent from the English idiom, the phrase must be rendered periphrastically, *the infliction by which our peace is effected*, i. e. the exemplary sufferings which were required in order to our enjoying immunity from punishment. The genitive is that of object, *בְּיָדֵינוּ*, being derived from *יָדַע*, *to chasten*,

correct, with a view to moral improvement, (hence *to teach*, generally,) *to punish*, as a warning to others, conveys the idea of sufferings, which, while they atoned for our sins, and thereby procured for us reconciliation with God, furnished a public illustration of the great principles of his moral government. They were *pœna exemplaris*. This, however, is only a secondary idea, and must not be taken to the exclusion of suffering, which is the primary signification of the term. The LXX. have *παιδεία* ; but both *παιδεία* and *παιδεύω* are currently used by them in the sense of inflicting castigation or punishment. See Magee,

ut sup. p. 401 ; Syr. *ܥܠܝܗ ܥܡܠܬܐ*, *casti-*

gatio, correptio ; Arab. *أدب*, *instruit, docuit, castigavit spec. verberibus*. The use of *בְּ*, “upon him,” plainly shows that vicarious punishment is meant. For *סָמָן*, thirty-two MSS., orig. two more, and one in the marg. ; four of the early, and thirty-one other editions, read *בְּיָדֵינוּ* in the plural, which would express the abundance and variety of blessings flowing to us through the death of the Messiah. The plural of this noun is not used elsewhere. For the doctrine, comp. chap. ix. 6 ; Micah v. 5 ; Zech. vi. 13 : Eph. ii. 14—17 ; Col. i. 20, 21 ; Heb. xiii. 20. It distinctly expresses that transfer of our guilt on the one hand, and of the merit of the Mediator on the other, which lies at the foundation of the whole scheme of redemption. *בְּיָדֵינוּ* is taken collectively, and must be rendered in the plural. The personal pronouns of the third singular are emphatic and in striking antithesis with those of the first person. *יָרָם*, a partic. noun, from *רָפָא*, *to heal* ; but as diseases are spoken of in Scripture as a punishment for sin, so deliverance from the effects of sin is represented figuratively as a cure. Comp. chap. vi. 10, note ; Mark iv. 12 ; and ver. 4

That by his stripes we might be healed.

- 6 All we, like sheep, have gone astray ;
We have turned each to his own way ;
But Jehovah hath inflicted upon him the punishment of us all.
7 He was severely afflicted, yet he submitted himself,
And opened not his mouth ;

of the present chapter. The adversative conjunction *καὶ* refers back to *καὶ*, ver. 4. It is well observed by Stier, that the whole passage, the whole prophet, much more the whole Scripture, Rom. v. 10 not excepted, know nothing of enmity or wrath on the part of the Father, which required to be removed by the sufferings of Christ. The Saviour was never more the object of the Divine delight than when he suffered on the cross and in the garden of Gethsemane. The sufferings to which our Redeemer was subjected were no expression of Divine opposition to him personally, but to our sins, for which he had undertaken to atone.

6. A common but very significant metaphor, teaching the folly, diversity, universality, and guilt of sin. It is here specially introduced for the purpose of accounting for the intensity of the Messiah's sufferings. Comp. Ps. cxix. 176 ; 1 Pet. ii. 25. *Οὕτε γὰρ ἴσα πάντων τὰ πλημμελήματα, οὐδὲ εἰς ὁ τρόπος ἄλλα γὰρ τὰ Αἰγυπτίων εἶδωλα, καὶ ἄλλα τὰ Φοινίκων καὶ τὰ Ἑλλήνων ἕτερα, καὶ ἄλλα τῶν Σκυθῶν ἄλλ' ὅμως εἰ καὶ διάφοροι τῆς πλάνης οἱ τρόποι, πάντες ὁμοίως τὸν ὄντα Θεὸν καταλελοιπότες ἐφείκειμεν προβάτοις πλανωμένοις, καὶ προκειμένοις τοῖς λύκοις.* Theodoret *in loc.* The same holds true of transgressors individually. No two sin precisely alike ; but all, without exception, are in a state of apostasy, guilt, and peril. The *καὶ* in *καὶ* is adversative, and introduces the second member of the antithesis. *καὶ* *παρέδωκεν αὐτὸν ταῖς ἀμαρτίαις ἡμῶν* ; but the verb properly signifies *to fall in with*, or *act upon* any one, and is used both in a friendly and in a hostile sense. Here the latter obviously obtains ; hence some interpreters render, with Kimchi, *hostiliter in eum irruere fecit*. Simply

to lay upon, is too weak ; Symm. better, *καταντῆσαι ἐποίησεν*, *caused to reach*, i. e. as the object on which the punishment was inflicted. Comp. Numb. xxxii. 23 ; and for the signification of *καὶ*, in a hostile sense, Judg. viii. 21 ; 1 Sam. xxii. 17 ; 2 Sam. i. 15 ; 1 Kings ii. 29 ; Amos v. 19. Punishment is here represented under the metaphor of a wild beast, to which straying sheep are exposed in the wilderness. It is eagerly looking out for its victims ; but, instead of falling in with them, it comes in contact with the shepherd himself, and while it attacks him, the sheep make their escape. Thus the Messiah, having as Mediator interposed himself between his people and the punishment which was coming upon them, received it upon his sacred person in their room. Comp. Zech. xiii. 7 ; Matt. xxvi. 31 ; John x. 1—18 ; 1 Pet. ii. 24, 25. The transition from the condition of the sheep, in the former half of the antithesis, to that of the Shepherd, was natural and easy. *ἄλλ' ὅμως* is a collective noun, which accounts for the ancient versions exhibiting the plural. *καὶ*—*καὶ* are correlates.

7. Cyril among the ancients, Sanctius, Sanchez, Hensler, Dathe, Kuinoel, Jahn, Lowth, Crusius, Möller, Green, Boothroyd, Jones, and others, render *καὶ* *καὶ* *καὶ*, *It was exacted, and he became answerable*, or to this effect ; and this rendering has generally been approved by such as hold the doctrine of our Lord's voluntary substitution. It is, however, to say the least, very doubtful whether such meaning can fairly be brought out of the words. It is certain none of the ancient translators understood them so ; Symm. *προσηνάχθη καὶ αὐτὸς ὑπήκουσε* ; LXX. *καὶ αὐτὸς διὰ τὸ κεκαῶσθαι* ; Syr., reading *καὶ* instead of *καὶ*, *καὶ*

As a lamb that is led to the slaughter,
Or as a sheep before her shearers is dumb,
So he opened not his mouth.

8 Without restraint, and without a sentence, he was taken away ;

וְיָצָא, *accessit et humiliavit se;*

Vulg. *oblatus est quia ipse voluit*. וְיָצָא signifies, indeed, *to press a debtor, to extort service, &c.* ; but uniformly with the implication, that the debt or service is obtained from the individual against his will. The idea of tyrannical oppression is likewise conveyed by the term, but manifestly in this connexion can only be attributed to the Jews, and not to any treatment of the Son of God by his Heavenly Father. Chap. lx. 17 forms no exception, וְיָצָא, *extactors*, being there qualified by the term יָצָא, *righteousness*. The verb occurs in Niphal only in three other passages ; viz. 1 Sam. xiii. 6, xiv. 24 ; Isa. iii. 5 ; in all of which the idea of being *distressed, oppressed, &c.* is obviously that which is intended to be conveyed. In like manner, though וְיָצָא, the other verb here employed, signifies *to respond, answer, announce, &c.*, it nowhere conveys the notion of legal or moral responsibility. This signification has been transferred to it from the Latin, *ad diem respondere*. I am, therefore, compelled, on purely philological grounds, to reject the rendering in question, though I firmly believe the doctrine which it teaches. To וְיָצָא in Niphal, I assign here, with Koppe, Jahn, Steudel, Hengstenberg, and Reinke, the reflexive signification, *he submitted himself*. Such construction is required by וְיָצָא, preceding, and well agrees with the following description of the patience with which the Messiah endured his sufferings. Thus καὶ αὐτὸς ὑπήκουσε of Symm., and *quia ipse voluit* of Jerome. Comp. John x. 17, 18 ; Phil. ii. 8 ; Heb. xii. 2 ; 1 Pet. ii. 23. וְיָצָא, at the end of the verse, is merely a repetition for the sake of emphasis : only the ו in וְיָצָא marks the apodosis. For the fulfilment, see the history of our Lord's sufferings.

8. The prophet now reaches the

culminating point in his description of the sufferings of the Messiah, viz. the unjust death in which they terminated. That וְיָצָא is used of a removal from among the living, see Gen. v. 24, xlii. 36 ; 2 Kings ii. 9 ; Jer. xv. 15 ; Ezek. xxiv. 16. וְיָצָא is similarly used, Job xxxii. 22 ; and וְיָצָא, Isa. lvii. 1. Gesenius compares the Arab. قبص الله فلان. And that

such must be the signification of the verb here is plain, from the latter half of the verse. Perhaps no three words in the Hebrew Bible have been more variously rendered than וְיָצָא (Just. Mar. and Chrysost. add αὐτοῦ)

ἡ κρίσις αὐτοῦ ἤρθη; Syr. مَحْكَمَةً مِنْ يَدَيْهِ, *e carcere et ex judicio raptus est* ; Arab. حكيه رفع, *judicium ejus raptus est* ; Vulg. *De angustia, et de judicio sublatus est* ; Jewish Span. *de detenimiento y de juicio fue tomado* ; and thus generally the Rabbins, and by Calvin, Gesenius, Hitzig, and Scholz : only Calvin and others explain וְיָצָא of our Lord's being taken up to glory. Döderlein, Dathe, and others, take וְיָצָא to be a hendiadys, and translate, *post angustias judicii ad supplicium rapitur* ; Lowth, Tingstadius, and Jones, *by an oppressive judgment he was taken off*. By another class of interpreters the preposition וְ is taken in its negative or privative acceptation : Zwinglius, *indicta causa citraque judicium tolletur* ; Leo Juda, *Absque dilatione citraque judicium raptus est* ; Coverdale, *He shall be had awaie, his cause not herd, and without any judgement* ; Luzzatto, *On l'emportait (on le tuait) sans autorité souveraine, et sans justice, c'est-à-dire : on pouvait le tuer impunément*. This construction seems preferable to any other ; only וְיָצָא is to be taken in its

And who can describe his generation?

For he was cut off from the land of the living;

On account of the transgression of my people he was smitten.

usual signification, *restraint, hindrance*, and מִשְׁפָּק in that of *sentence, judicial sentence*. Instead of restraining the Jews from carrying into effect their murderous purpose against our Lord, Pilate "delivered" him "to their will." Luke xxiii. 25. Nor as procurator, occupying the judgment-seat, Matt. xxvii. 19, did he pronounce a formal sentence upon him, but merely decided (ἐπέκρινε) that it should be as the Jews required, Luke xxiii. 24. יוֹרֵשׁ is used Judges xviii. 7, to express the office and authority of a magistrate, exercised in *restraining* from the commission of lawless deeds.—Of the different interpretations that have been given of יוֹרֵשׁ, *generation*, such as *eternal production; length of life; manner of life; posterity; men living at the same time*; the last alone is justifiable on the ground of Hebrew usage. It only signifies posterity when used in the plural, and even then only such of a posterity as are contemporaries. LXX.

γενεὰ; Saad. جيل, corresponding to the use of יוֹרֵשׁ, Gen. vii. 1; Eccles i. 4. Storr, Döderlein, Dathe, Rosenmüller, Gesenius, and others, take יוֹרֵשׁ, though the accusative, to be equivalent to the nominative absolute, and render, *Who of his contemporaries considered that he was, &c.*; but such construction is not so natural as that which regards it as strictly the accusative absolute, "And as to the men of his time, who can conceive of them?" i.e. their atrocious wickedness. The verb יָרַשׁ, of which יוֹרֵשׁ is the Pilel, signifies to *conceive in the mind, meditate*, and then to *give utterance* to such conceptions; LXX. διηγῆσεται. The best comment on the words is furnished by the testimony of Josephus, de Bell. Jud. lib. v. cap. 13, sect. 6. Οἶμαι Ῥωμαίων βραδύνωντων ἐπὶ τοὺς ἀλιτηρίους, ἢ καταποθῆναι ἂν ὑπὸ χάσματος, ἢ κατακλυσθῆναι τὴν πόλιν, ἢ τοὺς τῆς Σοδομηνῆς μεταλαβεῖν κηραυτοῦς· πολὺ γὰρ τῶν ταῦτα παθόν-

των ἤνεγκε ΓΕΝΕΑΝ ἀθεωτέραν. "I deem it, that if the Romans had delayed to come against these wretches, the city would have been swallowed up by an earthquake, or overwhelmed by a deluge, or experienced the same fate with Sodom: for it bore a more impious GENERATION than those which suffered such things." And again, cap. x. sect. 5. μήτε ΓΕΝΕΑΝ ἐξ αἰῶνος γεγονέναι κακίας γονιμωτέραν. "Nor was there ever from the beginning of the world A GENERATION more prolific in wickedness." Comp. Matt. xii. 39, xxiii. 33; Luke xi. 48—51. خُز, occidit, to cut, cut off, slay, kill, expresses the violent death of the Messiah. Comp. Dan. ix. 26, where חַר is similarly used. Ps. lxxxviii. 6; Lam. iii. 54. The pronom. affix in עָמִי, refers to the prophet, who, as frequently, includes himself among the people. For עָמִי the LXX. have read עָמִי, εἰς θάνατον, smitten unto death. Thus also the versions which have been made from the LXX.; but the reading is confirmed by no Heb. MS., and by no other independent authority. On the contrary, Symm., Theod., the Targ., Syr., and Jerome, all express the pronoun. And that the two first so translated, clearly proves that עָמִי was not the reading of the text in the time of Origen, as Kennicott, in Lowth, contends. In the dispute of that father with the Jews, the argument did not turn upon the rendering of this particular word, but upon עָמִי, τοῦ λαοῦ μου, my people, from whom the person spoken of is evidently distinguished. On this being urged, the Jew who had objected that it was not one man, but one people that was meant, was silenced. Orig. con. Celsum, lib. i. p. 370, edit. 1733. The proposed emendation is, therefore, justly rejected by Gesenius, Hitzig, Scholz, and other moderns. It is contended by Gesenius and others that in עָמִי, the poetical suffix is plural and not singular; but the

- 9 They had also assigned him his grave with the wicked,
 But he was with the rich after his death :
 Because he had done no violence,
 Neither was deceit found in his mouth.

latter alone suits the context, and is decidedly to be so taken, chap. xlv. 15, where it refers to פָּסַל , and is converted into יָ , ver. 17. See also Gen. ix. 26, 27; and comp. Job xx. 23, xxii. 2, xxvii. 23, for a similar use of פָּסַל in the singular. In the last of these passages the form is immediately changed into פָּסַל . Thus the Syr. and Vulg.

9. נָתַן , lit. *and he gave*, i.e. *destined, appointed, assigned*; but this form of the verb is very often used impersonally, as in the German, *Man gab*; or the French, *On avait ordonné*; and is best rendered by an English plural. The meaning is, that our Saviour was destined by the Jews to have the ignoble burial of those who underwent capital punishment. $\text{Ὁ δὲ βλασφημῆσας Θεὸν καταλευσθεὶς κρεμάσθω δι' ἡμέρας, καὶ ἀτίμως καὶ ἀφανῶς θαπτήσθω}$. "Let him who blasphemes God be stoned and hanged for a day, and have a disgraceful and obscure burial." Josephus, *Antiq.* iv. 8. 6. See also Iken. in *Bibl. Hagana*, ii. p. 215. בְּפָנָיו before רָשָׁעִים is not the sign of the accusative, as it has been taken by the LXX., Symm., Vulg., and Targ., but is used as a preposition in the sense of *with*. Thus Saad.

$\text{وجعل مع الظالمين قبره}$, and so Gesenius, Hitzig, and other moderns, confirming the received interpretation. Even Rosenmüller falls in with it, in the last edition of his *Scholia*. Several interpreters, among whom Luther, Calvin, Rosenmüller, Gesenius, Hitzig, Maurer, take עִשְׂרִי to be parallel with רָשָׁעִים , and give to it the signification of *impious, ungodly*, or the like; mostly on the ground that riches are frequently the source of pride, arrogance, and wickedness. This transition of meaning, however, Hitzig scruples not to designate a fiction, and has recourse, with Martini and Koppe, to the Arab. عثر , *to stumble, take a wrong*

step, &c.; but neither this verb, nor any of its derivatives, appear ever to have been used in the sense of criminality. In the Hebrew Bible עָשִׂיר uniformly signifies *rich*, and it depends upon the circumstances of the context what character is to be attached to the individual thus designated. Saad. ومع المستعنين , *cum opulentis*;

Jewish Span. *con rico*. In $\text{וְאֶת-עִשְׂרֵי הַיְּהוּדִים}$ the וְ is adversative, and the subst. verb. הַיְּהוּדִים is to be supplied. That Joseph of Arimathea is meant no one can doubt who impartially compares the gospel history. Matt. xxvii. 57—61. בְּמִקְוֵי , Abenezra, Forerius, Ecolampadius, Zwinglius, Schindler, Drusius, Kennicott, Lowth, Jubb, Kuinoel, Martini, Möller, Jenour, Noyes, and others, render, *in his sepulchre*—taking the בְּ to be radical, and the noun to be the plural construct of מִקְוֶה , *a high place*:—and attaching to it the idea of *tumulus*. From no other passage, however, can it be shewn, that בְּמִקְוֵי mean *tumuli*, or *sepulchral mounds*. On the contrary, they always mean either heights in general, or specifically the *high places* so frequently mentioned in the O. T., where idolatrous worship was performed. Ezek. xliii. 7, forms no exception; for the connexion there requires us to point בְּמִקְוֵי , *in* or *after their death*, which some of De Rossi's MSS. exhibit. It is also the punctuation of the Sonc. Edition, and is confirmed by the rendering of the Targum. Wherever בְּמִקְוֵי takes the suffix, it retains the Kametz, as Lev. xxvi. 30; Isa. xxxvi. 7. I, therefore, adhere to the interpretation of the LXX., Targ., Syr., Vulg., and most modern versions, as those of Vitranga, Michaelis, Rosenmüller, Tingstadius, Dathe, Gesenius, Hitzig, Hengstenberg, Ewald, Reinke, Scholz, Jones, &c., according to which בְּ is the preposition, and מִקְוֵי the regular plural of מִקְוֶה , *death*, with the pronom. suffix. We find the plural used Ezek. xxviii. 10, to express a

- 10 But Jehovah was pleased to bruise him ; he put him to grief :
 Verily, if he make himself a sacrifice for sin,
 He shall see his seed, he shall live long,
 And the pleasure of Jehovah shall prosper in his hand.

violent death, or as Jarchi explains it, כל מיני מוֹת, *all kinds of death*. It is thus intensive in force, and expresses the awful nature of that death to which our Lord submitted. כִּי, I have rendered *after*, on the authority of Lev. xi. 31 ; 1 Kings xiii. 31 ; Esther ii. 7, where the preposition has this meaning before the Infin. of מוֹת. Comp. other passages in Noldius. The meaning is, that on his death, and while he remained in a state of death, his body was with, or in the tomb of, a rich man. לְ following, satisfactorily shews that the two preceding hemistichs form an antithesis, and that it is to be restricted to the latter of them ; for there would be no propriety in assigning the innocence of the Messiah as the cause why he was ignominiously treated by his enemies. The conjecture of Le Clerc, which Kennicott adopts, that בְּמִיתוֹ and בְּקִבְרוֹ have changed places, is totally unsupported.

10. The Conjun. הַיּוֹדֵה is resumptive and confirmatory, connecting what follows with יוֹדֵה, ver. 6. Whatever hand man might have in the death of the Redeemer, it was, nevertheless, the result of the gracious purpose of God. Comp. Acts ii. 23. הַיּוֹדֵה וְכֵן הַיּוֹדֵה refer back to מִיָּדָה and מִיָּדָה, ver. 5. הַיּוֹדֵה is an Aramaic form for הַיּוֹדֵה the Hiph. of יָדָה, *to be in pain, suffer grief*, &c. אם, *if*, so far from being here a particle of doubt, rather expresses the certainty of what is affirmed ; only the statement is put hypothetically, for the purpose of laying down the condition of the following predictions respecting the success of the Messiah's undertaking. It forms the point of transition from the use of the Preterite to that of the Future tense. His sacrifice was still future, but it should certainly be presented, and issue in the specified results. In such cases, אם has all the native force of its derivation from אָמַן, Arab. اَمِنَ, which convey the

idea of *firmness, security, certainty*, &c. Whether the קָשִׁים be the second person masculine, or the third feminine, (both being alike in form,) has been disputed. To the former mode of construction, it cannot fairly be objected that it would occasion too violent a change of person, since many such abrupt changes occur in the prophets. And, as such a degree of prominence had just been given to the act of the Father in bruising the Son, there might, to the mind of a Hebrew, appear a singular propriety in the momentary adoption of the direct form of address. Still, it seems more in accordance with the usual reciprocal force of קָשִׁים, *his soul, for himself*, and especially as occurring immediately after, ver. 12, to take the verb as the third feminine, agreeing with קָשִׁים—שִׁים is used intransitively, as in 1 Kings xx. 12 ; so that the literal rendering of אִם קָשִׁים אֶפְשָׁר קָשִׁים will be, *Truly if his soul make itself a sacrifice for guilt* ; i. e. if he lay down his life as a propitiatory sacrifice. Comp. παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν, Eph. v. 2. Comp. also Matt. xx. 28 ; Gal. i. 4 ; Heb. ix. 14. The doctrine taught in these passages, and in our text, is that of our Lord's voluntary substitution of himself as a victim to expiate human guilt. Between אֶפְשָׁר and קָשִׁים there is no further difference, than that the latter relates to the sinful act, considered simply in itself : the former to its guilt as affecting the individual, in the way of exposing him to punishment. This liability the Messiah took upon himself, and actually endured the punishment due to others. Both terms are sacrificial, and are frequently used in the Levitical law. The "seed" of the Messiah are such as should believe in him, being born again through the instrumentality of his Gospel, James i. 18 ; 1 Pet. i. 23, 25. In the East, Christians are called

- 11 After the sorrow of his soul, he shall see it, and be satisfied;
 By the knowledge of himself shall my Righteous Servant
 justify many;
 For he shall bear their iniquities.

مِلَّةَال الْمَسِيحِ, *the family of the Messiah.*

Comp. Ps. xxii. 30. The LXX., Vulg., and some moderns, among whom Lowth, connect מִלֵּת יְמֵי with נָרַע, and render, *a long-lived posterity, or a seed which shall prolong their days*; but the construction which refers both verbs to a common subject, viz. the Messiah, is more appropriate. It is the constructio asyndeta. Thus the Syr., Vitringa, Döderlein, Dathe, Hensler, Tingstadius, van der Palm, Rosenmüller, Gesenius, Hitzig, Hengstenberg, Reinke, Scholz, and Jenour. Comp. Ps. lxxii. 15; Heb. vii. 16, 25; Rev. i. 18. הַמֶּלֶךְ הַיְּהוָה means not simply *the cause of Jehovah*, as Gesenius interprets, but such cause as that in which Jehovah takes *peculiar delight*. Like εὐδοκία in the N. T., it implies special good-will, or favour. The term seems to have been selected here to correspond with הַמֶּלֶךְ הַיְּהוָה at the beginning of the verse. בְּיָדוֹ, *in his hand*, i.e. through his instrumentality.

11. The prophet prosecutes the idea of the reward to be enjoyed by the Messiah, as the result of his painful sufferings. The verb רָאָה cannot be construed with כֵּן in the sense of *seeing of*, i. e. "the fruit of," which our common version expresses. Such construction would imply that only a *part or portion* should be seen. The preposition is rather used in the sense of *after, from the time of*, as in Ps. lxxiii. 20. בְּחֶלֶם חֶזְיוֹן, "as a dream *after* one awakes." The prophets predicted the sufferings of Christ, and the glory that should follow, 1 Pet. i. 11. עָבַד signifies *labour, toil, sorrow, travail, &c.*, but has no reference whatever to the sorrows of childbirth, as some have explained the term *travail* in our common version. Arab. عَمِلَ, *fecit, operatus fuit.*

Hence the fatigue, exhaustion, &c., resulting from manual labour. The object to רָאָה, *he shall see*, is נָרַע, *seed*,

in the preceding verse; so that we have here another instance of resumptive prediction. רָאָה וְנָרַע is again the constructio asyndeta, as in ver. 10. The latter verb signifies *to have abundance, to be supplied to the full*, and expresses the immense number of converts whom it would be the Redeemer's joy to contemplate. רָאָה, *his knowledge*, is the genitive of object: the knowledge which respects the Messiah; a spiritual acquaintance with him and his propitiatory sufferings just described. In צַדִּיק עָבְדִי, *my righteous servant*, the adjective is placed first, for the sake of emphasis, in order that the idea of righteousness, expressed, by the preceding verb, צַדִּיק, might be more prominently exhibited. See on chap. xxviii. 21. The charge of solecism, therefore, brought forward by Lowth, is without foundation. That the righteousness intended is the meritorious righteousness of Christ, on account of which sinners obtain the pardon of sin, and the consequent blessings of salvation, must be evident to all who are familiar with the Scripture use of the terms, צַדִּיק, הַצַּדִּיק, δίκαιος, δικαιοσύνη, δίκαιος, in connexion with the execution of the scheme of mercy. See chap. xlv. 24; Jer. xxiii. 6; Acts xiii. 38, 39; Rom. iii. 21—28, iv. 5—8, 25, v. 16—19; 2 Cor. v. 21; Phil. iii. 9. The context abundantly shews that the verb הַצַּדִּיק is used in the forensic sense, and not in that of moral improvement. הַצַּדִּיק is unique, but seems designed to teach the actual communication of the blessing of justification to such as believe. Comp. הַצַּדִּיק, chap. xiv. 3; הַצַּדִּיק, Gen. xlv. 7. הַצַּדִּיק is causal, assigning the reason why the Messiah was qualified to impart righteousness or justification to sinners—his having suffered the punishment due to their guilt. For the signification of עָבַד, see on ver. 4.

- 12 Therefore, I will divide for him a portion among the great ;
 And with the strong he shall divide the spoil ;
 Because he poured out his soul unto death,
 And was numbered with transgressors,

12. In this verse the reward of the Messiah is more distinctly announced in metaphors borrowed from the ancient military life, in which a victorious general had conferred upon him, by his monarch, the spoils which he had won, and again distributed them among the soldiers. He was to have a glorious triumph as a compensation for the sufferings which he should endure. After *וְהִנֵּחְתִּי*, *I will divide to him*, *חֵלְקִי*, *his portion*, is understood. The LXX., Vulg., followed by the Fathers, and, among the moderns, by Hensler, Lowth, Martini, Dathe, Boothroyd, Hengstenberg, Reinke, and Jones, render *אֲחֵרֵימִים* as accusatives, and thus represent the great and mighty as constituting the spoil given to our Lord. But the more natural construction of the words is that given in our common version,—*א* being rendered *among*, and *אֵם*, *with*. That the latter is properly so rendered, is clear from the parallel use of this particle as a prepos., Prov. xvi. 19 : *טוֹב עֲשִׂיָּרִים אֲחֵרֵימִים מִהֶלֶק עֵלִי*, *אֲחֵרֵימִים*, "It is better to be of a lowly spirit *with* the humble, than to divide the spoil *with* the proud." Comp. *אֲחֵרֵימִים*, "*with* transgressors," in this very verse, and *אֲחֵרֵימִים*, "*with* the wicked," ver. 9. And, to satisfy the law of parallelism, *א* must be suffered to retain its usual signification of *with*, *among*, or such like. This construction is accordingly approved by Leo Juda, Castalio, Calvin, Hezel, Rosenmüller, Gesenius, Rückert, Hitzig, Noyes, and Scholz, as the more philologically correct. The meaning thus brought out is, that, as the great and mighty have extended their conquests in the world, and brought home abundance of spoil, to be distributed according to custom, so the Messiah, having gained the victory in the infinitely important spiritual conflict in which he was to engage, should not be behind them, but should receive a

reward suitable to the conquest he was to gain ; and likewise, on his part, bestow rewards on his followers. Comp. Luke xxii. 29 ; John xvii. 22 ; Rev. iii. 21. The reading *וְהִנֵּחְתִּי* instead of *וְהִנֵּחְתִּי*, found in one of De Rossi's MSS., and supported by the LXX. and Arab., has in all probability originated in a desire to introduce uniformity into this part of the verse.—The prophet is so full of the amazing love of the Messiah in laying down his life for transgressors, that though by using the causal particle *לִכֵּן*, *therefore*, at the beginning of the verse, he had shewn that his sufferings previously specified constituted the ground of his reward, yet he once more resumes the subject, which he introduces with the emphatic *מִיָּדָא*, *eo quod, pro eo quod, in reward for*. The words, *וְהִנֵּחְתִּי לְמָוֶתוֹ*, forcibly express the voluntary and unreserved exposure to death, to which our Lord submitted in our room. *וְהִנֵּחְתִּי*,

Arab. *عري*, signifies *to be bare, naked*, &c. ; in Piel and Hiph. *to make bare, empty, pour out*. It occurs in the former of these conjugations, Ps. cxli. 8, *אֵל הָעֵר נַפְשִׁי*, "Suffer not my soul to be poured out," *i.e.* by the enemy. *וְהִנֵּחְתִּי*, *to blast, make bare*, is similarly used Judg. v. 18, *עַם הָהָר נָפְסוּ לְמָוֶת*, "a people that exposed their soul to die," LXX. *eis θάνατον, לְמָוֶת, to death*. The Arabs

employ the phrase *اسال نفسه, effudit animam suam*, in the same sense. Comp. Phil. ii. 7, *ἐαυτὸν ἔΚΕΝΩΣΕ*, "he emptied himself." *וְהִנֵּחְתִּי* is an instance of the imperfect or indefinite future, intimating that the intercession of the Messiah was not to be a transient act, or such an act as would be completed at the time of his death, but that it would consist in an action continuously carried on in future time. For the fulfilment, see Luke xxiii. 34 ; Rom. viii. 34 ; Heb. vii. 25 ; 1 John ii. 1. For the general signifi-

And bare the sin of many,
And made intercession for the transgressors.

cation of *נָשָׂא*, see on chap. xlvii. 3, and liii. 6. As used here in Hiphil with *נָשָׂא*, it means, *to present the cause of another, to use one's influence for his benefit.*

So manifestly is the doctrine of atonement taught in this important section of the prophet, that Gesenius himself is compelled to acknowledge it in the following terms: "Most

Hebrew readers, who were previously familiar with the ideas of sacrifice and substitution, must necessarily have taken this view of the passage; and it cannot be doubted, that the apostolic representation of the death of Christ as an atonement pre-eminently rests upon this basis." Comment. ii. Theil. p. 191.

CHAPTER LIV.

Having finished his description of the sufferings and triumphs of the Messiah, the prophet resumes his address to the church of God, which he had called to depart from Babylon, chap. lii. 11; but modifies it, in accordance with those views into the distant future with which he was favoured by the Spirit of prophecy. He sets out by predicting the amazing increase of the church after her restoration to the land of Judæa, 1; and the extension of her boundaries into the desolate regions of paganism, 2—5. Grounds of encouragement are then drawn from the Divine love and faithfulness, 6—10; and assurances are given of her future glory, security, and happiness, 11—17. Some consider the chapter to be exclusively applicable to the Jews, as a people; but the interpretation put upon ver. 1, by the Apostle, Gal. iv. 27, and the facts of history, militate against such application. Though Isaiah does not lose sight of that people as originally constituting the church, yet, having his eye upon the spiritual seed of the Messiah, to be chiefly collected from the heathen world, he merges for the time the peculiar interests of Judaism in those of the universal church.

1 SING, O barren! that didst not bear;

Burst into song, and shout, thou that wast not in travail!

1. It is not the state of the Gentile world that is here contrasted with that of the Jews, but the desolate or widowed condition of the latter, contrasted with their happy state before their divorce at the captivity. By the *בְּנֵי הַדְּלוֹת*, *the children of the desolate*, are

meant the members of the church which had been desolate during that captivity, but was now viewed as flourishing under the reign of the Messiah. The prophet had already predicted the vast increase of the Jewish people, chap. xlix. 18—22. This

- For more are the children of the desolate,
 Than the children of the married wife, saith Jehovah.
- 2 Enlarge the place of thy tent ;
 Yea, stretch out the cords of thy dwellings ; spare not ;
 Lengthen thy cords, and strengthen thy stakes.
- 3 For thou shalt break forth to the right and to the left ;
 Thy seed also shall inherit the nations,
 And shall people the desolate cities.
- 4 Fear not, for thou shalt not be ashamed ;
 Neither be confounded, for thou shalt not be put to shame ;
 For thou shalt forget the shame of thy youth ;
 And the reproach of thy widowhood thou shalt remember no
 more.
- 5 For thy Maker is thy husband ;
 Jehovah of Hosts is his name ;

he here repeats, with special reference to the spiritual church. In the apostolic age numerous myriads (*πόσαι μυριάδες*, Acts xxi. 20) of Jews believed in Jesus as the Messiah, while the number of Gentile converts exceeded all calculation. To the Christian community, composed of both, the Apostle obviously applies the words, Gal. iv. 26, 27, where he contrasts the literal Jerusalem—the representative of such of the Jews as continued in unbelief—with the spiritual Jerusalem, or Christian church, the mother of all believers, whether from among Jews or Gentiles. That the Rabbins considered the passage to have a bearing on the times of the Messiah, see *Midrash Shir Hashirim* ad Cant. i. 5.

2, 3. This beautiful metaphor is taken from the pastoral life, which, in the East, renders movable habitations absolutely necessary. The Orientals have two kinds of tents, the one larger, and the other smaller ; but both constructed much in the same way. They are sustained by poles, more or fewer in number, according to the size of the tent, but the tallest is always in the midst ; while the others suspend the covering round the sides. This covering is made of a stuff woven from wool and camel's hair ; it hangs down like a curtain over the side-poles, and is fastened by cords to

wooden pegs, which are firmly driven into the ground. Other cords, fastened at the one end to the tops of the poles, and at the other to pegs or stakes, keep the tent steady, and secure it against the violence of storms. As the family increases, it is proportionally enlarged, and requires the cords to be longer, and the stakes to be stronger in proportion. By *אֹהֶל*, *tent*, is meant the entire habitation ; by *מִשְׁכָּנָיו*, *dwellings*, the different compartments into which it was divided by the smaller curtains suspended from the roof. *יָמִי* is future, but derives an imperative force from the preceding *הָרָחֵק*.—The future members of the church should occupy the localities formerly possessed by idolaters, and characterised by spiritual desolation. Comp. chap. xlix. 8.

4. The youth of the Jewish Church was the period of her servitude in Egypt ; her widowhood, that of the captivity in Babylon. Comp. Jer. ii. 2 ; Ezek. xvi. 22 ; Jer. li. 5, *אַלְמָנָה* ; Lam. i. 1.

5. Jehovah, to whom the church owed her existence, was still, and would continue to be, her husband, in communion with whom she might reckon on the enjoyment of her matrimonial privileges. Comp. John iii. 29 ; Rom. vii. 4 ; 2 Cor. xi. 2 ; Eph. v. 23—33. Instead, however, of

And thy Redeemer, the Holy One of Israel :
The God of the whole earth he shall be called.

6 For Jehovah hath called thee as a forsaken, spirit-broken female ;

And as a wife of youth, though thou wast rejected,
Saith thy God.

7 For a small moment have I forsaken thee,
But with the greatest tenderness I will gather thee.

8 In an outpouring of wrath I hid my face from thee for a moment ;
But with everlasting kindness I will be merciful to thee,
Saith thy Redeemer, Jehovah.

9 For this is to me as the waters of Noah ;
As I swore that the waters of Noah should not again overflow
the earth,
So have I sworn, that I will not be angry with thee, nor rebuke
thee.

10 Though the mountains should be removed,
And the hills should be shaken,

sustaining this relation to her, as composed of Jews only, and occupying the contracted territory of Canaan, he was to sustain it to all, throughout the world, who should enter her pale. Comp. Zech. xiv. 9 ; Mal. i. 11 ; John xi. 52 ; Acts xv. 14—17 ; Rom. iii. 29. *עַמּוּקָה* and *עַמּוּקָה* are plurals after the model of *עֲדוּת*. The latter occurs again Ps. cxlix. 2 ; LXX. *Κίριος ὁ ποιῶν σε*. For the idiomatic force of *קָרָא*, see on chap. i. 26.

6. Mark the paronomasia in *עַמּוּקָה* and *עַמּוּקָה*. By *אִשָּׁה נְעוּרִים*, *a wife of youth*, is meant one who is married to a person in his youth, to whom his affection may be expected to be strong. Such was the affection of God towards his people, notwithstanding the forlorn condition to which they had been reduced. Though they had been rejected, they were to be again received into favour.

7, 8. The period of the Babylonish captivity, and that of the gospel dispensation, are here contrasted. Not only should the church be restored, but she should enjoy the highest felicity in the everlasting favour of her God. Such a state might consist with outward afflictions in the kingdom

of heaven, Mark x. 30 ; John xvi. 33 ; 1 Thess. i. 6 ; Heb. x. 34 ; 1 Pet. i. 6 ; how ill soever these might accord with the principles of the ancient theocracy. *הָעָמּוּקָה הָעָמּוּקָה* form a paronomasia. The former term is a *ἀπαξ λεγ.*, but obviously synonymous with *הָעָמּוּקָה*. Comp.

Prov. xxvii. 4 ; and the Arab. *شظف*, *dura et angusta fuit vita ; hardship, adversity, &c.*—the effect, of which the cause is expressed by the Hebrew.

9. There is an ellipsis of *א* before the former *כִּי*, just as there is before *אֲשֶׁר*. Inattention to this circumstance, which is of common occurrence, has led Symm., Theod., the Syr., Vulg., Targ., and Saad., to unite *כִּי כִּי* so as to form one word, *כִּיכִי*; reading *יָמִים*, *day*, in the plural, instead of *מַיִם*, *waters*. To the same cause is doubtless to be ascribed the occurrence of *כִּיכִי* in some few MSS. The conjunction *וְ* could not have been omitted. *וְזֶה*, *this calamity*. Gen. viii. 21 ; ix. 11.

10. *בְּרִית שְׁלוֹמִי*, *my covenant of peace*, i. e. the new covenant which I am about to make with you, by which I guarantee to you reconciliation and spiritual prosperity. Comp. chap. liii. 5, liv. 13 ; Ezek. xxxiv. 25, xxxvii. 26 ;

- Yet my lovingkindness shall not be removed from thee,
 Nor shall my covenant of peace be shaken,
 Saith Jehovah, that sheweth thee mercy.
- 11 O thou afflicted ! storm-tossed, unconsolated !
 Behold ! I will lay thy stones in stibium,
 And will found thee with sapphires.
- 12 I will also make thy battlements of rubies,
 And thy gates of sparkling gems ;
 And all thy borders of precious stones.
- 13 All thy children likewise shall be taught by Jehovah ;
 And great shall be the peace of thy children.
- 14 Thou shalt be established in righteousness ;
 Thou shalt be far from oppression,
 For thou shalt not fear ;
 And from terror,
 For it shall not come near thee.

Zech. vi. 13. The phrase seems to have been suggested by the reference made in the preceding verse to the Divine engagement to Noah, which God calls his בְּרִית, Gen. ix. 9, 11. That these promises cannot apply to the past history of the Jews as a nation, is evident from the fact of their present dispersion, which has continued nearly eighteen centuries.

11, 12. I now adopt Alexander's rendering of סַפְּרִי, as being at once more literal and also more forcible. On this verse Lowth aptly remarks, that these seem to be general images to express beauty, magnificence, purity, strength, and solidity, agreeably to the ideas of the Eastern nations, and to have never been intended to be strictly scrutinized, or minutely and particularly explained, as if each of them had some precise moral or spiritual meaning. A similarly splendid description of the happy state of the millennial church is found Rev. xxi. 18—21. סַפְּרִי, *stibium*, or *antimony*, in Arab. كحل, a fine mineral powder, compounded of lead and zinc, and moistened with oil or vinegar, with which the Oriental females paint the edges of the eye-lids, thereby giving them a black colour, and so apparently enlarging the eyes, as to render their

effect more powerful. The prophet compares the cement to this black compound, to intimate that the beauty of the stones would thereby be augmented. See for the word, 2 Kings ix. 30 ; 1 Chron. xxix. 2 ; Jer. iv. 30. By סַפְּרִי, LXX. ἐπαλξεις, *parapets*, or *notched battlements*, but why so called it is difficult to say, except it be that they admitted the rays of the sun. Lit. *suns*.

13. The former half of this verse our Lord quotes in proof of the necessity of Divine teaching, John vi. 45. לִמְדֵי יְהוָה lit. *disciples of Jehovah*. Comp. chap. viii. 16 ; Jer. xxxi. 34 ; Heb. viii. 11 ; and θεοδιδάκτοι, 1 Thess. iv. 9. By which is meant not merely, or chiefly, the teaching of God by the precepts of the Gospel, but that Divine teaching by the HOLY SPIRIT, whereby not so much the *intellect* is enlightened, as the *heart* is touched, and the affections swayed. Bloomfield, *in loc.* See also 1 John ii. 27. For the latter half of the verse, comp. John xiv. 27, and Phil. iv. 7 ; ἡ εἰρήνη τοῦ Θεοῦ ἡ ὑπερέχουσα πάντα νοῦν.

14. רָחֵק, *be far*, has here the power of the future, from the preceding verb. Since the New Testament church has been the subject of awful oppressions, this prophecy must have special reference to the millennial

- 15 If they at all assemble, it is not from me ;
 Whoever may assemble against thee shall fall away to thee.
- 16 Behold ! I create the smith that bloweth the coals in the fire ;
 And bringeth out the instrument for his work ;
 I also create the spoiler to destroy.
- 17 No instrument formed against thee shall prosper ;
 And thou shalt condemn every tongue that riseth up in
 judgment with thee.
- This is the inheritance of the servants of Jehovah ;
 And their righteousness is from me, saith Jehovah.

state. Comp. Rev. xxi. and xxii., in the latter of which chapters we have a sublime symbolical description, which may be regarded as an amplification of verses 11 and 12.

15. The meaning of this verse is, that whatever enemies might assault the church, they were not to be viewed as commissioned by God to execute wrath upon her, as the Assyrians and Babylonians had been, and consequently should not succeed in their attempts to remove her. At עַרְוֵי *subaud.* אֵי, *the enemy*. עַרְוֵי is not used here as an interjection, but as a conditional particle. Comp., for this usage, Exod. viii. 22 ; Job xl. 23. עַרְוֵי is a less usual, but by no means a recent form, of עָרַב. The verb עָרַב, followed by עַל of the person, always signifies *to go over to another party* ; LXX. ἐπὶ σὲ κατερείθονται ; Vulg. *adjugetur tibi*. How often have the

enemies of the saints been arrested in their hostility, by a conviction that they were fighting against God, laid down their arms, and joined themselves to those whom they persecuted !

16, 17. All creatures and instruments being subordinate to the superintending agency of Divine providence, the church is assured, that nothing shall be permitted to transpire that can inflict any real injury upon her. Those who fabricate weapons, and those who employ them, are equally in the hand of God—the Maker of all.

The chapter concludes with a declaration, that although such should be the happy state of the servants of the Lord, it was not to be the reward of any merit in them, but the result of his own free and undeserved favour. To him they are indebted, both for the righteousness of their character, and the vindication of their privileges.

CHAPTER LV.

This chapter treats of the spiritual blessings to be enjoyed by the church as restored from Babylon, and established under the reign of the Messiah. It commences with an universal invitation to those who are spiritually destitute to come and participate in the gratuitous provisions of the Gospel, and a powerful appeal respecting the fruitlessness of every attempt to obtain happiness from any other source, 1—3. The attention of mankind is then

directed to the mediatorial appointment of the Messiah, and the extension of his kingdom throughout the world, 4, 5. On this is based a series of calls to the unconverted Jews to avail themselves of the Gospel as first preached to them, with gracious assurances of pardon, 6—9. And after a beautiful illustration of the certainty of the Divine word's taking effect, 10, 11, the prophet returns to his captive people, and again predicts their joyful deliverance, and happy return to their own land.

- 1 Ho ! every one that thirsteth, come to the waters,
And he that hath no money, come, procure and eat ;
Yea, come, procure wine and milk,
Without money and without price.
- 2 Why do ye give your money for what is not bread ?
And your toil for that which satisfieth not ?
Hearken attentively to me, and eat what is good,
And your soul shall delight itself in fatness.
- 3 Incline your ear, and come to me ;
Hear, that your soul may live ;
And I will make an everlasting covenant with you,
The sure mercies of David.

1. The freeness, abundance, richness, the pure, refreshing, and satisfactory nature of gospel-blessings, are indicated by the metaphors here employed. Comp. chap. xii. 3, xxv. 6. The Targ. limits the tense to instruction ; but this is only the medium through which men are brought into the enjoyment of these blessings. "Mihi vero dubium non est quin Jesaias hisce nominibus Aquarum, Lactis, Vini, Panis, omnia comprehendat quæ ad spiritualem vitam necessaria sunt." Calvin.

2. שָׁקַל נֶפֶשׁ, lit. *to weigh, weigh out money*, in reference to the custom of weighing uncoined gold and silver in mercantile transactions, which anciently obtained, not only among the Hebrews, but among other nations ; and still obtains in Turkey, and other parts of the East. Hence the terms שֶׁקֶל, *shekel*, גֶּרָה, *Gerah*, &c.

3. The בְּרִית עִלְיָם, which God promises to institute, is none other than the בְּרִית הַדָּוִד, so fully described, Jer. xxxi. 31—34. Indeed, it is explained in the words immediately following, חֲסִדֵי

דָּוִד הַמֶּלֶךְ, *the sure benefits promised to David* ; Arab. مَوَاعِيد دَاوُد الصَّادِقَةِ, *promissa Davidis veracia* ; LXX. τὰ ὄσια Δαυὶδ τὰ πιστά, which the Apostle quotes, Acts xiii. 34, in order to shew that Christ must necessarily have risen to an immortal life. The phrase חֲסִדֵי דָוִד, LXX. τὰ ἐλέη Δαυὶδ, occurs again 2 Chron. vi. 42, as descriptive of the promise which God made to David of a Son who was to be raised up to him *after his death*, 1 Chron. xvii. 11 ; who was not only to be his descendant, but the descendant of *his sons*, *ibid.* ; and who was to reign over a kingdom that was to endure to perpetuity, vers. 12—14. Comp. Isa. ix. 7 ; Luke i. 32, 33. That this promise, of which we have a full statement 2 Sam. vii. 12—16, and 1 Chron. xvii. 11—14, was altogether distinct from that which respected Solomon, 1 Chron. xxii. 8—13, has been satisfactorily shewn by Whiston, Pierce, and Kennicott. It likewise forms the subject of Ps. lxxxix. ; the title of

- 4 Behold! I have made him a Witness to the people,
A Prince and Commander to the people.
- 5 Behold! thou shalt call nations which thou knewest not.
And nations which knew not thee shall run to thee;
Because of Jehovah thy God,
And because of the Holy One of Israel, who hath glorified thee.
- 6 Seek ye Jehovah while he may be found;
Call ye upon him while he is near;

which is *אֲנִי אֶשְׁמַח בְּיִשְׂרָאֵל* I will sing of the mercies of Jehovah for ever, i.e. the mercies which he had sworn to David, vers. 3-4. The benedictions, therefore, or mercies promised to David, were those of the everlasting reign of his illustrious Descendant; and, as such, sure and permanent.

4. As the promises are all *Yes and Amen* in the Messiah, he is here introduced to view personally, though not by name. Though in the preceding verse the term *David* means the literal king of that name, yet in this it is truly transferred to his Great Successor, to whom it is expressly appropriated, *Jer.* xxx. 9; *Ezek.* xxxiv. 23, 24, xxxvii. 24, 25; *Isa.* li. 1. It is nothing unusual in Scripture to introduce a person of eminence by the simple use of the pronoun. - For *אֲנִי*, two MSS. originally read *אֲנִי*; but the received lection is the more appropriate. *וְ*, *Witness*, one who delivers a testimony. *Comp.* *Rev.* i. 3. 12. 14; *John* xviii. 27; *1 Tim.* vi. 13. The term designates the prophetic office of the Messiah, in the discharge of which he communicates to mankind, and to his church in particular, the saving knowledge of Divine things. Gessenius forces upon it the signification of prince or lawgiver. With no propriety whatever can the words be applied to the ancient and literal David. *וְ*, *Leader, Prefect, Prince*, is the title also employed by Daniel to characterise the Messiah: *וְ* *אֲנִי*, *Isa.* 25; *Arab.* *أَمِيرٌ*, prince, leader, *LXX.* *ἀρχιερα* (*Archiereus*). In the N. T. *ἀρχιερα*, *Rev.* i. 5; *ἀρχιερα*, *Acts* iii. 15; *Heb.* ii. 10. The only difference in meaning between this epithet, and

the following *וְ*, *Commander*, seems to be, that by the former is expressed the idea of going before, as a prince or general before his army, leading them on to conflict and victory; by the latter, that of issuing orders for their several movements, and for the regulation of their entire conduct both among themselves mutually, and towards the common foe. *Exinglius* remarks on the verse, "*Est utrum hoc agnoscendum ad ecclesiam caput et principem, a quo committitur*" The predicate is to be taken in the sense of the prophetic form.

5. *Exinglius*, *Grotius*, *Vitrings*, *Hensler*, *Beschneller*, *Gessenius*, *Fritig*, and *Schohr*, are of opinion that the Church is here addressed; but it is more natural to refer the words to the Messiah, the immediate antecedent. Besides, the masculine gender is used, contrary to the usage of the prophet, when addressing the Church. *Jerome*, *Lyranns*, *Sanctius*, *Musculus*, *Calvin*, *Michaelis*, *v. d. Palm*, and *Jenoch*, maintain the latter position. The verb *אֶשְׁמַח* is here used in the sense of *acknowledge, regard*. *Isa.* "Messias non solum gentes ut ecclesiam sua membra aut; or gentes ipsum non movement saltem fide, plerique enim de ipso quopiam non audiverunt." *Scherinius*, *Comp.* *Ps.* ii. 11, 12. The liberty with which the Gentiles should regard the Messiah, that they might enjoy the blessings of his reign, is freely expressed by their coming to him. *אֲנִי* signifies to know, *perceive*; *LXX.* *ἐπίγνωσις* *et*, *Comp.* *John* xvii. 1. 3, 4; *Acts* iii. 13.

6. A call to the Jews to avail themselves of the privileges of the Messiah's Kingdom, which was to be

7. Let the wicked forsake his way,
And the unrighteous his thoughts;
And let him return to Jehovah, and he will be merciful to him;
Even to our God, for he will abundantly pardon.
- 8 For my thoughts are not your thoughts,
Neither are your ways my ways, saith Jehovah.
- 9 For as the heavens are high above the earth,
So are my ways above your ways,
And my thoughts above your thoughts.
- 10 For as the rain and the snow come down from heaven,
And return not thither, but water the earth,
And cause it to bring forth and bud,
That it may give seed to the sower, and bread to the eater:
- 11 So shall my word be, which goeth out of my mouth;
It shall not return to me void,
But shall effect that which I please,
And prosper in that for which I send it.
- 12 For ye shall go forth with joy,
And be led out in peace;
The mountains and hills shall burst into song before you,
And all the trees of the field shall clap their hands.
- 13 Instead of the thorn shall come up the cypress;

established among them, lest Jehovah should withdraw his presence from them and vouchsafe it to the Gentiles only. While the latter pressed forward with the utmost eagerness, it behoved the former to repent, believe the Gospel, and bring forth fruits worthy of repentance. See, for a similar argument, chap. ii. 2—5.

8, 9. Though men would not so act towards each other, as it regards the forgiveness of numerous and highly aggravated offences, it was in perfect accordance with the exalted character of Jehovah, who "delighteth in mercy." Before the former יְהוָה, the compound יְהוָה, marking the protasis, is omitted. Job vii. 9; Ps. xlviii. 6; Hos. xi. 2; furnish similar instances of this ellipsis. Comp. for the sentiment, Ps. ciii. 11.

11. By some, יְהוָה has here been taken in a personal sense, as designating the Logos, of whom, according

to such interpretation, Jehovah declares, that he should not return to heaven without accomplishing the work which he had given him to do; but, as appears from the following verse, it is rather to be understood of the Divine mandate given to Cyrus to liberate the captive Jews. Though thus special, however, in the present connexion, the declaration holds true of the Divine word universally. Numb. xxiii. 19.

12, 13. The general meaning of these verses is well given by Musculus: "Quoniam, inquit, verbum hoc quod egressus est ex ore Dei, sic erit efficax suo tempore, ut sit vos à Babylone liberaturum, et in hanc terram vestram reducturum. Exhibitis igitur à Babylone liberati, cum gaudio, et deducimini cum pace: hoc est, prosperè, sine hostili infestatione, et absque omni impedimento." The 12th verse exhibits a noble instance of

And instead of the nettle shall come up the myrtle;
 And it shall become a name to Jehovah;
 An everlasting sign that shall not be cut off.

prosopopœia; the most prominent objects in nature being represented as meeting the returning Jews with exultant joy, or joining in acclamations as they pass along.

"Ipsi lætitia voces ad sidera jactant,
 Intonsi montes: ipsæ jam carmina
 rupes,
 Ipsa sonant arbusta."—*Virg. Ecl. v.*

To indicate their prosperous and happy condition, nature is represented as undergoing a complete change.

Comp. chap. xli. 18, 19. סַרְסָר is of doubtful signification: LXX., Aq., Theod., κορίζα, the *inula viscosa*; Symm., κνίδη, the *common nettle*. Thus also the Vulg. *urtica*, which I have followed, as the root is, not improbably, סָרַר, *to burn*, with נָא appended, from פָּרַי, *calamity*; Sanscrit, *pid*, to make sad, afflict.

The event should redound to the glory of God, and be appealed to in all future time as a signal instance of his gracious interposition in behalf of his people.

CHAPTER LVI.

The first eight verses of this chapter are intimately connected with the subject of the preceding. The Jews are incited to cultivate those dispositions, and to exhibit that conduct which corresponded to the nature of the dispensation about to be established, 1, 2; assurances and promises are given to those who had been excluded from the commonwealth of Israel, that they should be received to the full enjoyment of the richer privileges of the Christian Church, 3—7; and a specific prediction is inserted respecting the ingathering of the Gentiles generally, 8.

With the 9th verse a new subject begins, which is continued through the three following chapters; *viz.* the character of the Jews and their rulers, which brought down upon them the retributions of Divine providence. The prophet had presented to his mental vision that character as developed from his own time till after the final dispersion of the Jews by the Romans. The different hostile powers by which they were to be oppressed are first summoned to attack them, 9; and then the description of character commences with a graphic picture of the ignorance, insensibility, avarice, and voluptuousness of their ecclesiastical and civil rulers, 10—12.

1 THUS saith Jehovah :

Observe justice ; yea, practise righteousness ;

1, 2. The import of these verses is essentially that of the message of John the Baptist, Matt. iii. 2, 8. Comp. Ps. l. 23; Mal. iv. 4, 5. As during the exile, the Sabbath was the only part of the law which the Jews

- For the coming of my salvation is near,
 And the revelation of my righteousness.
- 2 Blessed is the man that doeth this ;
 And the son of man that adhereth to it ;
 Keeping the sabbath, without profaning it ;
 And keeping his hand so as to do no evil.
- 3 Nor let the stranger, that joineth himself to Jehovah, say,
 Jehovah hath utterly separated me from his people ;
 Neither let the eunuch say,
 Behold ! I am a dry tree.
- 4 For thus saith Jehovah to the eunuchs that keep my sabbaths,
 And choose the things in which I delight,
 Adhering to my covenant :
- 5 I will give them in my house, and within my walls,
 A memorial and a name better than sons and daughters ;
 I will give to each an everlasting name,
 That shall not be cut off.

had it in their power to keep, in so far as external observances were concerned, particular stress is laid upon its celebration ; but with a directly implied reference to future times. It is also worthy of special notice, that the observance of the day of rest is here placed on a level with the performance of moral duties :—a circumstance which exactly tallies with the place assigned to it in the decalogue. וְיָדָה and וְיָדָה are anticipative of the duties afterwards mentioned in the verse.

3. These two classes are selected to serve as a specimen of the whole Gentile world. They had been expressly excluded from the congregation of the Hebrews, Deut. xxiii. 1—8. And even such converts as were afterwards received by the Jews, under the designation of גֵּרֵי הַצְּדִיקָה, *proselytes of righteousness*, were never cordially regarded by them, but, on the contrary, were held to be the canker and rust of Israel. Such distinctions were all to be done away. The phrase, “a dry tree,” is still used in the East of a person of either sex who has no children.

4. The covenant referred to here and ver. 6, is doubtless the everlasting,

or New Covenant, the establishment of which is promised, chap. lv. 3.

5. וְיָדָה, *hand*, is here used in the sense of *monument* or *memorial* ; that by which the knowledge of the character or actions of any one is transmitted to future generations. The eunuchs might have nothing within the precincts of the Jewish temple to perpetuate their memory : they might have no “name” on the genealogical tables of the Jews ; but the want of these would be amply compensated, by the everlasting privileges which they should enjoy as sons and citizens in the New Jerusalem. Michaelis has here an ingenious reference to the Ethiopian eunuch, who is immortalized by a monument and a name, Acts viii., far above any celebrity that could have accrued to him from sons and daughters. Gesenius, and some other expositors, prefer the acceptance *portion*, to that of *monument*, but וְיָדָה, *name*, being mentioned in immediate connexion with it, proves that it means the latter, as that on which the name was inscribed. Comp. 1 Sam. xv. 12 ; 2 Sam. viii. 13. וְיָדָה is to be taken collectively, as frequently after a plural.

- 6 And as for the strangers that join themselves to Jehovah,
to serve him,
And to love the name of Jehovah, becoming his servants;
All that keep the sabbath, without profaning it,
Adhering to my covenant:
7 I will bring them to my holy mountain,
And make them joyful in my house of prayer:
Their burnt-offerings and their sacrifices shall be accepted on
my altar;
For my house shall be called a house of prayer for all people.
8 The Lord Jehovah saith!
He that collecteth the dispersed of Israel:
I will collect to him others,
In addition to those of his that are collected.
9 All ye beasts of the field, come;
All ye beasts of the forest, come to devour!
10 His watchmen are blind; they are all without knowledge;

7. The language of this verse is obviously metaphorical, since it describes privileges to be enjoyed after Jerusalem, and the temple, with all its ritual observances, had been destroyed. It is borrowed from scenes and services familiar to the Jews in the days of the prophet, and onward during the continuance of their ancient dispensation. The quotation of part of the verse by our Lord, Mark xi. 17, in application to the literal temple, which was then standing, has the same general aspect towards the Gentiles. Comp. Mal. i. 10, 11; Ps. li. 17; Rom. xii. 1; 1 Tim. iii. 15; Heb. xiii. 15; 1 Pet. ii. 5. *יְהוָה*, shall be called: i.e. shall be.

8. *Israel* stands for the Church of God. Not only were the dispersed Jews to be collected, and prepared for the enjoyment of the privileges of the Gospel, but the Gentiles were likewise to be gathered, so as to form one body with such of the former as should be converted to the Messiah. The antecedent to *יְהוָה* and *יִשְׂרָאֵל* is *יְהוָה*, *Israel*, the original stock, as the Apostle teaches, Rom. xi. 17, 18, into which the Gentile branches were grafted.

9. Mention having been made of

the dispersion of the Jews, the prophet, by a bold apostrophe, abruptly summons to the execution of their work, the agents by whom it was to be effected. These he characterises as *wild beasts*,—a metaphor not unusual in the prophetic writings, when reference is made to persecuting powers. See Jer. xii. 9; Ezek. xxxiv. 28; Dan. vii. 3, 19, 23; Rev. xiii. 1. *כָּל חַיְוֹת הַבָּיָרָה* has *בְּיָרָה*, as well as *כָּל חַיְוֹת הַבָּיָרָה*, for its object: to express which I have repeated the corresponding English verb. The interpretation of some of the Rabbins, Rosenmüller, and others, that the wild beasts are called to devour one another, cannot be justified from the connexion. Lowth's objection to the *אֲנִי* in *בְּיָרָה* is also groundless. See on chap. xxi. 13.

10. The exposure of the Jews to the inflictions of Divine indignation is in this and the two following verses ascribed to the impiety of their teachers as its primary cause. They were not only neglected by them, but deceived by their erroneous doctrines, and corrupted by their bad example. Most commentators consider both civil and ecclesiastical rulers to be meant by the

They are all dumb dogs ; they cannot bark ;
 Dreamers ; lying down ; loving to slumber.

- 11 Yea, the dogs are greedy ; they cannot have enough ;
 And the shepherds themselves cannot understand :
 They all turn to their own way ;
 Each for his gain from his quarter.
- 12 Come, I will fetch wine,
 And let us drink ourselves drunk with strong liquor ;
 For to-morrow shall be as this day ;
 Yea, vastly superior.

שׂוֹנִי, *watchmen* ; but I do not find the term ever applied figuratively to any but prophets, or religious teachers. Those here introduced were destitute of spiritual perception,—consequently, could not see the impending danger, and give warning of it. Comp. Matt. xv. 14, xxiii. 16, 17, 19, 24, 26. The idea of *dumb dogs* was naturally suggested by that of watchmen who gave no warning. נָבֵא, *to bark*, occurs only here, but is common in the Arabic, and in the Rabbinical Hebrew. הָוִים is likewise a ἀπαξ λεγ. Five MSS., originally three more, and perhaps three others, four Edd., Symm., and the Vulg., read הָוִים, *seers* ; but this would break in upon the metaphorical character of the passage. The rendering of the LXX. ἐνπνιαζόμενοι, and of Aq. φανταζόμενοι, *dreamers*, *delirantes*, is fully supported by the cognate Arab. هدى, هدى, *derilavit*

in loquendo ; هذيان, *deliratio*, whether from sleep, or disease ; and, the reference to dogs being continued, the term aptly describes the dreams to which these animals are subject, under the influence of which they give utterance to a subdued bark or

growl. שׂוֹנִי conveys not merely the idea of *lying down*, but of *continuing to lie*, as in sleep.

11. עוֹרֵקֶשׁ, lit. *strong of soul* ; i.e. of a powerful appetite, greedy. The metaphor expresses the avaricious character of the Jewish teachers. By the *shepherds* are meant the kings and princes of the nation, who, equally with the false prophets, were destitute of spiritual discernment, and addicted to selfishness and sensual indulgence. מִקְצָדָה, lit. *from his extremity*, which expresses the extreme lengths to which they went, in their efforts to accumulate gain.

12. Isaiah ironically introduces these abandoned princes as inviting their companions to join them in intemperance. אָרָא, with which the invitation commences, is the identical term used ver. 9, where the wild beasts are summoned to come and inflict punishment upon them. Each of them is represented as giving such invitation, the propriety of which not having been perceived by some interpreters, they have changed the singular אָרָא into the plural אָרְאוּ, *we will fetch*. The language here employed strikingly depicts the feelings of the voluptuous in every age.

CHAPTER LVII.

The prophet now proceeds to describe the national character of the Jews in his own day, and down to the time of the captivity. Unaffected by the removal of the pious, which is always an ominous circumstance in the history of a nation, 1, 2, they evinced an awful hardihood in mocking God, 3, 4; abandoned themselves to the grossest idolatries, 5—8; and left no methods untried by which to gratify their apostate disposition, 9, 10. Jehovah expostulates with them on the folly of their conduct, and the inutility of their self-righteous confidence, 11, 12; promises deliverance to the penitent, 13—18; announces the Gospel of peace to be preached to Jews and Gentiles at a period subsequent to the return from Babylon, 19; and threatens obstinate transgressors with the deprivation of every blessing, 20, 21.

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- 1 THE righteous perisheth, and no man layeth it to heart;
And good men are taken away, while none considereth it;
But it is from calamity the righteous is taken away:
 - 2 He entereth into peace; they rest on their beds:
Every one that walketh straight before him.
 - 3 But as for you,—draw nigh, ye sons of the sorceress!
Ye brood of the adulterer, and the whore!

1. Whether Hezekiah or Josiah be meant by הַצַּדִּיק cannot be determined, nor, indeed, whether any particular individual be intended; but both of these excellent princes were removed before they were advanced in life, and were thus relieved from the pains of witnessing the calamities which the wicked kings by whom they were succeeded brought upon the nation. אָסַף, which properly signifies *to gather*, is frequently used in Niphal, of being removed from the present state into that of the pious dead, to be re-united to them as still living with God, Luke xx. 38. Comp. Gen. xxv. 8, xlix. 29.

2. The elliptical phrase בְּשָׁלוֹם means to enter into the peaceable state of the departed, where they are free from all the sufferings and disquietudes of life. It is used of the

spirit only: the rest of the body in the grave is expressed in the following clause. הֵלֵךְ בְּנֶחֱוִי is descriptive,—not of a walk or conversation in the invisible world, but of the character of the blessed dead while they lived in the present. Theirs was a straight-forward, undeviating course.

3, 4. There is great force in אָסַף, with which this address commences; as there is, likewise, an emphasis in the repetition of the same pronoun towards the close of the next verse. It places the wicked Jews in the boldest contrast with the pious departed. They are called to come forward and answer for the daring profligacy of their conduct; and are addressed in terms of corresponding opprobrium and reproach. הַצַּדִּיק is here used substantively, instead of הַצַּדִּיק, but is pro-

- 4 At whom is it ye indulge in sport?
At whom is it ye gape with the mouth, ye stretch out the tongue?
Are ye not rebellious children? a treacherous brood?
- 5 Enflamed with gods under every green tree,
Slaying the children in the valleys,
Under the cliffs of the rocks.
- 6 The smooth stones of the valley are thy portion;
They, they are thy lot;
Yea, to them thou hast poured out a libation,
And presented an offering.
Should I not take vengeance on account of these things?

perly the third sing. fem. of the fut. in Kal, from נָחַה, *to commit whoredom or idolatry*. הִתְאָרִיף לְשׁוֹן, *to make a long tongue*, i.e. to stretch it out of the mouth, in contempt of any one, was not peculiar to the Hebrews. Livy, describing the meeting of T. Manlius and his Gallic foe, says: "Armatum adornatumque adversus Gallum stolidè lætum, et (quoniam id quoque memoria dignum antiquis visum est) linguam etiam ab irrisu exserentem producant." Hist. vii. 10.

5. Here commences a fearful picture of the idolatrous practices in which the Jews indulged. הִתְאָרִיף, the Niph. part. of הָרַם, *to burn*, *be inflamed with lust*. Comp. נָחַר, from נָחַר, Mal. iii. 9; נִחְרָה, Jer. xxii. 23; and see Ewald, § 262. Orig. Gesen. Lehrs. p. 371. It is followed by אֱלֹהִים to mark the impassioned devotedness with which the Jews engaged in the service of idols. By אֱלֹהִים, *gods or idols*, not oaks are meant, as the words immediately following shew. Thus the LXX., Vulg., Targ., Syr. The barbarous custom of immolating children in honour of, or with a view to propitiate, the gods, was awfully prevalent among the Pagan nations of antiquity. Its existence among the Phœnicians is mentioned by Eusebius, Prap. Evan. iv. 16; Curtius, iv. 2, 23; Porphyry, de Abstin. ii. 56; among the Carthaginians, by Justin. xix. 1, and Varro, in Augustine's Civ. Dei, vii. 19; and among the Cretans, by Porphyry. *ut sup.* In Hebrew, it is

expressed by הִתְאָרִיף בְּנִים נָחַה, *to offer children*, by causing them to pass into the fire. Some, indeed, after the Rabbins, have attempted to soften the description, by representing the action as consisting merely of a lustration, in performing which upon the children, they passed through uninjured; but that they were really burned, such passages as Ps. cvi. 37, 38; Jer. vii. 31, xix. 5, indisputably prove. Diod. Sic., describing the rite as celebrated by the Carthaginians to Cronos or Saturn, says: ἤν παρ' αὐτοῖς ἀνδρῶν Κρόνον χαλκοῦς, ἐκτετακὼς τὰς χεῖρας ὑπτίας ἐγκεκλιμένους ἐπὶ τὴν γῆν, ὥστε τὸν ἐπιτεθέντα τῶν παίδων ἀποκυλίσθαι καὶ πλίττειν εἰς τι χάσμα πλήρες πυρός, xx. 14. See Calmet and Winer, art. "Moloch." In the O. T. this worship is specially spoken of in reference to Moloch, the god of the Ammonites. It was practised by the Jews in the valley of Hinnom, 2 Chron. xxviii. 3, xxxiii. 6; and, as would appear from the present text, in other valleys.

6. The Jews are addressed collectively in the fem. gen.—most probably to point out the fact of their sustaining the character of the הִתְאָרִיף, specified v. 3. In הִתְאָרִיף הִתְאָרִיף is an elegant paronomasia. That the אֱלֹהִים is the *Beth essentialis* (see on chap. xxvi. 4), the following הִתְאָרִיף הִתְאָרִיף seem clearly to indicate. What we are to understand by הִתְאָרִיף has been disputed. The ancient versions give it by *portion*. Hitzig and Scholz, *naked, unshaded*

7 On the high and lofty mountain thou hast placed thy bed ;
Yea, thou hast gone up thither to offer sacrifice.

places, without any appropriate meaning. Gesenius, who had broached this rendering in his Comm., has returned to that of *portion* in his Thesaurus, *sub voc.* The root קָנָה , Arab. *خلق*,

lævigavit, quantitate et mensura definivit, signifies *to be smooth*; and as smooth stones were used as lots, קָנָה in Chald.

and *خَلَقَة* in Arab. denote a stone

employed for this purpose. The phrase $\text{אֲבָנִים מְדֻמְדָּמִים}$, *smooth stones from the valley*, 1 Sam. xvii. 40, is the full form of what is here only elliptically expressed. Since these stones are here represented as being objects of idolatrous worship, ($\text{בְּמִצְבֵּי יִשְׁמֹרֶתְהוּ}$), there can be little doubt that they were such as had been smoothed and formed into particular shapes by the violent action of the water in the wady upon them; and so rendered fit to be selected to serve as idols. Of their size nothing is said. They are supposed to have been the *λίθοι λιπαροί*, anointed stones, which were consecrated to the honour of certain deities, and were believed to be instinct with their presence. They were also called *βαιρύλια*; and traceable, it has been thought, to the transaction at Bethel, where Jacob erected his commemorative pillar, poured oil upon it, and constituted it a place of Divine worship. Lucian thus describes an idolater, in reference to the superstitious veneration paid to such stones: *Ρουτιλιανός, ἀνὴρ τὰ μὲν ἄλλα καλὸς καὶ ἀγαθὸς . . . τὰ δὲ περὶ τοὺς θεοὺς πάνυ νοσῶν, καὶ ἀλλόκοτα περὶ αὐτῶν πεπιστευκὼς, καὶ εἰ μόνον ἀληγλιμμένον ποῦ λίθον, ἢ ἑστέφανωμένον θεάσταιτο, προσπίπτων αἰεὶ καὶ προσκυνῶν, καὶ ἐπὶ πολὺ παρεστῶς, καὶ εὐχόμενος, καὶ τὰ γὰρ ἀπαρ' αὐτοῦ αἰτῶν.* Pseudomantis, c. xxx. Arnobius also, speaking of his conduct when a Pagan, says: "Si quando conspexeram lubricatum lapidem et ex olivi unguine sordidatum, tanquam inesset vis præsens, adulabar, affabar et beneficia poscebam nihil

sentiente trunco." Adver. Gent. i. p. 13. Comp. also: *Πάντα λίθον, τὸ δὴ λεγόμενον, λιπαρὸν ἐπ'προσκυνοῦν.* Clem. Alex. Strom. vii. Of this ancient superstition, the celebrated Black

Stone (*الحجر الأسود*) in the angle of

the Caaba at Mecca, is, in all probability, a relic. "It is," says Burckhardt, "an irregular oval, about seven inches in diameter, with an undulated surface, composed of about a dozen smaller stones of different sizes and shapes, well joined together with a small quantity of cement, and perfectly smoothed.—It is very difficult to determine accurately the quality of this stone, which has been worn to its present surface by the millions of touches and kisses it has received." Travels in Arabia, i. pp. 249, 250.

Such idols were the קָנָה , *portion*, and לֹט , *lot*, of the apostate Jews, because they regarded them as the authors of their prosperity, possessions, and enjoyments. The words are used precisely in the same sense in which Jehovah is said to be the קָנָה of his people, Ps. lxxiii. 26, cxix. 57, cxlii. 6; Jer. x. 16; Lam. iii. 24. He is to them the source of infinite good. See especially the passage just quoted from Jeremiah, in which Jehovah, as "the portion of Jacob," is contrasted with the objects of heathen confidence and worship.—There is considerable emphasis in the repetition קָנָה קָנָה , as well as in קָנָה before קָנָה . "Non simpliciter dicit, Fundis ipsis libamen: sed etiam ipsis; *q. d.* non mihi soli sed ipsis quoque fundis," &c. Muscul. קָנָה קָנָה is equivalent to אָמֵן ; at least, an affirmative answer is implied in interrogations thus put. So the LXX. and Vulg.

7. The metaphor here employed is taken from the conduct of a strumpet, entirely destitute of shame. Comp. Jer. iii. 2; Ezek. xvi. 24, 25, 31. קָנָה is used collectively for mountains or hills.

- 8 Behind the door also, and the door-post, thou hast placed thy memorial ;
 For thou hast exposed thyself to another than me ;
 Yea, thou hast gone up ; thou hast enlarged thy bed ;
 And thou hast obtained a contract from them ;
 Thou hast loved their converse ; thou hast chosen the place.
- 9 Yea, thou hast travelled to the king with ointment,
 And multiplied thy perfumes ;
 Yea, thou hast sent thy messengers to a distance,
 And gone down even to Sheol.
- 10 Thou hast been fatigued with the length of thy journey :
 Yet thou hast not said, It is desperate :
 Thou hast found the vigour of thy hand ;

8. An amplified description of idolatrous lewdness in reference to household gods, and the worship paid to them in secret.—זָכוֹן, *remembrance, memorial*, that which brings to remembrance ; here, images or representations of celebrated idols. Comp. Ezek. xvi. 19, xxiii. 14—16.—מִאֲחֵי, lit. *from with me* ; i. e. in a state of separation or apostasy from me. Comp. Hos. i. 2 ; בְּמִתְחָה, iv. 12 ; מִנִּי, ix. 1, in the same sense.—וְהִקְדֵּשׁ לְךָ בְּהֵם, supply *אֶת*, a *covenant* ; here used for the terms of a contract. The reference is to the advantages which the Jews expected from the service of idols, which are represented as the hire obtained by a harlot from her lovers. The representation, Ezek. xvi. 33, 34, is of a still more aggravated description. מִקְדָּשׁ is an incorrect form for מִקְדָּשׁ. For a similar instance, see Jer. iii. 5.—דָּוֶה, Döderlein, Gesenius in Comm., and Hitzig, take to be an euphemism ; but, in his later Lexicons, Gesenius has returned to the signification, *place*. That דָּוֶה signifies *to look out, select, choose*, see Exod. xviii. 21. Thus the Targ. and Syr.

9. שָׁר usually signifies *to view, look round, watch for*, but here it obviously appears to be used in the acceptance of *going or travelling*. Comp. הָרָה, *to go about*, and the Arab. سار, *iter fecit* ; سِير, *profectio, iter* ; تار, *circumivit*.

Whether מֶלֶךְ here means the king of Assyria, Egypt, or some other foreign country ; or, whether it stands for מֶלֶךְ, *Molech*, and should be so pointed, is uncertain. We find the word in the compound name of idols, as אֲדַרְמֶלֶךְ, *Adrammelech*, and אֲנַמְמֶלֶךְ, *Anammelech*, gods of the Sepharvaim, 2 Kings xvii. 31 ; and, from the connexion, it is probable that either Molech, or some other idol, is intended. Comp. Amos v. 26 ; Zeph. i. 5. The Jews are represented as a courtesan who uses precious oils and perfumes, in order to set off her person, and ingratiate herself with her paramours. To such idols as were within reach they went in person ; and to such as were celebrated in distant countries, they sent messengers with offerings. עַד-שְׁאוֹל, *unto Sheol*, means, *in the lowest degree*. See Deut. xxxii. 22, as *εως ἄδου*, Matt. xi. 23 ; Luke. x. 15. The idolatry was of the most degrading description.

10. That יָד דָּוֶה means *length of way*, see Josh. ix. 13. For נֶאֱשָׂה, comp. Jer. ii. 25, xviii. 12.—יָד דָּוֶה has been variously interpreted. The literal rendering, *the life*, i. e. vigour, strength, *of thy hand*, furnishes the most appropriate meaning. The hand being the symbol of power, and יָד דָּוֶה being used of whatever is lively or strong, the idea of natural vigour is intended to be conveyed. The idolatrous Jews wearied themselves with their un-

Therefore, thou hast not been discouraged.

- 11 Who filled thee with dread? or, of whom wast thou afraid,
When thou provedst false, and didst not remember me,
Nor lay it to heart?
Was I not silent, and hid mine eyes?
Yet thou fearedst me not.
- 12 I will shew thy righteousness, and thy works;
For they shall not profit thee.
- 13 When thou criest out, let the collection of thy gods deliver thee!
Surely, the wind shall carry them all off; a puff shall take them away;
But he that trusteth in me shall possess the land,
And inherit my holy mountain.

hallowed practices; but finding that they had not entirely exhausted their strength; they would not give up their pursuits as hopeless, but rather emboldened themselves in wickedness.

11. An inquiry is here put to the infatuated Jews; which of the idols to which they had applied, could they regard as more powerful than Jehovah? Because he had forbore to punish, they indulged in practices which argued the absence of all true regard to his authority. וְיִמְעָלִים, the reading of the Textus Receptus, is justly suspected. Very many MSS., among which the oldest and best Spanish, and some printed Editions, as the Biblia Antiqua in fol., without date, the Complutensian, and that of Norzius of 1742, read וְיִמְעָלִים, which, if pointed וְיִמְעָלִים, with יִמְעָלִים understood, furnishes the sense found in the LXX. and Vulg. *παρορῶ; quasi non videns*. For a similar ellipsis of יִמְעָלִים, see Ps. x. 1. This reading also well agrees with the context; so that, in consideration of the whole, I have been induced, with Lowth and Michaelis, to depart from the punctuation of the current text.

12. The reading וְיִמְעָלִים, of which also Lowth approves, is not by any means so well supported, and has, in all probability, originated in a desire to remove the apparent incongruity of

supposing that any thing bearing the character of righteousness could be ascribed to the persons here addressed. But even in the most idolatrous times of the Jewish state, the temple-worship was not entirely abandoned. Of this the Jews boasted, while they joined to it the worship of other gods, whom they were anxious to propitiate, in order to prevent attacks on the part of those nations of whom these idols were regarded as the patrons. Comp. Jer. vii. *passim*. This exegesis is preferable to that of Zwinglius, who considers the words to be spoken κατ' εἰρωσύνην sive ἀντίφρασιν. In מִצְדִּיק the idea of *wicked* is implied; hence the rendering of the LXX. τὰ κακὰ σου. It would be made apparent that neither a hypocritical service of the true God, nor the worship of strange gods, could be of any avail in the hour of danger.

13. By קְבוּצִים are meant the idols and images of the entire Pantheon of the apostate Jews. Thus Jarchi, קְבוּצוֹת אֱלִילִים וְפִלִּים אֲשֶׁר קִבְּצָה; and Gesenius, "*deine Haufen, gleichs. deine Schaaren, Legionen von Göttern, dein ganzes Pantheon.*" To these they should look in vain for deliverance.

The prophet now, by way of antithesis, administers comfort to the pious who should be involved in the national calamity; and promises them a return to their own land. The lan-

- 14 And it shall be said : Cast up, cast up ; prepare the way ;
Remove the stumbling-block out of the way of my people.
- 15 For thus saith the high and lofty One,
That dwelleth in eternity, whose name is holy :
I dwell in the high and holy place,
But also in him that is contrite and of a lowly spirit ;
To revive the spirit of the lowly,
And to revive the heart of the contrite.
- 16 For I will not always contend,
Neither will I be angry for ever :
Since the spirit would wear out before me,
And the souls which I have made.
- 17 For his exorbitant iniquity I was angry, and smote him ;
I hid my face, and was angry,
Because he was contumacious in the way of his heart.
- 18 I have seen his ways, and I will heal him ;
I will also comfort him, and restore consolations to him,
And to his mourners ;
- 19 Creating the fruit of the lips—
Peace, peace to him that is far off,

guage employed in this and the following verse is almost identical with that elsewhere employed in reference to the same subject.

14. *וְיָצַר* is here used impersonally.

15, 16. These verses contain the most sublime description of the Divine majesty and condescension to be found in the Scriptures. The words require no comment ; but they have a depth of meaning which no finite mind can fully comprehend. Comp. Ps. cxxxviii. 6 ; Isa. lxvi. 1, 2. *וְיָצַר* and *וְיָצַר* are here identical in meaning, *וְיָצַר* standing elsewhere for *וְיָצַר*.

17. *וְיָצַר*, lit. *the iniquity of his gain* ; but as the Hebrews were accustomed to connect the idea of exorbitant and oppressive means with that of lucre, they naturally came to give to *וְיָצַר* the signification of what was in a high degree, or flagrantly, unjust. Hence the combination *וְיָצַר וְיָצַר* denotes a rapacious person, one who breaks through all bounds in order to acquire

gain. Arab. *بُغِ*, *secuit, amputavit* ;

X. *mercaturam fecit*. Comp. Eph. v. 5, *πλεονέκτης ὅς ἐστιν εἰδωλολάτρης*. The pronominal masculine affix in *וְיָצַר* has for its antecedent *וְיָצַר*, ver. 14, which accounts for the use of this gender in this and the following verse. *וְיָצַר* is the historical infinitive ; *וְיָצַר* being understood. The *ו* in *וְיָצַר* is causal.

18. It is here implied that such were the destructive courses pursued by the Jews, that they were irrecoverable by any merely human means. Jehovah, therefore, graciously declares that he will reclaim them, remove their punishment, and restore comfort to them. The distinction between “him” and “his mourners” seems to be, that by the latter are meant such of the heathen as had become proselytes to the faith of the Jews, and, from sympathy, bewailed their captivity in Babylon.

19. By *וְיָצַר וְיָצַר*, *fruit of the lips*, is meant the following announcement, *Peace, Peace*. It denotes the proclamation of reconciliation in the Gospel, which is vindicated to God as its author. Comp. *καρπὸν χαίλων*, Heb.

- And to him that is near, saith Jehovah;
 And I will heal him.
- 20 But as for the wicked, they are each tossed about like the sea,
 Which cannot rest;
 And whose waters cast up mire and mud.
- 21 There is no peace, saith my God, to the wicked.

xiii. 15, where, however, the subject of reference is praise. The repetition, שָׁלוֹם שָׁלוֹם, is expressive of the highest, or most complete, peace. The appropriated use of שָׁלוֹם and שָׁלוֹם, to designate the Gentiles along with the Jews, shews that the prophet had that period in view when both should be upon an equality in regard to privileges. Comp. Zech. ix. 10; Acts x. 36; Eph. ii. 17.

20, 21. The character and unhappy

condition of such as reject the message of peace, and persevere in a course of rebellion, are here distinctly pointed out. Twenty-two MSS. read שָׁלוֹם instead of שָׁלוֹם, while three others, with the Alex. copy of the LXX. and the Arabic, combine both; but this diversity has doubtless arisen from the influence of chap. xlviii. 22, where the same declaration is made, and where all the MSS. exhibit שָׁלוֹם. The Hexap. Syr. has simply שָׁלוֹם.

CHAPTER LVIII.

Having in the preceding chapter depicted the character of his countrymen, in the times immediately preceding the captivity, he now sets forth their character as exhibited towards its close, and from the period of that calamity, till the time of our Lord. Though recovered from idolatry, and professing great zeal for the worship of the true God, their religion was, in a great measure, confined to external forms and services, which were made a cloak for their wickedness. We learn from Zech. vii. viii., that the subject of fasts greatly occupied their attention after the return; and the fact that the sect of the Pharisees sprang up in the course of a short time, in whose character the union of religious pretension with covert depravity was notorious, leaves no room to doubt that the portraiture here given was chiefly intended for them. It must, indeed, be familiar to every one who has perused the gospels.

In this chapter, the prophet receives a commission to announce to the Jews the guilt which they still contracted, notwithstanding the flaming character of their religious profession, 1, 2; he specifies the worthlessness of their fasts, 3—5; points out the nature of acceptable fasting, 6, 7; promises prosperity and happiness to such as sincerely engaged in the service of God, 8—12; and concludes with a particular recognition of the sanctity of the Sabbath, and a special promise to those who should hallow it, 13, 14.

- 1 CRY aloud, restrain not ;
Raise thy voice like a trumpet ;
And declare to my people their rebellion,
And to the house of Jacob their sins.
- 2 They seek me, indeed, every day,
And delight to know my ways ;
Like a nation that doeth righteousness,
And forsaketh not the ordinance of its God ;
They inquire of me respecting righteous ordinances ;
They delight in approaching to God.
- 3 Why [say they] do we fast, and thou regardest not ?
Do we humble ourselves, and thou takest no notice ?
Behold ! on your fast-day ye attend to business,
And exact all your tasks.
- 4 Behold ! it is for strife and contention ye fast,
And to smite with the fist of injustice ;
Ye should not fast as ye do this day,
Causing your voice to be heard on high.
- 5 Is this the fast which I approve—
The day for a man to humble himself ?

1. The loudness of the proclamation indicates the enormity of the evil. קָרָא בִּרְיָן, lit. *cry through or with the throat*, i. e. with a full voice proceeding from the lungs, as distinguished from that which comes merely from the lips and tongue.

2. The persons spoken of discovered much outward zeal and punctuality in attending to the ceremonies of religion, and took a certain kind of delight in going the round of duty, from the self-righteous persuasion that thereby they merited the Divine favour. קָרָא אֱלֹהִים וְקִשְׁפָּה צָדִיק Gesenius interprets of judgments of righteousness executed upon the enemy, and the approach of God to execute these judgments. The context, however, requires us to understand them of religious ordinances, and direct acts of religious worship. Comp., for the latter phrase, Ps. lxxiii. 28.

3. Notwithstanding the rigidity of their fasts, they felt a lurking conviction that they did not enjoy the favour of God. That קָרָא signifies

business, and not *pleasure*, in this place, the use of עָבַד, *labour*, in the corresponding member of the parallelism, sufficiently shews. The latter word the LXX. understand of servants: καὶ πάντας τοὺς ὑποχείριους ὑμῶν ἐπολύσσετε; but such a signification is not justified from usage. The meaning doubtless is, that though the pharisaical Jews would not themselves engage in manual labour, they did not scruple to make the most rigorous demands on the time and strength of those whom they employed, requiring the full amount of their daily task.

4. An amplification of the description just given. Whether causing the voice to be heard on high be meant to convey the idea of the loud clamour of debate, or the elevation of the voice in public prayers, may seem doubtful. The former construction is the better sustained by the immediate context.

5. בָּחַן, which properly signifies *to try, examine, prove*, is evidently employed here in the sense of *approving* what is

- Is it to hang down his head like a bulrush?
 To make sackcloth and ashes his couch?
 Wilt thou call this a fast,
 And a day acceptable to Jehovah?
- 6 Is not this the fast which I approve :—
 To loosen the fetters of injustice ;
 To untie the cords of the yoke ;
 And to set the oppressed at liberty ;
 And to burst asunder every yoke ?
- 7 Is it not to break thy bread to the hungry ;
 And to bring the persecuted poor into thy house ;
 When thou seest the naked, to clothe him ;
 And not to hide thyself from thine own flesh ?
- 8 Then should thy light break forth as the morning,
 And thy welfare spring up quickly ;
 Thy righteousness also should go before thee,
 And the glory of Jehovah should be thy rearward.
- 9 Then thou shouldst call, and Jehovah would answer ;

found to be good. *עָנָה נַפְשׁוֹ*, to *humble the soul*, or *oneself*, is parallel with *עָנָה נַפְשׁוֹ*, *fast*, and the second member of the hemistich merely expresses in different phraseology what is expressed in the first. It is the identical phrase employed to describe the fasting to be observed on the great day of atonement, Lev. xvi. 29, 31 ; xxiii. 27, 32. Want of attention to these circumstances led me, in the former edition of this work, to refer it to the third line of the verse, which, however, forms the first of another parallelism. *נַפְשׁוֹ* is obviously used, as frequently, with the force of a reflexive pronoun.

נִפְתָּח מִן הָעֵץ from *נָפַח*, Arab. *نَفَحَ*, to *strew* or *place* as a bed, prepare a place to lie in. The language describes the coarsest accommodation, such as that mentioned by Wellsted, when he was under the necessity of making his bed in the ground, by digging out a sufficient portion of the dust or sand, and covering himself with whatever he had at hand. Travels in Arabia, vol. ii. p. 30.

6, 7. Jehovah now describes the nature of the fast of which he approves, in language appropriate to

the circumstances of the religionists to whom special reference is here made. Comp. Jer. xxxiv. 8—18. Hospitality is a virtue which has always held the very first rank among the Oriental nations ; and any symptom of indisposition to exercise it, has ever met with execration. See Gen. xviii. 1—8 ; xix. 1, 2 ; Job xxxi. 16—21 ; Matt. xxv. 35, 36. For *לֶחֶם*, comp. *ψωμίξεν*, 1 Cor. xiii. 3, and Bloomfield's Note. *קִרְיֹת*, lit. *persecutions*, for *אֲנֵשֵׁי קִרְיֹת*, *men of persecutions*, i. e. the persecuted ; from the Eth.

לִפְתָּח: *persequi*: **בְּנֵי**: *persecutionem passus est*. The LXX. render *δοτεγοι*, the houseless. By *בְּנֵי*, *thy own flesh*, is meant kindred, or relatives, especially such as were more immediately connected. It not unfrequently happens, that persons whose minds are influenced by false notions of religion, disregard family and relative claims. See Matt. xv. 5, 6.

8. A beautiful figurative representation of a state of prosperity, with reference to Jehovah as its author.

9—12. These verses contain a continuation of promises made to such as should serve God with acceptance,

- Thou shouldst cry, and he would say, Behold me!
 If thou remove from the midst of thee the yoke,
 The pointing with the finger, and wicked discourse;
 10 And cause thy desire to go forth to the hungry,
 And satisfy the desire of the oppressed;
 Then should thy light arise in darkness,
 And thy obscurity should be as noon.
 11 Then Jehovah would lead thee continually,
 And satisfy thee in extreme drought;
 He also would strengthen thy bones;
 And thou shouldst be like a well-watered garden,
 And like a fountain whose water faileth not.
 12 Yea, those that belong to thee should rebuild the ancient ruins;
 Thou shouldst restore the foundations of successive generations:
 And thou shouldst be called, The Repairer of the breach;
 The Restorer of paths for the inhabitants.

and a further amplification of particulars by which their religion was to be characterised. The *וַיִּצָּרְרָה* refers to the holding out of the middle finger in contempt of any person, on which account it was called by the ancients *infamis digitus*, Pers. ii. 33. Gesen. compares Martial, ii. 28, 2:

“Rideto multo
 . . et digitum porrigito medium;”

and Plaut. Pseudol. iv. 7, 45: “intende digitum in hunc;” and aptly remarks, that the denominative Arab. verb *صاح*

signifies, *intendit digitum in aliquem vituperii ergo*.—In *וַיִּצָּרְרָה* is no difficulty, requiring the substitution of *וַיִּצָּרְרָה*, which Lowth adopts. It is expressive of a strong feeling of desire towards the indigent, the contrary of which we have in the *κλείειν τὰ σπλάγχνα ἀπὸ τινός*, 1 John iii. 17. Others think, that by *וַיִּצָּרְרָה* is here meant the *object* of desire, of appetite, or the like; and that the duty enjoined is, that the person who fasts is to give to the poor what might have afforded gratification to himself. For *וַיִּצָּרְרָה*, ver. 11, comp. the Arab. *ضاح*,

pauca, minimeque profunda aqua; فاح, *sol, campus patens soli expositus*; hence *bright, shining, dry*, and the like. The reduplicate form is, as usual, intensive. The images here employed are peculiarly forcible in Eastern countries, where there is frequently a great paucity of water, and where, in consequence, a perennial spring is of immense value.—*וַיִּצָּרְרָה*, for *dwelling*, is put for *וַיִּצָּרְרָה*, or *וַיִּצָּרְרָה*, for the inhabitants, i. e. such as should occupy the country.

As these prophecies were to be in the hands of the Jews before they left Babylon, and as the evils against which they were directed existed, at least in their germ, during the latter part of the captivity, it cannot be deemed any violation of hermeneutical consistency, to apply the restoration of the ruined cities here spoken of to that which took place after the return. This interpretation is preferable to that which would construe *וַיִּצָּרְרָה*, ver. 12, as signifying *thy posterity*, in reference to a distant futurity; for there seems no ground for addressing such a promise to the Jews after their return, or even in the time of our Lord.

- 13 If thou restrain thy foot on the Sabbath,
 And do not thine own business on my holy day ;
 And call the Sabbath, a delight,
 And the holy day of Jehovah, honourable ;
 And honour it,—
 Not doing thine own ways,
 Nor attending to thine own business,
 Nor spending it in talk :
- 14 Then thou shouldst delight thyself in Jehovah ;
 And I would cause thee to ride over the heights of the earth ;
 And feed thee with the inheritance of Jacob thy father :
 For the mouth of Jehovah hath spoken it.

13. Occasion is taken from the introduction of the subject of fasts, to advert to that of the Sabbath, the observance of which was so strictly enforced in the Mosaic law, and has, in all ages, been found essential to the maintenance and prosperity of spiritual religion. *מַעֲשֵׂה*, *business, worldly affairs*, as ver. 3. More than one hundred and twelve MSS., and eighteen printed editions, read *מַעֲשֵׂה* in the plural. In *יְשׁוּעָה* there is an ellipsis of the prepositive *בְּ*, which is easily supplied from the preceding *מַעֲשֵׂה*.

Many MSS. supply *וְ* before *לְקוֹשֵׁת*.—*לְקוֹשֵׁת* is used idiomatically for *mere talk*, or idle and unprofitable conversation. I have endeavoured, in the translation, to give the force of the idiom.

14. *מִן הַגְּבוּהִים* is aptly borrowed from the use of *עָלִיתִי* in the preceding verse. Comp. Ps. xxxvii. 4. The metaphor of riding over the heights is taken from military usage, and expresses the triumphant progress of the Jews in taking possession of the whole land.

CHAPTER LIX.

This chapter contains an awful picture of the depraved state of Jewish morals.

To no period of their history does it appear so applicable, as to that immediately preceding the destruction of their polity by the Romans. See the testimonies adduced from Josephus in the note on chap. liii. 8. It thus connects with the portraiture of Pharisaism reprobated in the preceding chapter. The fact that no reference whatever is made to idolatrous practices, proves that times succeeding the Babylonish captivity must be intended. In consequence of the aggravated sins of the Jews, God abandoned them to intestine broils, the rapacity and oppressions of wicked rulers, and the subjugating power of the Romans, whereby their national prosperity was destroyed, and they were reduced to circumstances of great distress.

The prophet shews, 1, 2, that their pitiable condition was to be attributed, not to any want of ability in God to deliver them, but to their own sinfulness. He then enters into a minute specification of their crimes, with a view to shew that they richly merited the sufferings that had been inflicted upon them, 3—8; having finished which, he draws up a confession for them, and introduces them as bewailing their calamitous circumstances, and acknowledging their sins as the cause of the Divine displeasure, 9—15. On the failure of all human means of reformation, Jehovah is represented as himself interposing, partly to effect salvation for his people, partly to take vengeance on the incorrigible, and partly, afterwards, to execute judgment on the Romans, whom he had employed as the instruments of his vengeance, 16—18. The prophet then foretells what would follow the destruction of imperial Rome,—the spread of true religion, first in Europe, and other parts of the west, &c., and afterwards in Asia; and the desperate effort of the last Antichrist, 19; and the chapter concludes with the announcements that the salvation of the Jews was the primary and immediate object of the Messiah's advent, and that the Divine covenant made with the Jewish people, in the person of Abraham, shall assuredly take effect in their future general conversion, 20, 21.

For regularity of structure, beauty and force of imagery, fidelity, and minuteness of graphic description, this section is quite in the best style of Isaiah.

-
- 1 BEHOLD! the hand of Jehovah is not short, that it cannot save;
Nor is his ear heavy, that it cannot hear.
 - 2 But it is your iniquities that have made a separation between
you and your God;
And your sins have caused him to hide his face from you, and
not to hear.
 - 3 For your hands are polluted with blood,
And your fingers with iniquity;
Your lips speak falsehood,
Your tongue uttereth wickedness.

1—3. The prophet anticipates the complaints of the Jews respecting the calamitous state of their affairs, and fearlessly imputes it to their own guilt as the cause. Instead, therefore, of finding fault with the Divine conduct, it behoved them to criminate themselves. *נָפְסִים* is used absolutely, as here, without the pronoun, Job xxxiv. 29; Jer. ii. 27, xviii. 17: so that the proposed emendations of Secker and Lowth are uncalled for. In the first of these passages the very phrase

נָפְסִים occurs. Comp. *נָפְסִים*, Isa. liii. 3.—The idea of *pollution* appears to have been attached to *נָפְסִים*, from the circumstance that the *נָפֵס*, or *Avenger of blood*, was considered to have the blood of murder upon him, till he had avenged it. It is not a verb of the later Hebrew, as Gesenius maintains, being found in this sense, Zeph. iii. 1; and may well have been used by Isaiah, who flourished little more than fifty years earlier.

- 4 None advocateth justice,
Neither doth any one contend for truth;
They rely upon a thing of nought, and speak vanity;
They conceive evil, and bring forth iniquity.
- 5 They hatch the eggs of the basilisk,
And weave the webs of the spider;
He that eateth of their eggs shall die,
And that which is crushed shall produce a viper.
- 6 Their webs shall not become raiment,
Neither shall they cover themselves with their works;
Their works are works of iniquity,
And the deed of violence is in their hands.
- 7 Their feet run to that which is evil,
And they hasten to shed innocent blood:
Their thoughts are thoughts of iniquity;
Destruction and havoc are in their paths.
- 8 The way of peace they know not;
Neither is there any justice in their tracks:
They make for themselves crooked paths;
None that walketh therein knoweth peace.
- 9 Therefore, justice is removed far from us,
And equity reacheth us not;
We look for light, but behold! darkness;
For brightness, but we walk in gloom.
- 10 We grope about, like the blind, for the wall:
Like those who have no eyes do we grope:

5, 6. The figures here employed are simple, but forcibly expressive of the fruitlessness of all ungodly plans, and the certainty, that, sooner or later, they will recoil on the head of their inventors. The very religion of such persons is utterly worthless. *ויר* is the fem. of the passive part. of *ור*, to press, squeeze, crush: only Segol is substituted for Kametz, as *קָרָה* for *קָרָה*, Zech. v. 4. Why the substitution was made does not appear.

7, 8. These verses are in part introduced by Paul into his quotations from the O. T. when describing the depravity of the Jews, Rom. iii. 15—17. The repetition of *וְרָחַק מֵעֵינֵינוּ* under a different form, is not without emphasis.

9. *וְיִצְחָק* and *וְיִצְחָק* are here used in the sense of Divine judgments interposed to vindicate the cause of the nation.

10. The charge of poverty and in-elegance brought by Lowth against the repetition of *וְיִצְחָק* in this verse is unfair, and his adoption of *וְיִצְחָק*, the emendation proposed by Houbigant, altogether unwarranted. The Hebrew poets are fond of repetitions. See especially in Isaiah, chap. xi. 5, xv. 1, xvii. 12, 13, xix. 7, xlii. 19, lv. 4. The prophet might have employed the synonymous verb *וְיִצְחָק*; but he chose to repeat the unusual *וְיִצְחָק*, for the sake of more emphatically giving expression to the thought.—*וְיִצְחָק* has been variously interpreted. In all proba-

- We stumble at noon, as in the twilight ;
 Like those that die in circumstances of plenty.
- 11 We all of us growl like bears,
 And moan continually like doves ;
 We look for justice, but there is none ;
 For salvation, but it is far from us.
- 12 For our rebellious deeds are numerous before thee,
 And each of our sins testifieth against us ;
 For our rebellious deeds are with us ;
 And as for our iniquities, we acknowledge them.
- 13 We have rebelled, and acted falsely towards Jehovah ;
 And have gone back from our God ;
 We have spoken words of violence and revolt ;
 We have conceived, and uttered from the heart, matters of falsehood.
- 14 Justice also is made to withdraw,
 And equity standeth aloof ;
 For truth stumbleth in the street,

bility, it is a derivative from נָשַׁן, *to be fat*, with Aleph prosthetic ; and signifies the *best, richest, most favourable* circumstances in which persons can be placed. It is thus perfectly parallel with נִשְׁמָח in the preceding hemistich. Others less aptly compare נִשְׁמָח, Gen. xxvii. 28, 39, and נִשְׁמָחִים, Dan. xi. 24. The meaning is, that no security was enjoyed, or could be hoped for.

11. For the growling of the bear, comp. Ovid Metam. II. 485 :

"Mens antiqua tamen facto quoque
 mansit in urso :
 Assiduoque suos gemitu testata do-
 lores ;"

and for the plaintive moaning of the dove, chap. xxxviii. 14 ; Ezek. vii. 16. The language is that of dissatisfaction, grief, and despair. The Jewish affairs had become all but desperate.

12. A deep-felt and frank confession. To aggravate the guilt of sin, it is frequently spoken of in the Scriptures as being committed *in the presence of, or before God*. נִפְתָּח, the sing. agrees distributively with נִשְׁמָחִים in the plural.—נִשְׁמָחִים, *with us*, i.e. instead of being forgotten, and thus

removed from our-view, our sins are seen and felt by us. Rosen. "culpæ nostræ nobis conscii sumus."

13. There is in this verse an unparalleled accumulation of Infinitives : not only expressing more emphatically or powerfully, by this naked form of the verb, the continuity and enormity of the actions, but placing them in close juxtaposition, in order to render them more distinctly prominent in the aggregate. נִשְׁמָח is not to be taken as the Niph. of נָשַׁן, but is the Infin. of the root נָשַׁן, with the same meaning. The verse is historically descriptive both of the immediate past, and of what was still in existence. As there is no mention of idolatry either here, or in the following verses, the rebellion against Jehovah specifically intended must be that alienation of heart which so awfully discovered itself in the sins enumerated by the prophet.

14. רָחִיב properly signifies a wide open *street*, but here it seems rather to be used in reference to the forum, or broad open place at the gate, where justice was administered. בֵּית has a similar reference.

And rectitude cannot enter.

15 Yea, truth is missing,

And he that departeth from evil maketh himself a prey.

And Jehovah saw, and it displeased him,

Because there was no justice.

16 He saw also that there was no one ;

And he was astonished that there was none to interpose ;

Therefore his own arm wrought salvation for him,

And his righteousness sustained him.

17 Yea, he put on righteousness as a coat of mail,

And a helmet of salvation was on his head ;

Yea, he put on garments of vengeance for apparel,

And clothed himself with zeal as a mantle.

18 According to their demerits, he will strictly render :

15. מְשֻׁחָלֵל. Targ. מְחַנּוּן ; Vulg. *præ-
dæ patuit*. Comp. Ps. lxxvi. 6. The
root שָׁחַל, Arab. سَل, signifies *to draw*
out or off, to strip, plunder.

16, 17. Just at the time when the wickedness of the Jews had reached its height, and it was rendered evident to all that it could not be arrested by any human power, Jehovah interposes for the deliverance of his people, and the punishment of the wicked. In his usual anthropopathic style, Isaiah represents God as filled with amazement at the discovery, that no one should be found qualified to reform and save the nation. Comp. chap. lxiii. 5. הִשְׁחִיחַם forcibly expresses that complete mental disturbance into which one is thrown by the appearance of any thing unexpected or alarming. Root שָׁחַח, *to lay waste, destroy*. That by יִשְׁעָה, *salvation*, we are to understand that spiritual deliverance which the Redeemer came to effect, and not any temporal rescue, appears from the description given of his work, ver. 20. For בְּצִיָּה, see on chap. liii. 6, 12. It is here used generally to denote interposition. The idea of intercession is foreign to the passage. To express the greatness of the conflict, and the qualifications of the Messiah to engage in it, language borrowed from the armour and dress of ancient warriors is employed.

Comp. Eph. vi. 10—17 ; 1 Thess. v. 8. Not only should the Mediator be possessed of resistless power, but also of moral purity, courage, and ardour. וְיִלְבָּשׁ—הַלְבָּשָׁה is too much in the style of our prophet to allow us for a moment to doubt of the genuineness of the latter word. Instead of being inelegant, as Jubb insinuates, it is singularly beautiful.

18. Interpreters have raised unnecessary difficulties in reference to the repetition of the compound preposition בְּעַל. For the alteration of Lowth, who reads בְּלִי, there is no MS. authority, except perhaps that of Kennicott's Cod. 126, which may also be merely an alteration in imitation of the Targ. The preposition itself occurs in this very form, in connexion with the verb בָּלַל, chap. lxiii. 7 ; and as to the repetition, it is not more harsh than that of בָּלַן, chap. lii. 6 ; where there is an ellipsis of יָרַע, just as there is here of הָלִיטָה,—both words being so easily supplied by the reader. On the contrary, there is an elegance attaching to it, as every one must perceive on reading the words :

בְּעַל נִקְמָתוֹ בְּעַל יְשָׁמֻם.

The emendation proposed by the Bishop—

בְּעַל נִמְלֻחַת הָוָה
בְּעַל נִמְלֻחַת יִשְׁרָאֵל

Fury to his adversaries, retribution to his foes :

To the maritime lands he will render retribution.

19 Then shall those of the west fear the name of Jehovah ;

And those of the sun-rise his glory ;

is drawing and paraphrastic, and does not after all admit of the interpretation which he puts upon it. Properly rendered, it would be—

He is the Retributor ;

The Retributor will requite.

Nothing less in keeping with the style of the preceding verses could have been introduced.

In this verse there is an obvious distinction between two classes of enemies on whom retribution was to be inflicted. The former, specially characterised as אֲרָמִים and אֲשֻׁרִים, are the wicked Jews so graphically described in the preceding part of the chapter, the atrocity of whose hostility was particularly manifested in the persecution of our Saviour and his followers. The Apostle expressly calls them ἑχθροί, scil. τοῦ Θεοῦ, Rom. xi. 28 ; and it is to them and their political excision that our Lord so emphatically points, Luke xix. 27 ; comp. vers. 12—14. The retribution here predicted was rendered when Jerusalem was destroyed, and the Jews scattered among the nations. The other class on whom vengeance was to be taken were the Romans—those inhabiting the אֲרָמִים, or maritime regions to the west of Palestine. They, in their turn, met with retribution when the swarms of northern barbarians poured in upon the empire, ravaged its provinces, plundered its cities, and ultimately effected its total overthrow. That the judgments which have since been, and are still to be inflicted on the European states, in punishment of their connexion with, and support of, the hostile power of Rome ecclesiastical, are also included in the prediction, I think highly probable. Comp. Rev. xvi. 19, 20.

19. The holy seer has next presented to his inspired vision the spread of true religion in times subsequent to the overthrow of the

Roman empire. It is particularly worthy of notice, that, while in every other passage of Scripture in which the spread of the Gospel is spoken of, it is uniformly represented as advancing from the East towards the West, that order is here reversed. True religion is first set forth as flourishing in the West, and then in the Eastern regions of the earth. Whoever reflects on the actual amount of Scriptural piety in this country and America, (not excluding its progress in the Continental states of Europe,) and compares it with the religious aspect of Asia,—at the same time surveying the successful efforts which are being made by European and American missionaries, both to regenerate the fallen Oriental churches, and to diffuse the light of Divine truth in the Mohammedan and Pagan countries of the East, can hardly avoid coming to the conclusion, that what we have lived to witness is an incipient fulfilment of the prophecy.

The last desperate effort of the anti-Christian power now presents itself to the view of the prophet. That אֲרָ is to be taken as a substantive, and the nominative to יָבִי, and not as an adjective qualifying יָבִי, the exigency of the passage absolutely requires. So Maurer decidedly. The event to which reference is made is not the execution of judgment predicted in the preceding verse, but succeeds the spread of the Gospel predicted in the former half of the present. To no antecedent can the verb with any propriety be referred. The renderings, therefore, of the LXX. ἡξεῖ γὰρ ὡς ποταμὸς βίαιος ἢ ὅρκῳ παρὰ Κυρίου, the Vulg., Lowth, Gesenius, Noyes, Hitzig, and others, cannot be sustained. Equally untenable is the principle of interpretation which would render יָבִי יָבִי, 'a strong or mighty wind.' Such rendering ought long ago to have been repudiated as totally unfounded on Hebrew usage.

- When the adversary cometh in like a river,
 The breath of Jehovah shall raise a standard against him.
- 20 And the Redeemer shall come to Zion;
 Even to those in Jacob that turn from transgression, saith
 Jehovah.
- 21 For as to me, this is my covenant with them, saith Jehovah:
 My Spirit which is upon thee,

In no instance can it be proved that the phrases רִיחַ יְהוָה and רִיחַ יְהוָה have any such meaning. Whenever mountains, cedars, &c. are placed in construction with the Divine names, such names are not used as superlatives, but indicate the origin to which these objects are to be referred. See on chap. xiv. 13. A mighty wind is expressed in Hebrew by רִיחַ יְהוָה. That רִיחַ יְהוָה is here equivalent to רִיחַ יְהוָה, chap. xi. 4, and the corresponding τὸ πνεῦμα τοῦ στόματος αὐτοῦ, 2 Thess. ii. 8, seems in the highest degree probable. The subject and all the circumstances are identical.

What the prophet teaches is, that when the great visible Adversary of the cause of Christ upon earth—the *אֲדָרְיָה* by way of eminence—shall collect all his forces, in order to crush the people of God, a Divine *mandate* shall call forth destruction upon them. Comp. Dan. vii. 26, 27; Rev. xix. 11—21. *אֲדָרְיָה*, as to form, may either be the Benoni Part. of *אָדָר*, to lift up, elevate, as a standard; whence *אָדָר*, a banner or ensign; or the third person singular in the Pöel of *אָדָר*, to flee; but as the latter verb is never used in a transitive acceptation, except in Hiphil, we are compelled to adopt the former, which is the rendering of our common version. Thus also, in effect, Theod. πνεῦμα Κυρίου ἐσηματώθη ἐν αὐτῷ; Saad. *وأمر الله يرفع عليه*.

And so Dathe, Boothroyd, and Lee in his Heb. Lex. *sub voc.* It is equivalent to *אָדָר*, chap. v. 26; and the meaning is, that by the command of Jehovah his army should be called out and directed to the final and victorious conflict with the enemy.

20, 21. It is impossible for any one impartially to examine the scope and

management of the Apostle's argument, Rom. xi., and not to perceive that he quotes this passage in verses 26, 27, for the express purpose of proving, from the Old Testament, the future conversion of the Jewish people. The chronology of the two writers is in the strictest harmony. For, as Isaiah introduces the conversion of the Jews as happening after the general extension of true religion among the Gentiles, so Paul manifestly links the two events together in the same order: "Blindness in part is happened to Israel UNTIL THE FULLNESS OF THE GENTILES BE COME IN. AND SO ALL ISRAEL SHALL BE SAVED: as it is written," &c. Between the Hebrew text, the LXX., and the Greek of the Apostle, there are some verbal discrepancies; but the general sense is the same. Instead of *אֲדָרְיָה*, the LXX. read *ἐνεκεν Σιών*; Paul, *ἐκ Σιών*. The former is not, indeed, at variance with the force of the Heb. preposition; but as the latter is totally so, it has not without reason been supposed that the Apostle had in his mind Ps. xiv. 7, where the identical phrase occurs, in connexion with the deliverance of the Jews. For *אֲדָרְיָה*, the LXX. have *καὶ ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ*, which is followed by Paul. The principal idea being the conversion of the Jewish people, it made no difference to the Apostle's argument, whether he viewed it actively or passively. From the circumstance that the advent of the Saviour is limited, in the way of promise, to such of the Jews as should repent, and turn to God, we may safely infer that *πᾶς Ἰσραὴλ*, 'all Israel,' Rom. xi. 26, is not intended to convey the idea that every individual of the nation, but that the mass, the

And my words which I have put into thy mouth,
 Shall not depart from thy mouth,
 Nor from the mouth of thy seed,
 Nor from the mouth of thy seed's seed, saith Jehovah,
 From henceforth, even for ever.

great body, the people generally, shall be saved. Comp., for a similar restricted use of *πᾶς*, Matt. ii. 3, iii. 5. It clearly appears from chap. lxxv. 11, that in the latter day there will still be a number of the Jews who will prefer their infidelity and secular interests to the sacred claims of religion. That a future, and not the first advent of the Redeemer is intended, must be maintained, as more in accordance with the spirit of the passage.

The subject, ver. 21, is the dispensation of the spirit and truth to the restored Israelites, of which they should no more be deprived as in times past. The change from the third person plural to the second singular is not uncommon in Hebrew, and seems to be here specially made with a view to give greater point and interest to the promise. The hypothesis of Gesenius, that Isaiah and

his successors in office are meant, is totally unsupported by any thing in the context. The *terminus a quo*, marked by *מֵעַתָּה*, *from now*, is not the period in which the prophet wrote, but that of the events to which the prediction refers—the future conversion of the Jews. For the due fulfilment of the prophecy, a corroborative pledge is afforded by their continued preservation as a distinct people.

In the last verses of this chapter, the events of the future, though some of them widely distant from each other in point of time, are placed in close juxtaposition,—the whole having been presented, as in a perspective group, to the inward view of the prophet. On the subject of the future conversion of the Jews, the reader will find much information in a long, but interesting note of Michaelis, in his *Anmerkungen*, on these two verses.



CHAPTER LX.

That this and the remaining chapters mainly refer to the future prosperity and glory of the Jews, when restored to a state of church-relation to Jehovah, is the only position that can be maintained, consistently with a strict adherence to definite principles of interpretation. In our most esteemed commentaries there is a perpetual vacillancy between the literal and the spiritual, the Jews and the Gentiles, the past and the future, which is anything but satisfactory. From many of them, indeed, it is evident that their authors, notwithstanding their strong propensity to apply these predictions to the past and present privileges of the Christian Church, as made up of Gentile converts, and the still fuller enjoyment of these privileges during the Millennium, have been compelled to admit that the Jews are not altogether to be excluded, though they still begrudge them a re-establishment, as a converted community, in the land of Palestine. To me

it appears, from the close connexion of these chapters with the last verses of chapter lix. ; from the obvious distinction kept up between the converted Jews and converted Gentiles ; from the direct recognition of restored cities, lands, vineyards, &c., which had long lain desolate ; as well as from the general bearing of the whole—that the glorious re-integration of the Jewish people into the Church of God is the exalted theme on which the prophet so largely expatiates, and in treating of which he may truly be said to have exhausted all the variety of imagery with which his style is so richly charged. Not that he loses sight of the Gentiles : on the contrary, they are repeatedly brought forward, though it certainly is rather for the purpose of gracing the triumphs of his own people, than of exhibiting them in the all-engrossing light in which they have usually been presented. How much soever he is to be regarded as the evangelical prophet, and how much soever he was raised above the contracted spirit by which his countrymen were too generally actuated, still he was a prophet *of the Jews and to the Jews*. Their interests as a people, both in the then present, and in the future, could not but deeply engross him : so that, while he hails with feelings of delight the extension of the blessings of salvation to the Gentile world, he anticipates with ecstatic joy the recovery of his “brethren, his kinsmen according to the flesh.”

The chapter may justly be viewed as an ἀποτέλεσμα or finished exhibition of the triumphant and glorious state of the church during the Millennium : the Jews, restored to their own land, and brought to acknowledge Jesus as the true and only Messiah, forming the central portion of the Divine kingdom, while distant nations cheerfully accord to them a due regard, not only as brethren in the faith, and partakers of the common salvation, but as “the natural branches,” again occupying their place in “their own olive tree,”—“beloved for the fathers’ sakes,” Rom. xi. 21, 24, 28. Nothing can exceed the glowing colours in which the happy condition of the Millennial Church is here depicted. The figures are rich and varied ; the structure, grandeur, and flow of the poetic diction are admirable ; and the whole is calculated to produce and cherish the brightest expectations of the *sacred* ‘golden age.’

Fired by the prospect which had burst upon his vision, chap. lix. 20, 21, the prophet in the most animated manner summons Jerusalem, the personified representative of the Jewish people, to arise from her long state of desolation, and reflect the splendour imparted to her by Jehovah, 1, 2 ; and describes the nations with their rulers, merchants, and shepherds, as voluntarily and liberally contributing to her re-establishment, 3—7. The multitude of her dispersed sons have every facility afforded for their return, 8, 9 ; men of all nations and ranks resort to her, with their wealth and every thing that can add to her beauty and stability, 10—14 ; the most complete change takes place in regard to both her external and internal circumstances ; and the most complete provision is made for full, uninterrupted, and undiminished supplies of knowledge, purity, and happiness, 15—22.

- 1 ARISE, shine, for thy light is come,
And the glory of Jehovah hath arisen upon thee.
- 2 For, behold! the darkness shall cover the earth,
And gross darkness the people;
But upon thee Jehovah shall arise,
And his glory shall be seen upon thee.
- 3 And nations shall come to thy light,
And kings to the brightness of thy rising.
- 4 Lift up thine eyes around and behold;
They all collect themselves, they come to thee:
Thy sons shall come from far,
And thy daughters shall be borne on the side.
- 5 Then thou shalt look, and brighten up;
Yea, thy heart shall throb and dilate;

1, 2. So evident is it that *Jerusalem* is here addressed, that the LXX., Vulg., Targ., and Saadiah, have inserted the term. The first mentioned version has, *Φωτίζου φωτίζου Ἱερουσαλήμ*: as if the translator had read *אֶרֶץ אֲשֶׁר*. Comp. chap. li. 17, lii. 1, 2. By the images of light and darkness in these verses are meant a state of trouble and distress on the one hand, and of prosperity and joy on the other. While the different nations shall be involved in the awful calamities connected with the overthrow of the Antichristian confederacy, Dan. xii. 1, 6, 7; Rev. xviii. xix., the peculiar favour of Jehovah shall be manifested towards the Jews. To express this more forcibly, two figures are employed; the one taken from the rising of the sun, and the other from the visible glory or splendour which the Israelites beheld in the wilderness. There may also be a reference to the contrasted circumstances of the Israelites and Egyptians, Exod. xiv. 19—24.

3. The report of the distinguished excellence and felicity of the restored church will bring strangers, and even monarchs, to view and participate in her blessedness.

4. The reference in *בָּנֶיךָ* is not to those spoken of in the preceding verse, but to the sons and daughters,—the future inhabitants of Jerusalem,—

mentioned immediately after. These shall come from the most distant parts whither they shall have been scattered. *עַל-צִדְּךָ* does not mean *at the side*, in the sense of being near, but *on the side*, in reference to the Oriental custom of carrying children astride upon the hip, while they cling to the side of those who bear them. LXX. *ἐπ' ὤμων ἀρθήσονται*, *shall be carried on the shoulders*. The idea of *nursing*, which also attaches to *נָחֵךְ*, is not so natural in this place as that of *bearing* or *carrying*, which is, indeed, the proper signification of the term, in application to the nursing of a child. See Numb. xi. 12; Isa. lxvi. 12.

5. For *רָאִיתְּךָ*, *thou shalt see*, fifty-four MSS., originally eleven, probably three more, now one other, and the Soncino edition, read *רָאִיתְּךָ*, *thou shalt fear*, of which Abenezra, Vitringa, Lowth, Michaelis hesitatingly, Döderlein, Dathe, Hensler, Gesenius, Möller, Boothroyd, Jenour, Jones, Noyes, and Scholz, approve. On the other hand, the common reading is supported by the LXX., Targ., Vulg., Syr., Saad., and is adopted by Tingstadius, Hitzig, and Maurer. Though, if viewed in connexion with the following hemistich, the proposed emendation might appear the more natural, yet the repetition of *רָאִיתְּךָ*, from ver. 4, is quite admissible, and may actually have come from the pen of the prophet.

For the riches of the sea shall be turned to thee,
The wealth of the nations shall come to thee.

- 6 A multitude of camels shall cover thee,
The young camels of Midian and Ephah ;
All those of Sheba shall come ;
They shall bear gold and frankincense,
And publish the praises of Jehovah.
- 7 All the sheep of Kedar shall be collected for thee ;
The rams of Nebaioth shall serve thee ;

פָּחַד, usually rendered to *fear*, signifies here to *palpitate, throb*, as the heart does in excessive joy. נָהָר signifies both to *flow*, as water, and to *shine, be bright*, &c. Comp. the Syr. **ܢܗܪܝܢ**,

splenduit. Arab. **نَهْرًا**, *dies*. The latter signification alone suits in this place, and expresses the cheerful indications of inward joy experienced by Jerusalem. Theod. **χαρήσῃ**; the Arab.

وتفرحين.—The *sea* is, as frequently, put for the maritime nations of the west. Thus the Targ. **עֵינַר מִיַּרְקֵי**, *the wealth of the West*. Comp. Deut. xxxiii. 19.

6, 7. From the merchants who traded in ships on the Mediterranean, and the nations of the west with which they had intercourse, the prophet turns to the rich merchants and the possessors of flocks in Arabia, and shews that they would be equally forward to minister to the wants of Zion. **בָּקָרִים** are not *dromedaries*, but *young camels*. Comp. the Arab. **بكر**

and **بكرة**, *parvus camelus, vel juveneus*.

The term for dromedaries is **בָּקָרִים**, for which, see chap. lxi. 20. The camel, owing to his hardiness, his endurance of thirst, and the scanty food on which he is capable of subsisting, is well fitted to be a beast of burden in desert countries, and is employed for this purpose, in all parts of the East, but in none more than Arabia. Some of them will carry ten hundred weight, though generally their loads are not heavy. The camel is hence not inappropriately called by the Arabs,

سفينة البر, *the ship of the desert*.—

The places here specified all lay in Arabia ; and as the inhabitants of that country have not been subject to the changes which those nations have undergone that lay more directly in the way of the great conquerors of antiquity, their descendants occupy nearly the same positions, and follow the same occupations.—**מִדְיָן**, *Midian*. The tribes that went by this name appear to have inhabited the country between the northern extremity of the Arabian Gulf and Arabia Felix, and the plains of Moab. They were descended from Abraham by Keturah, Gen. xxv. 2, 4, and carried on a trade by caravans between Gilead and Egypt, as early as the days of Jacob. Abulfeda describes the ruins of a town called **مدین**, on the east side of the

above-mentioned gulf, in which direction we find a *Mēdiava* spoken of by Ptol. v. 17, and a *Μαδιήνη* by Joseph. Antiq. ii. 11, 1.—**עֵפָה**, *LXX. Γαιφά, Ephah*, occurs in connexion with Midian, Gen. xxv. 4; 1 Chron. i. 33. Bochart, Hieron. i. 81, 82, compares the *Ἰππος* of Ptolemy, which the latter writer places near to *Mēdiava*.—By **שֶׁבָא**, *Sheba*, is meant Arabia Felix, or the regions between the Persian Gulf and the Red Sea, now called the Hejaz. It abounded in spices, 1 Kings x. 2; Jer. vi. 20; Ezek. xxvii. 22; especially in frankincense; and in gold and precious stones, Ps. lxxii. 15. Its inhabitants carried on a great trade, not only in their native productions, but also in Indian and Phœnician articles. According to Strabo, xvi., their

- They shall willingly ascend my altar,
 And my beauteous house I will beautify.
- 8 Who are these, that fly like a cloud ?
 And like doves to their windows ?
- 9 Surely, the maritime lands shall wait for me,
 And the ships of Tarshish first ;
 To bring thy sons from afar,
 Their silver and their gold with them ;

principal city was called *Mariaba*, (the present *مارب*, about sixty miles to

the N. E. of Sanaa,) though its ancient name, as occurring in Diod. Sic. iii. 47, is *Saba*. It is now generally agreed that it was the queen of this country who paid the celebrated visit to Solomon, 1 Kings x. 1—13. The *ב* in *בָּבֶל* has for its antecedent not *בָּבֶל*, &c. but the inhabitants or merchants understood.—For *קֶדָר*, *Kedar*, see on chap. xxi. 16.—*נִבְיָה*, the *Nebatheans*, comprehended the principal tribes of Arabia Petraea, occupying a middle place between the Midianites and the inhabitants of Sheba. They appear anciently to have been divided in their occupations ; some carrying on a lucrative trade with caravans, and others addicting themselves exclusively to the nomadic life. The latter are described by Diodorus Sic. as deeming it unlawful to cultivate the ground or trees ; to drink wine ; and to build houses.—Whatever the descendants of these Oriental tribes may possess shall be cheerfully placed at the disposal of the restored Jews. This is beautifully expressed by representing the animals selected for sacrifice as mounting the altars of their own accord. There shall be no want of any thing that is required for the full restoration of Divine worship, when the mosque of Omar shall give place to a new temple to be erected for the celebration of the services of that ministration which exceedeth in glory, 2 Cor. iii. 8—11. *עֲרֵצוֹן* and *רֵצוֹן* are not synonymous. The latter signifies *for acceptance, acceptably* ; the former, here used, *with pleasure, delight, or good-will*.

8. The verb *תִּפְסְקֶה* is in the femi-

nine plural, as a kind of absolute ; there being no substantive expressed or understood to which to refer it. It thus quite accords with the indefinite character of the interrogation. See Nordheimer's Heb. Gram. § 737. 1, 2. The ideas conveyed by the images here employed are those of number and velocity. The reference to the doves is beautifully illustrated by a passage in Morier's Second Journey in Persia. Speaking of the pigeon-houses near Ispahan, he says: "They are large round towers, rather broader at the bottom than the top, crowned by conical spiracles, through which the pigeons descend. Their interior resembles a honey-comb, pierced with a thousand holes, each of which forms a snug retreat for a nest. The extraordinary flights of pigeons which I have seen upon one of these buildings, afford perhaps a good illustration of Isaiah lx. 8. Their great numbers, and the compactness of their mass, literally looked like a cloud at a distance, and obscured the sun in their passage." The persons referred to are the Jews, who now flock in immense numbers from all quarters, to the land of their fathers, and Jerusalem, the summit of their earthly joy.

9. The inhabitants of the west, especially those which carry on maritime traffic, spiritually converted to God, shall lay their ships and wealth under contribution, to the accomplishment of the purposes of God relating to the restoration of the Jews to Palestine, and to the further advancement of the Divine glory. *בְּרִאשֹׁנָה*, LXX. *ἐν πρώτοις*, "among the first." Twenty-five MSS. and the Syr. read *בְּרִאשֹׁנָה*, i. e. *as formerly*, in reference to the

- To the name of Jehovah thy God,
 And to the Holy One of Israel who hath beautified thee.
- 10 The sons of strangers also shall build thy walls,
 And their kings shall serve thee ;
 Though in my wrath I smote thee,
 Yet in my good pleasure I will pity thee.
- 11 Thy gates also shall be open continually ;
 They shall not be shut by day, nor by night ;
 That the wealth of the nations may be brought into thee,
 And their kings conducted along.
- 12 For the nation and the kingdom that will not serve thee, shall
 perish ;
 Yea, those nations shall be utterly destroyed.
- 13 The glory of Lebanon shall come to thee,
 The cypress, the larch, and the pine together ;
 To beautify the place of my sanctuary,
 And I will make the place of my feet glorious.
- 14 The sons also of thine oppressors shall come crouching to thee ;

assistance rendered by the Tyrians to Solomon. For "the ships of Tarshish," see on chap. xxiii. 10. The suffix in נָקִיִּים and נְהִיִּים is to be referred to the Jews, and not to the commercial powers. Their property as well as themselves shall be conveyed, free of charge, to Palestine. Many of them living in remote parts, can only conveniently return by sea.

10. By גֵּרִים are meant *foreigners*—Gentiles, such as had been accounted *ΞΕΝΟΙ τῶν διαθηκῶν τῆς ἐπαγγελίας*, but now *συμπολῖται τῶν ἁγίων καὶ οἰκέοι τοῦ Θεοῦ*, Eph. ii. 12, 19. Such shall count it an honour to be employed in rebuilding Jerusalem, and, in any way, contributing to the recovery of the lost happiness of Israel. Monarchs shall regard it as a privilege to aid in the work, by employing whatever legitimate influence they may possess in advancing it.

11. The idea conveyed by the gates never being shut, is that of the continual arrival of the multitudes referred to. Modern travellers greatly complain of the inconvenience to which they are put, when they do not reach Jerusalem before the gates are closed. The Apostle John borrows

the language in his description of the new Jerusalem, Rev. xxi. 25. The ideas of security and peace are implied. — נְהִיִּים may either signify *led along* in chains, as captives, and thus the Targ. and Hitzig ; or in procession, by their devoted attendants, which seems the more natural interpretation.

12. There is obviously a meiosis in this verse. The absence of active aid is construed into positive hostility, and punished accordingly. Comp. Judges v. 23.

13. For the trees here specified, see on chap. xli. 19. A literal temple, or house of worship, being intended, the language must be literally explained. From all that appears to be the state of Palestine in regard to wood, supplies from Lebanon will be as necessary as they were when the ancient temple was constructed. "The place of" Jehovah's "feet," is parallel to "the place of" his "sanctuary," viz. Jerusalem.

14. Jerusalem hath literally been "trodden down" by many nations, Luke xxi. 24 ; and her scattered sons have been subject to greater calamities, arising from rapine and massacre, than any people under heaven. Not only

- Yea, all that despised thee shall prostrate themselves at the
soles of thy feet ;
And shall call thee, The City of Jehovah,
Zion of the Holy One of Israel.
- 15 Instead of thy having been deserted and hated,
So that no one passed through thee,
I will make thee an eternal excellency,
The joy of successive generations.
- 16 Thou shalt also suck the milk of the nations ;
Yea, the breast of kings thou shalt suck ;
And shalt know that I, Jehovah, am thy Saviour,
And thy Redeemer, the Protector of Jacob.
- 17 Instead of copper, I will bring gold ;
And instead of iron, I will bring silver ;
And instead of wood, copper ; and instead of stones, iron ;
And I will make thy overseers peaceful,
And thy rulers righteous.

in the East, but in almost every country of Europe, the most violent and tragical outrages have been committed upon them. The descendants of her oppressors, however, will acknowledge the wrongs that have been done to her, and humbly crave a share in her privileges. Instead of צִיּוֹן, *Zion*, Hitzig reads צִיָּן, *cippus*, a pillar, but violently in such connexion. הַמְּחִיָּה, the construct punctuation for הַמְּחִיָּה, the absolute.

15. הַמְּחִיָּה merely expresses, *in exchange for* ; though from the circumstances of the case the idea of compensation is necessarily implied. מִלֵּךְ is here used, as in many other places, for a period of long and unknown duration.

16. A repetition, in somewhat different language, of what is predicted, verses 3, 5, 10, and 11. Comp. Rev. xxi. 24. "Sucking the breast of kings" is unusual, and by fastidious critics may be deemed unnatural ; but the phrase is merely employed for the purpose of carrying out more efficiently the idea taught in the preceding clause ; viz. that abundant contributions would be made by the inhabitants of the different nations to the sustenance of Zion. Kings are introduced on account of their greater

wealth and influence, which they shall now expend upon the cause of God, instead of squandering them, as formerly, upon objects of vanity and sin. For מְחִיָּה, *Protector*, see on chap. i. 24.

17. For the repeated use of הַמְּחִיָּה in this verse, comp. chap. iii. 24. Such identity of style corroborates the authenticity of the present portion of the book. The temporal prosperity of the restored Israelites shall resemble that of their ancestors in the days of Solomon, 1 Kings x. 27 ; 2 Chron. ix. 20, 27. הַמְּחִיָּה, the LXX. doubtless rendered τοὺς ἐπίσκοπους σου, *thine inspectors or bishops*, though these words and τοὺς ἀρχοντας σου, *thy rulers*, the proper rendering of הַמְּחִיָּה, have, in the course of transcription, exchanged places. Both terms are here used to designate the office-bearers, or rulers of the restored Jewish community,—the one, those who shall superintend its spiritual, and the other, those who shall administer its temporal, affairs. Comp. the use of ἐπίσκοποι, 1 Tim. iii. 1, and the combination ἐπίσκοποι καὶ διάκονοι, Philip. i. 1. This is the only passage in which הַמְּחִיָּה is used in a good sense. It otherwise signifies a taskmaster, a collector of tribute, or an oppressive ruler. Instead of being, as

- 18 Violence shall no more be heard in thy land,
Nor devastation or destruction within thy borders;
But thou shalt call thy walls, Salvation,
And thy gates, Praise.
- 19 The sun shall no more be for light to thee by day,
Neither shall the moon enlighten thee with brightness;
For Jehovah shall be to thee an everlasting light,
And thy God shall be thy beauty.
- 20 Thy sun shall no more set,
Neither shall thy moon withdraw herself;
For Jehovah shall be to thee an everlasting light,
And the days of thy mourning shall be ended.
- 21 And as for thy people, they shall all of them be righteous;
They shall inherit the land for ever;
The branch of my planting, the work of my hands,
That I may be glorified.
- 22 The little one shall become a thousand,
And the small one a mighty nation:
I, Jehovah, will hasten it in its season.

formerly, contentious and unjust, the Jewish officers shall seek to promote peace, and satisfy the just claims of all who are under their government. *שָׁלוֹם* and *צִדְקָה* are the abstract used for the concrete.

18. Oppression and war shall no more be known. The most perfect security shall be enjoyed; and the very gates shall re-echo the praises of Jehovah.

19, 20. These verses further depict, in language of the most sublime imagery, the superlative degree of happiness which shall be enjoyed by the new and holy Jerusalem church. Its ordinary sources shall no longer be thought of. Jehovah himself shall be found to be a glorious and unfailing fountain of joy. "Lux Jovæ (*i. e.* fortuna tua prospera, cujus Jova auctor erit) tanta est futura, ut pro nihilo æstimanda sit lux solis aut lunæ." Maurer. The language is *ad sensum* quoted and applied to the same state of things, Rev. xxi. 23, xxii. 5. The LXX. and Targ. have read, or at least supplied, *לְיָמָה*, which may have originally been omitted by an ellipsis. The

concluding words of ver. 20, furnish a key to the meaning of both verses.

21. Comp. Rev. xxi. 27, and 7. The character of the inhabitants of Zion shall be in accordance with the dignity of their privileges. In support of the Keri מַשִּׁי we have the authority of forty-four MSS., and seven others originally, and that of the Syr., Vulg., and Targ.; according to which the restoration of the Jews is, under a beautiful figure, directly ascribed to Jehovah. Comp. chap. lxi. 3.

22. The Jews, who are comparatively few in number in any country, and are despised by those among whom they live, shall form a numerous and powerful nation when congregated in their own land. Malte Brun estimates their present number at between four and five millions. The period of their return is not specified by the prophet, but he speaks of it as fixed and definite: *בְּצִמְתָּהּ*, at its proper season, the period appointed for its taking place. For its certainty, the Divine declaration is a sufficient guarantee.

CHAPTER LXI.

The same subject is here continued. The recovery of Israel formed an important part of the Messiah's commission, which he is introduced as asserting, 1—3. Brought back to their own land, they shall rebuild its cities that have long lain desolate, 4; foreigners shall perform their more menial labours, while they addict themselves to the services of religion, amply supported by the rich contributions of those who live in other countries, 5, 6; and full compensation shall be made to them for all the infamy and pillage to which they have been subject, 7—9. Not only restored externally, but invested with moral excellence, they raise a hymn of praise for the wonderful change which they have experienced, 10, 11.

-
- 1 THE Spirit of the Lord Jehovah is upon me;
 For Jehovah hath anointed me,
 To publish glad tidings to the afflicted,
 He hath sent me to bind up the broken-hearted,
 To proclaim liberty to the captives,
 And to those that are bound, complete deliverance;
 2 To proclaim the acceptable year of Jehovah,
 And the day of vengeance of our God;
 To comfort all that mourn;

1—3. That the speaker in this passage is not the prophet himself, as maintained by Michaelis, van der Palm, Rosenmüller, Gesenius, Hitzig, and Scholz, but the Great Messiah, I cannot but contend, on the highest possible authority. On reading the words to the Jews assembled in the synagogue at Nazareth, while their eyes were intently fixed upon him, he most unequivocally applied them to his own commission, and proceeded to explain their cheering import to the people, Luke iv. 16—22. No principle of accommodation, or of secondary application, can at all satisfy the claims of the announcement, "This day is this scripture fulfilled in your ears." It must, however, be observed, that this completion merely lay in our Lord's entering upon the public discharge of his prophetic office among

the Jews. Far from being confined to the instructions of that particular day, it was to be exercised in perpetuity, during the continuance of the church upon earth, and pre-eminently, as it respects the Jews, at the future period here referred to.—The Messiah first announces the source of his qualifications for the office of Teacher—the influences of the Divine Spirit. Comp. chap. xi. 2. He then enumerates the principal features of the character of those to whom he was commissioned to impart relief—the afflicted, the broken-hearted, the captives, the prisoners, the mourners, and the desponding. These terms are accumulated in order to express more forcibly the awful state of spiritual misery and distress in which they are naturally involved, and from which he was sent to rescue them. Such will

- 3 To make glad the mourners in Zion ;
To give them beauty instead of ashes,
The oil of gladness instead of mourning,
The garment of praise instead of a desponding spirit ;
And they shall be called, the Trees of Righteousness,
The Plantation of Jehovah ; that he may be glorified.
- 4 Then shall they build up the ancient ruins,
They shall raise up the former desolations ;
And they shall renovate the waste cities,
The desolations of successive generations,
- 5 Strangers also shall stand and feed your flocks ;
Yea, the sons of the alien shall be your ploughmen and
vine-dressers.
- 6 But ye shall be called, The Priests of Jehovah ;
Ye shall be named, The Servants of our God :

pre-eminently be the condition of the Jews when God visits them in mercy in the latter day. See Zech. xii. 9—14. *עֲבָדִים* is derived from *עָבַד*, to lead, lead captive, subdue, afflict, humble, &c. ; and may either signify the afflicted, or the humble, meek, &c. according to the connexion. In the present instance the former acceptation is the more appropriate. The LXX. have *παράδοις*, of which Hitzig approves ; and this rendering is retained by Luke. The terms “captives” and “prisoners” are to be taken metaphorically, and have no reference to external restraint. Comp. Job xlii. 10. *דָּוָר* is specially used of the liberty granted to slaves, when they were manumitted at the jubilee, which, on this account, was called *שָׁנַת דָּוָר*, the year of liberty, Ezek. xlvi. 17.—Instead of *פְּתֻחֵי*, twelve MSS., and the Complut. Edit., read *פְּתֻחֵי*, thus presenting one word in the reduplicate form, for the sake of intensity. Some, with De Dieu, compare the Ethiop. *ፋቲሕ*: a chain, and the Chald. *קָתָה*, the same ; and render, to open the prison, as in our Common Version ; but the former seems preferable, especially as it has the support of the LXX., Vulg., Targ., and Saad. For the form, comp. *פְּתֻחֵי*, Deut. xxxii. 5. The meaning is a com-

plete opening of the prison. After *שָׁנַת* supply *עֲבָדִים*. In *פְּתֻחֵי הַתְּהֵא* is an elegant paronomasia.

The “day of vengeance,” here connected with the “acceptable year of the Lord,” designates the period of judgment referred to chap. lix. 18, 19,—the punishment of the last Antichrist. By *עֲלֵי הַצֶּדֶק* are not meant *gesegnete Terebinthen*, as Gesenius renders, nor *oaks of truth*, as Lowth explains them, but *trees producing righteousness* as their fruit. Comp. Phil. i. 11. *עֲלֵי* is here used generically.

4, 5. These verses admit of no consistent interpretation, except on the principle that the Jews are to be restored to the land of their fathers. The ruins and desolations are those of cities that had once been inhabited ; and cannot, without the utmost violence, be applied to the heathen world. *שְׁמֹמֹת רָאשִׁים*, Gesenius renders, *the desolations of the forefathers*, but less aptly than taking *רָאשִׁים* adjectively.

6. Comp. Exod. xix. 6. The language implies holiness, spirituality, and devotedness to the service of God. So abundant shall be the supplies, that there shall be no absorption of time by the cares and distractions of business. *הַתְּהֵא*, the Hithp. of *עָמַד*=*אָמַר*, Arab. *أَمَرَ*, to command, order ; hence

- Ye shall consume the wealth of the nations,
And have their riches at your command.
- 7 Instead of your shame, there shall be double;
And instead of ignominy, they shall rejoice in their portion;
For in their land they shall inherit the double,
They shall have everlasting joy.
- 8 For I, Jehovah, love justice,
I hate the rapine of wickedness;
And I will faithfully grant their reward,
And make an everlasting covenant with them.
- 9 And their seed shall be known among the nations,
And their offspring among the people;
All that see them shall acknowledge them,
That they are a seed whom Jehovah hath blessed.
- 10 I will greatly rejoice in Jehovah;
My soul shall exult in my God:
For he hath clothed me with the garments of salvation;
He hath covered me with the robe of righteousness;
As the bridegroom dresseth himself splendidly,
Or as the bride adorneth herself with her jewels.
- 11 For as the earth causeth her produce to come forth,
And as the garden causeth the things sown in it to grow up,
So the Lord Jehovah shall cause righteousness to spring up,
And praise, before all the nations.

אמיר, *an emir*. Others, *to change, have in exchange*, to have, or enjoy instead of another.

7. The Jews have been the subjects of ignominy among all nations. When restored, the honour conferred upon them by Jehovah, and the estimation in which they shall be held by believing Gentiles, will far overbalance the contempt in which they have been held. *כפולה*, *double*, i.e. ample, full. See on chap. xl. 2. The change of person we have often had occasion to notice.

8. *עוֹלָה* the same as *עוֹלָה*. Thus the Syr. *ܡܫܢ*, and several MSS. By "the rapine of injustice" is meant what is taken away unjustly. The *ב* in *עוֹלָה* is that of instrument; LXX. *ἀπ' ἀγμάτων ἐξ ἀδικίας*. Comp. Job v. 16;

Ps. lviii. 3, lxiv. 7. The reference is to the acts of flagrant injustice which have been committed on the Jews by the Gentile nations, among which they have been scattered.

9. *יָרִיב* is pleonastic.

10, 11. Jerusalem, as the representative of the Jews, joyfully and gratefully raises a hymn of praise to her great Deliverer. Instead of any longer sitting in the dust, in squalid attire, and with a downcast look, she is decked in the most splendid festal garments. *כֹּהֵן*, *to officiate as priest*; here *to appear as a priest*, thus officiating; Aq. *ὡς ὑμψιον ἱερατευόμενον στεφάνῳ*; Symm. according to the meaning, *κεκοσμημένον στεφάνῳ*; and so the Vulg. The allusion is to the mitre and golden crown of the high priest when fully attired. For ver. 11, comp. chap. xlv. 8; Ps. lxxxv. 11, 12.

CHAPTER LXII.

This chapter contains a further development of the happy condition of the Jewish people, when brought to the knowledge of the Messiah. This development is furnished in vers. 2, 3, 4, and 5. In vers. 1 and 6, the Messiah himself is introduced as interesting himself for the prosperity of Zion, and calling upon those whom he had appointed to superintend her affairs to be unremitting in their supplications on her behalf, 7. And, after announcing the oath of Jehovah, pledging the exercise of his omnipotence to her restoration, 8, 9, and directing every preparation to be made, 10, the prophet, in one of his finest strains, presents to view the advent of the Saviour for the recovery of the Jews, and the happy state of Jerusalem, when rebuilt, and inhabited by a holy and sincerely religious people, 11, 12.

-
- 1 For the sake of Zion I will not be silent,
Nor, for the sake of Jerusalem, will I be quiet,
Till her righteousness go forth as brightness,
And her salvation as a blazing torch.
 - 2 Then shall the nations behold thy righteousness,
And all kings thy glory;
And thou shalt be called by a new name,
Which the mouth of Jehovah shall express.
 - 3 And thou shalt be a beautiful crown in the hand of Jehovah,

1. There is considerable doubt respecting the speaker in this verse. The prophet, the Messiah, the Jewish people, and Jehovah, have each been supposed to be intended. The second opinion seems decidedly entitled to the preference, on the ground of the frequency with which the Redeemer is thus abruptly introduced by our prophet. Through his mediatorial intercession the Jews shall be restored to their standing in the Church of God.

2. It is here predicted that Israel shall be invested with a character altogether new—the result of the change effected by the gracious interposition of Jehovah. That *עַם* is not

to be understood of a mere name, but has special reference to state and character, is obvious from the common idiom by which any thing is said to be called what it really is. See chap. i. 26. *עַם*, to penetrate, cut, hew, mark, express by distinct signs; hence, distinguish by name, Numb. i. 17.

3. It has been thought by some that there is a want of congruity in representing the crown as in the hand, instead of its being upon the head; but it must be obvious, that with no propriety whatever could the church be spoken of as placed on the head of Jehovah. The language is designed to teach the high estimation in which Jerusalem shall be held by

And a royal diadem in the palm of thy God.

- 4 Thou shalt no more be called, Forsaken ;
Neither shall thy land be any more termed, Desolate ;
But thou shalt be called, My-delight-is-in-her ;
And thy land, The Married Woman :
For Jehovah shall delight in thee,
And thy land shall be married.
- 5 For as a young man marrieth a virgin,
So shall they that build thee marry thee ;
And as the bridegroom rejoiceth over the bride,
So shall thy God rejoice over thee.
- 6 Upon thy walls, O Jerusalem ! have I appointed watchmen,
That shall never be silent the whole of the day nor the whole
of the night ;
Ye that make mention of Jehovah, be not silent :
- 7 Neither allow him to be silent,
Till he establish, and till he make Jerusalem
A praise in the earth.

the Most High, and her perfect security under his protection. קִנְיָן is properly a *turban* or *tiara* wound round the head; and, as worn by Eastern monarchs, studded with the most valuable jewels. The word is thus exhibited in the Keri, and in three MSS. in the text, instead of קִנְיָן, the usual Chethib.

4. As the names here specified are merely symbolical, and will never be employed as proper names, I have deemed it right to give them in a translated form, rather than retain them. Indeed, their exhibition in this form alone renders the concluding lines of the verse intelligible. Hephzibah was otherwise the name of the mother of Manasseh, 2 Kings xxi. 1.

5. The correlatives כִּי and כֵּן are twice to be supplied in this verse. Yet there is no reason to suppose, with Lowth, that they ever existed in the text. Their absence is nothing more than a poetical ellipsis. Instead of בְּנֵי, *thy sons*, Lowth, Koppe, Michaelis, Döderlein, v. d. Palm, Tingstadius, Möller, and others, point בְּנֵי, *thy builders*, and consider the plural

to be used for the singular, as בְּנֵי, chap. liv. 5,—Jehovah being meant in both instances. To this it cannot be objected, that when plural attributives are ascribed to the Deity, the verb is put in the singular, and not in the plural as we here find בְּנֵי; for though this holds as a general rule, yet there are exceptions, as Gen. xx. 13, xxxv. 7; 2 Sam. vii. 23. Such construction is required by the corresponding position of בְּנֵי in the parallel member of the verse, and at once removes the incongruous image of sons marrying their own mother.

6, 7. The speaker is still the Messiah, who declares that he would place faithful teachers in Jerusalem, and charges them to be incessant in prayer for her complete restoration, and the extension of her fame throughout the world. The mention of "the walls" proves that the reference is not to the priests and Levites who kept watch about the temple, as Lowth supposes, but to those who were appointed to watch the city itself. Comp. xxi. 6, 8, 11, lii. 8, lvi. 10; Hab. ii. 1.

- 8 Jehovah hath sworn by his right hand, and by his mighty arm ;
I will no more give thy corn for food to thine enemies ;
Neither shall the sons of the alien drink thy wine,
For which thou hast laboured.
- 9 But they that reap it shall eat it,
And shall praise Jehovah ;
And they that bring it in, shall drink it
In my holy courts.
- 10 Pass through, pass through the gates ;
Prepare the way for the people ;
Cast up, cast up the highway ;
Clear it of stones ;
Raise a banner for the people.
- 11 Behold ! Jehovah proclaimeth to the end of the earth :
Say ye to the daughter of Zion, Behold ! thy Saviour cometh ;
Behold ! his reward is with him,
And his recompense before him.
- 12 Then shall they be called, The Holy People ; The Redeemed
of Jehovah ;
And thou shalt be called, Frequented ;
The City Unforsaken.

8, 9. The enemies of Israel having all been swept away by the powerful judgments of God, the most perfect tranquillity shall reign throughout the land, and those who may go up to worship at Jerusalem shall enjoy unmolested the fruit of their labour.

10. This verse contains a call to the inhabitants of the cities that may lie in the way of the returning Israelites, to go forth and remove every obstacle that impeded their progress. By דַּעֲיִים, as well as דַּעֲיִם, the peculiar people are intended.

11. The "daughter of Zion" means

here the rightful inhabitants of Jerusalem, *i.e.* the Jews scattered over the face of the earth. Comp. chap. i. 8, xxiii. 10. To them the announcement is made. That "salvation" is used metonymically for "Saviour," the following pronominal affixes shew. Comp. chap. xl. 5, 9, 10, which is strictly parallel in language, though the adverbs in the two passages are different.

12. The Jews shall now be a holy people, redeemed from all iniquity, and thronging their ancient capital for religious purposes.

CHAPTER LXIII.

The first six verses of this chapter appear, at first sight, to stand quite insulated, and to admit of no interpretation in connexion with the subject treated of in the preceding and subsequent context. They have accordingly been regarded by many as merely a fragment of some other prophecy, which has, by mistake, found its way into this portion of the book. On closer attention being paid, however, to the character and scope of the chapter, there seems great propriety in bringing forward, in this place, the destruction of Idumæa, as an instance of Jehovah's interposing goodness in behalf of the Jewish nation. The object of the prophet is to deduce an argument from God's dealings with his ancient people, in favour of his graciously regarding them in their then distantly future dispersion; but, instead of commencing with the deliverance from Egypt, he begins with the last which they should have experienced as a nation; *viz.* that which took place when the Idumæan power was subverted, according to the special predictions contained in chap. xxxiv. The passage, therefore, contains no new prophecy, but merely the adduction of a fact already predicted, for the sake of illustration. To apply it to any future judgments to be inflicted on the country formerly occupied by the Edomites, is equally unjustifiable with the attempt to apply it figuratively to the future enemies of the Church in general, or to the Roman Antichrist in particular. See *Introd.* to chap. xxxiv.

The subject of Divine interposition, for the destruction of the Edomites, is beautifully brought out in a dramatic form, by the introduction of two interrogations; the reply to the last of which completely exhausts it, 1—6; a brief review is then taken of other signal acts of Divine loving-kindness towards Israel, notwithstanding the rebelliousness of that people, 7—14; and the rest of the chapter is occupied with pleadings for a renewal of such gracious interference for their ultimate deliverance, 15—19.

1 WHO is this that cometh from Edom?

1. In prophetic vision, a triumphant conqueror is discovered, arrayed in military attire, and returning from Idumæa,—the scene of battle and victory. To excite attention, the question is put—who can he be? To which he himself replies, in language which leaves us at no loss to doubt, that he is the DIVINE LOGOS or

SPEAKER, who, from the beginning, revealed the will of God to men; and, as the Angel or Messenger of the Divine presence, acted as the Protector and Saviour of ancient Israel. See ver. 9. This interpretation, which is that adopted by most commentators, both ancient and modern, alone satisfies the claims of the passage;

- In purple array from Bozrah?
 This, that is glorious in his apparel,
 Advancing stately in the greatness of his strength?
 It is I, the Announcer of righteousness,—
 Mighty to save.
- 2 Why is thine apparel red?
 And thy garments like those of him that treadeth in the wine-vat?
- 3 I have trodden the wine-press by myself,
 And of the people no man was with me;
 Yea, I trod them in my anger,
 And trampled them in my fury;

but nothing can be more preposterous, or more directly at variance with the entire spirit of it, than the application which some have made of it to the victory which he obtained upon the cross. קָדִים is well explained by Bochart, Hieroz. i. lib. ii. cap. vii., of the brilliancy of scarlet affecting the eye, as the sharpness of vinegar does the palate. He instances the Greek *χρῶμα ὀξύ, πορφύραι ὀξύταται, ὀξυ-φέγγη*, &c. The verb properly signifies to *ferment, become acid*. Comp. the Syr. *ܡܫܥܝܢ, acidus factus est*; and the

Arab. *حَمِض, acidus fuit*. Some are of opinion that the garment here spoken of means the purple cloak of a military general; but it seems more natural to explain it by verses 2 and 3, in which it is represented as made red by the blood of the enemy having been sprinkled upon it. Comp. Rev. xix. 13, *περιβεβλημένος ἱμάτιον βεβαμμένον αἵματι*, which is obviously borrowed from this passage in Isaiah,—ὁ ΛΟΓΟΣ, the name there given to the warrior corresponding exactly to קַרְבִּי, by which he here characterises himself. *פָּרַד* signifies to *turn, move* in any way; here, to proceed with the head tossed or turned back, indicating the proud mien of the triumphant warrior.—*בְּ* in *בְּדַלְתִּי* is to be taken in the sense of *concerning, in regard to*; “I that speak respecting righteousness,” announce, or make it known. For instances, see Noldius.

2. For the treading in the wine-press, see on chap. xvi. 10, and comp., for its figurative application to the discomfiture of enemies in battle, Lam. i. 15; Joel iii. 13; Rev. xix. 15. In *אָדָם, red*, is evidently an allusion to *אָדָם*, ver. 1. Instead of *לְבִישִׁי*, fifty-six MSS., originally three more, and the Penta. Prag. 1518, the LXX., and Syr. read *לְבִישֵׁךְ* in the plural.

3. *פָּרַד* occurs only here and Hag. ii. 16. It comes from *פָּרַד, to break, break in pieces*. Hence it signifies the place where the grapes are broken by treading. *בְּדִדָּה*, an unusual term, employed here and ver. 6, to denote *blood*. It properly signifies the juice or liquor which is *sprinkled* from the grape. LXX. *αἷμα*; Lowth, *life-blood*. Comp. the Arab. *نَضِج, conspersit*: and the Eth.

יִחַד: which is used of the *sprinkling* of blood, Heb. ix. 19.—*יִחַדְתִּי* stands for *יִחַדְתִּי*, and is, in all probability, to be ascribed to some copyist, who, being familiar with the Aramaic, in which *ח* is the preformant, instead of the *ה* in Hebrew, substituted the one for the other. The change has occasioned a trifling variety of reading in a couple of MSS., but none reads *יִחַדְתִּי*.—When the victor declares, that none of the people or nations rendered him any assistance in the attack upon Edom, he refers to the fact, that vengeance had not been taken upon that nation, as it had been upon Tyre, Moab, Egypt, &c., through foreign

- So that their blood is sprinkled on my garment,
 And I have stained all my apparel.
- 4 For the day of vengeance was in my heart,
 And the year of my redeemed was come.
- 5 And I looked ; but there was no helper ;
 And I was astonished that there was no supporter ;
 Then my own arm wrought salvation for me,
 And my own fury supported me.
- 6 Yea, I trod the people in my anger,
 I even brake them in pieces in my fury ;
 And I made their blood flow down to the earth.
- 7 I will celebrate the kindness of Jehovah,
 The praises of Jehovah,
 According to all that Jehovah hath bestowed upon us ;
 And the great goodness toward the house of Israel,
 Which he hath bestowed upon them in his tender mercies,
 And according to his great kindness.
- 8 For he said, Surely they are my own people ;

intervention. Identifying the Jews under the Maccabees and Hyrcanus with himself, by whom they were employed as native instruments, he vindicates the glory of the deed from all aid obtained from an extraneous source. Comp. Ezek. xxv. 14.

4, 5. Comp. chap. lix. 16. The language in this place is strongly anthropopathic. Help was required, but there was none. Assyria and Babylon, that had formerly been employed in executing the Divine judgments, were no more. Jehovah, therefore, led forth his own people against their ancient enemy, and gave them the victory. Nearly thirty MSS. read, or have read, צְדָקָתִי, *my righteousness*, instead of זַעַמִּי, *my fury*, and the same reading is found in four ancient Editions ; but it is manifestly a correction from chap. lix. 16.

6. The action of treading out the wine is repeated from ver. 3, only in a more condensed form.—אֶשְׁכָּרֵם, *I will make them drunk*, appears to have been substituted for אֶשְׁבֵּרֵם, *I will break them in pieces*, which is found in twenty-three MSS., and has been originally in thirteen more at least ; is

the reading of three Editions ; and is supported by the Targ., which translates, אֶשְׁכָּרֵם. The difference consists simply in the exchange of כ for ב, many instances of which occur in the Hebrew text. In favour of אֶשְׁכָּרֵם, Hitzig properly adduces the use of the preposition ב : אֶשְׁכָּרֵם would have been followed by the accusative, or by the preposition בִּן.

7. The mind of the prophet is now led back, by the Spirit of inspiration, from the signal destruction of the Edomites, to review God's ancient favours towards the Jewish people, notwithstanding their demerit, in order to derive encouragement to those who should live in the final dispersion, still to trust in his mercy, and to furnish them with arguments to be employed in their devotional applications for its renewed and glorious exercise. From this verse to the end of the following chapter, they are provided with a formulary of confession and supplication, couched, as Lowth observes, in the elegiac form, pathetic and elegant.

8. The expression of a reasonable expectation of what the Jewish nation

Children that will not act falsely :

So he became their Saviour.

- 9 In all their affliction, he was not an adversary,
For the Angel of his Presence saved them ;
In his love and in his pity he redeemed them ;
And he took them up, and carried them all the days of old.
10 Yet they rebelled, and grieved his Holy Spirit,
So that he was turned to be their foe ;

should have proved, considering the peculiar relation into which they had been brought to Jehovah.

9. The words *בְּכָל צָרָתָם לֹא יָדָוּ* have occasioned no small diversity of interpretation. The textual reading *לֹא* is expressed in the LXX, Syr., Targ., and Vulg.; and has the suffrages of Saadias, Jarchi, and other Rabbins, who render, "In all their affliction he did not afflict them," i.e. so as to abandon them to it, or leave them in it, without pity or deliverance. In such case, *לֹא* must be supplied after *יָדָוּ* from the pronom. affix in *צָרָתָם*. The *ו* in *וּבְרַחֲמָיו* will then assume the causal signification, and introduce the reason why they were not left in trouble. Thus also Kocher, Michaelis, Döderlein, Dathe, Tingstadius, Hensler, Gesenius, Maurer, Boothroyd, Jones, and Noyes. *יָדָוּ*, Aurivillius and Michaelis take to be an intensive masculine noun, used in contrast with the preceding feminine *צָרָה*, and so expressive of extreme distress. The latter writer compares 2 Cor. iv. 8, *θλιβόμενοι, ἀλλ' οὐ στενοχωρούμενοι*. I prefer the verbal signification; only attaching to the word the idea of hostility, or opposition, so as to crush or destroy. To the Keri *יָדָוּ* *לֹא*, there was affliction to him, or he was afflicted, which is found in the text of eleven MSS., and was in five or six more originally, and is exhibited in two of the earliest editions, it is properly objected, that, to furnish this sense, the order of the words must have been *לֹא יָדָוּ*, and not *יָדָוּ לֹא*. Comp. 2 Sam. i. 26. The latter interpretation, however, is preferred by Möller, Jenour, v. d. Palm, Scholz, our own and other translators.—By *מַלְאָךְ קָדְשׁוֹ* is meant the ANGEL or MESSENGER, by

way of eminence, so frequently referred to in the Mosaic writings; who is therein represented as possessing the Divine Name; and who is spoken of interchangeably with JEHOVAH himself. The combination of the terms *Angel of his presence*, is not intended to convey the idea of an angel accustomed to stand in the Divine presence, but the Messenger in and through whose person the Deity was manifested to ancient Israel;—the Divine personal Representative. Comp. Exod. xxiii. 20—23, xxxiii. 14, 15, in which latter passage *פָּנַי*, faces, or presence, by itself, is obviously used in the highest personal sense.

10. *רוּחַ קָדְשׁוֹ*, His Holy Spirit, is likewise to be taken here in a personal sense, forasmuch as personal susceptibility and actions are distinctly ascribed to him. The simple idea of moral purity, or opposition to all moral evil, as existing in the Divine mind, falls altogether short of the conceptions suggested by the phrase in this and numerous parallel passages of Scripture. The attribute of holiness is predicated of the Spirit of God, because he is the Source and Author of that holiness which is found in the creatures. Comp. for the sentiment, Eph. iv. 30.—The statement made in the latter hemistich is not at variance with that made at the beginning of the preceding verse, *אֵינִי*, not being used in the same intensive sense as *יָדָוּ*, but, as explained by *נִלְחָם בָּם* following, merely expressing such a degree of opposition as was necessary to account for the *צָרָה*, affliction, with which the Israelites were visited, with a view to their moral benefit.

He fought against them.

- 11 But he remembered the ancient days—Moses and his people.

Where is he that brought up from the sea the shepherds of his flock?

Where is he that put his Holy Spirit within them?

- 12 That made his glorious arm to go forth at the right hand of Moses;

Dividing the waters before them,

To make for himself an everlasting name?

- 13 That led them through the deeps?

Like a horse in the desert, they stumbled not.

- 14 As the cattle descend into the valley,

So the Spirit of Jehovah led them to rest:

11. Gesenius, Hitzig, and Scholz, consider עַמּוֹ, *his people*, to be the nominative to מִזְכֵּר; but, besides its being too remote in position, it is not so natural as a reference to the preceding antecedent. מִזְכֵּר עַמּוֹ is merely an asyndeton, of which several occur in Isaiah, see chap. xxvii. 4; so that, although the text of the LXX. exhibits nothing corresponding to מִזְכֵּר, there is no reason to regard it as a gloss. עֲבָדוֹ, *his servant*, (instead of עַמּוֹ, *his people*,) the reading of two MSS. and one ancient edition, supported by the Syriac, though a very natural combination with the name of Moses, is not critically entitled to adoption.—Mention having been made of the Divine interposition in the days of Moses, the Jews of the final dispersion are represented as abruptly inquiring where God now was? there being no such visible interference on their behalf. The description originated by these inquiries is continued to the end of ver. 14; and is immediately followed by earnest supplications, appeals, and expostulations, having a similar deliverance for their object.—As nearly *sixty* MSS., and little short of *forty* printed editions, together with others in the margin, and the Vulg., read רֹעִי, *shepherds*, in the plural, I cannot but regard the particle אֲנִי as the sign of the accusative, designed to qualify or shew the reference of the pronominal affix in מִזְכֵּר, which is here used anticipa-

tively, as in Aramaic. Or if, with a very ancient MS. of Kennicott, and one of De Rossi's, celebrated for its accuracy, and the LXX., Arab., and Syr., we omit the affix ׁ, which might easily have originated in the following word מִים beginning with the same letter, we arrive at the same conclusion. In this case "the shepherds" will be Moses and Aaron. Comp. Ps. lxxvii. 20. The pronominal reference in מִזְכֵּר is to מִיָּמֶיךָ preceding; and this being a collective, I have rendered it in the plural, into which it is changed, ver. 12. וְיִרְיָ אֱלֹהֵינוּ is not here to be taken in a personal sense, as in ver. 10, but means, as in other passages in which *giving, pouring out, putting, taking away*, &c. are combined with the phrase, the *operative influence* of the Holy Spirit. The extraordinary or miraculous gifts which were vouchsafed to ancient Israel seem specially intended. See Numb. xi. 17; Neh. ix. 20.

12—14. The exodus and passage through the wilderness to Canaan are prominently brought out, in order the more forcibly to advance the following appeals. By מִדְבָּר, *desert*, is here meant a level surface, uninterrupted by rocks, clefts, gullies, &c. to impede animals in their course, such as is frequently met with, to an almost boundless extent, in many countries of the East. Rough and rugged as might be the rocks at the bottom of the Red Sea, they proved

Thus thou didst lead thy people,
To make for thyself a glorious name.

- 15 Look down from heaven, and behold
From thy holy and glorious habitation ;
Where is thy zeal, and thy might ?
Are the sounding of thy bowels and thy compassion towards
me restrained ?
- 16 Surely Thou art our Father,
Though Abraham taketh no notice of us,
And Israel doth not acknowledge us :
Thou, O Jehovah ! art our Father, our Redeemer ;
Thy name is from eternity.
- 17 Why, O Jehovah ! hast thou made us to wander from thy
ways ?
Why hast thou hardened our heart, that we should not fear
thee ?
Return, for the sake of thy servants,
The tribes of thine inheritance.

no obstacle to the progress of the Israelites. One MS., the LXX., Arab., Syr., Targ., and Vulg., read *תָּרַח*, *thou didst lead them*, from *רָחַח* ; but the same idea of leading is implied in the common reading, which is the Hiph. of *רָחַח*, *to rest*. The second hemistich of ver. 14, embodies the idea in the form of direct address, and thus paves the way for the appeals, ver. 15, &c.

15. A powerful argument is here drawn from the tenderness of parental affection, as formerly displayed in so signal a manner in behalf of the nation. Instead of the plural *תָּרַחְתָּ*, eighteen MSS., originally three, two editions, and all the ancient versions, read *תָּרַחְתָּ* ; and many more MSS. and editions exhibit the word in a defective form.

16. The hereditary descent of the Jews from Abraham, and their dependence upon his merits, and those of Isaac and Jacob, form the proudest grounds of boasting among them at the present day, as they did in the time of our Lord, Matt. iii. 9 ; John viii. 39. See Wetstein on the former passage. When converted, they shall

be ashamed of all such confidence, and glory in Jehovah alone. For *תָּרַח*, in the acceptation, *taking care or notice of, regarding*, &c. see Gen. xxxix. 6 ; Job ix. 21 ; Ps. cxliv. 3.

17. Though the language of this verse appears to advance a charge against Jehovah, it is merely designed to indicate the deep earnestness of the suppliants. That they do not in reality ascribe their moral deviation and obduracy to the exertion of any positive, direct, or internal influence on the part of God, is evident from the tenor of the petition which is immediately added. Because of their wickedness, he had withdrawn from them his favour, and left them in circumstances from which they took occasion to pursue their own ways—the inevitable results of which were spiritual blindness and induration. During a period of nearly eighteen centuries they have continued in this awful condition—the subjects of abandonment, unbelief, and delusion. Compare the case of Pharaoh, Exod. vii. 3, 13, viii. 15, 32 ; Rom. ix. 18 ; and for a similar use of Hiphil, Ps.

- 18 It was a short time thy holy people were in possession ;
 Our adversaries have trodden down thy sanctuary.
 19 We have been as those over whom thou never didst rule,
 Who were not called by thy name.

cxix. 10, cxli. 4 ; Jer. iv. 10. For an effectual recovery out of this state, they now pray that the Divine favour might be restored.

18, 19. The Jews urge, as a further reason for their restoration, the com-

paratively short period during which they had been in possession of Canaan, the long duration of their rejection, and the desecration of the holy temple by the enemies of the Most High. Comp. Luke xxi. 24.

CHAPTER LXIV.

This chapter contains further arguments and confessional pleadings in favour of a restoration. The Jews pray for a renewed manifestation of the Divine power in the destruction of their enemies, who, as such, are represented as the adversaries of Jehovah, 1, 2 ; to which they are encouraged by reflecting on the unparalleled interposition which the nation experienced in Egypt, 3, 4, and on the constancy of the Divine conduct towards all who act righteously, 5. They confess the deplorable circumstances to which their sins have reduced them, 6, 7 ; re-assert their original relationship to God, 8, 9 ; and finally appeal to the desolate state of the Holy Land, the sight of which could not but move him to interfere for their deliverance, 10—12.

- 1 O THAT thou wouldst rend the heavens, that thou wouldst come down !

That the mountains might quake at thy presence !

- 2 As fire kindleth the dry twigs,
 And as fire causeth the water to boil ;

1—3. I have followed our Common Version, the LXX., Vulg., and Syr., in departing from the Masoretic division of the chapters, according to which the words *וְיִרְדּוּ שָׁמַיִם יְרֵדוּ הָרִים* are very improperly made to conclude chapter lxiii.—The heavens are regarded as an outspread tent, that required to be rent in order

that its occupant might suddenly rush forth in a case of emergency. *וְיִרְדּוּ*, the Niph. of *יָרַד*, *to tremble, be shaken* ; Arab. *زُلزل*, *an earthquake* ; LXX. *τρόμος* *λήψεται* ; Targ. *יָרַד*. This derivation suits the connexion better than that from *וָיָרַד*, *to flow*. The scene referred to is that at Sinai, when the Lord

- So make known thy name to thine adversaries,
That the nations may tremble at thy presence.
- 3 When thou didst terrible things that we expected not,
Thou camest down ; the mountains quaked at thy presence.
- 4 Never had men heard, nor perceived by the ear,
Neither had eye seen a God besides thee,
That would act for him that waited for him.
- 5 Thou meetest him that rejoiceth and doeth righteousness ;
Them that remember thee in thy ways :
Though thou art angry, because we have sinned,
Yet because they are everlasting, we shall be saved.
- 6 We are, all of us, as an unclean thing,

descended in fire, and the whole mount quaked greatly, Exod. xix. 18. By the action of fire on dry twigs or brushwood, as also on water, noise is produced, and thereby the effect of the phenomena heightened. That by *עֲשֵׂה*, *twigs* are meant, has been shewn by Gesenius ; with whom Hitzig, Maurer, and Scholz concur. Comp.

the Arab. *هسم*, *lenis strepitus*, which

Saadias here employs.

4. None of the gods of the nations had ever appeared to deliver his votaries, as Jehovah had done for the salvation of his people. Comp. Deut. iv. 7. The Apostle cites the passage, with considerable verbal variety, 1 Cor. ii. 9, in apt illustration of his position, that while no real intervention for the impartation of saving wisdom had been experienced by those who followed human systems of philosophy, such had been graciously vouchsafed to the Apostles, for the benefit of mankind. *לַעֲשׂוֹת*, *to do or act for*, has here the sense of interposing for the good of any one.

5. *יִפְגַּע*, *to meet* either in a hostile or in a friendly sense. Here the latter is the meaning. The latter hemistich, Lowth and others think, has been greatly corrupted ; and several methods have been tried to restore the text to its pristine state. The whole difficulty is created by the words *יִפְגַּע*. Some consider the pronoun *הֵם* to refer to *sins*, or *punishments*,

understood, and explain *עֲשֵׂה* of the long period during which they had continued ; but the most natural reference is to *יִפְגַּע*, the masculine antecedent in the preceding hemistich ; and this our translators no doubt had in view, when they gave the rendering, “*in those* is continuance.” The *א* is the *Beth essentia*, which expresses the reality of any thing, and, in the present case, gives emphasis to the personal pronoun, which stands, as frequently, for the substantive verb. *עֲשֵׂה* stands elliptically for *עָשָׂה*, as Ps. lxxxix. 2, 5, 38. The *א* in *יִפְגַּע* marks the apodosis, to which there is an implied protasis in *יִפְגַּע*. This I have expressed in the version by the word “because,” which supersedes the necessity of rendering, “*therefore* we shall be saved.” *הֵן* is not here an interjection, but an hypothetical particle, putting the fact, in order to reason from it. The meaning of the whole is this: though we are now punished on account of our transgressions, yet as the ways in which God manifests his goodness are everlasting, we may confidently hope for deliverance. That “the ways of God” signify his gracious dealings with men, as well as the course of life which he requires of them, see chap. lv. 8, 9.

6. *כָּל בָּרִיָּה*, LXX. *ῥάκος ἀποκαθμένης*. Vulg. *pannus menstruata*. Arab. *عدّة*, the monthly course of females.

- And all our righteous deeds as a menstruous cloth ;
 We, all of us, fade like a leaf,
 And our iniquities, like the wind, have carried us away.
- 7 Moreover, there is none that calleth on thy name,
 That stirreth up himself to cleave to thee ;
 Therefore thou hast hid thy face from us,
 And made us to melt away through our iniquities.
- 8 Yet now, O Jehovah ! Thou art our Father ;
 We are the clay, and Thou art our Former ;
 We are, all of us, the work of thy hand.
- 9 Be not angry, O Jehovah ! to excess ;
 Neither remember iniquity for ever :
 Behold ! look, we beseech thee ; we are, all of us, thy people.
- 10 Thy holy cities are a desert ;
 Zion is a desert ;
 Jerusalem a desolation.
- 11 Our holy and our beauteous house,
 In which our fathers praised thee,
 Has been burned with fire ;
 And every one of our objects of desire has been destroyed.
- 12 Wilt thou refrain at these things, O Jehovah !
 Wilt thou keep silence, and afflict us to excess ?

8. עֲקָה, *now*, is here used aitiologically, and not as a particle of time.

10. עֲרֵי קֹדֶשׁ, *thy holy cities*, Vitringa and Rosenmüller interpret of the upper and lower cities of Jerusalem, on the ground that the metropolis alone is honoured with the designation *holy* ; but the fact that the same term

is applied to *the borders* of Canaan, Ps. lxxviii. 54, shews that *cities* may here mean those of the Holy Land generally. The picture exhibited of the state of Palestine, in this and the following verse, is still faithfully correct, as it has been for numerous ages past.

CHAPTER LXV.

Jehovah responds in this chapter to the supplicants by whom he had been addressed in the preceding section. He first shews them, for their encouragement, that he had conferred his favour on the Gentiles who had made no application to him, and to whom he had stood in no covenant-relation, 1 ; and then accounts for his having punished the Jews, by

describing both the idolatrous and pharisaical periods of their history, 2—7. His sparing them as a people, with a view to their ultimate restoration, is next adverted to; and distinct promises of such restoration are given, accompanied with fearful denunciations against those who should prefer a life of worldliness and irreligion to the enjoyment of the privileges and blessings of the Gospel, 8—15. The rest of the chapter is occupied with a glowing description of the happy circumstances of the Millennial Church.

- 1 I HAVE listened to them that asked not;
I have been found by them that sought me not;
I have said, Behold me! Behold me!
To a nation not called by my name.
- 2 I have stretched out my hands continually to a rebellious
people,
That walked in a way that was not good,
According to their own devices;
- 3 A people that continually provoked me to my face;
Sacrificing in the gardens, and burning incense on the tiles;

1. That these words are spoken of the Gentiles who were received into the church, on the introduction of Christianity, is obvious, both from the character here given of them as contrasted with that of the Jews, and from the citation of the passage Rom. x. 20, 21, with direct and express application to the rejection of the latter, and the adoption of the former to be the people of God. *וְרָאִהוּ* expresses the result of application to God in prayer: the granting of the things prayed for. LXX. *ἐμφανὴς ἐγενήθη*. In *וְרָאִהוּ*, the accusative of the person is understood. Two or three codices have *וְרָאִהוּ*. The ingemination, *וְרָאִהוּ וְרָאִהוּ*, *behold me! behold me!* or *here I am, here I am*, is peculiarly emphatic, and expresses the greatest readiness to impart relief to the needy. *וְרָאִהוּ*, *nation*, is here used as a collective noun to denote the Gentiles generally. *וְרָאִהוּ*, Lowth, Boothroyd, Jenour, and Noyes, improperly interpret of invoking, or calling upon the name of God. The meaning is, that the Gentiles had never been called *the people of Jehovah*; they had stood in no such relation to him.

2. God had continually invited the

Jews to return and enjoy his favour, but they contumaciously rejected his mercy. *וְרָאִהוּ*, *not good*, is a *λοιότης* for *רָאִהוּ*, *bad, wicked*.

3, 4. This and the two following verses contain a specification of the different ways in which the Jews had, at different periods of their history, evinced their opposition to the Divine will, and rendered themselves liable to the punishments that had been inflicted upon them. Their idolatries had been of the most open and barefaced description—*עַל פְּנֵי הַרְרֵי*. Nothing could have been more daring. By “gardens” are meant *groves*, such as those in which the heathen were accustomed to worship their idols. See chap. i. 29, lxvi. 17. By *וְרָאִהוּ*, some suppose altars built with *bricks* are intended; but it is more probable we are to understand by the term, the *tiles* of the roofs, on which the Jews poured out libations to the host of heaven. See Jer. xix. 13; Zeph. i. 5. Gesenius, however, is rather inclined to adopt the opinion of Rosenmüller, that the Prophet refers to a custom of the Babylonians, of offering incense to certain of their deities on baked

- 4 That sat in the graves,
And spent the nights in the sepulchres ;
That ate the flesh of swine,
And in whose vessels was the broth of unclean meats :
- 5 That said, Keep by thyself ; come not near me ;
For I am holier than thou.
These were a smoke in my nose ;
A fire that burned continually.
- 6 Behold ! it is recorded before me :
I will not keep silence, but will requite ;

bricks, such as those on which are insculped magical figures, and arrow-headed characters.—Allusion is next made to the means to which they resorted in order to procure a knowledge of secret and future events,—the practice of necromancy and divination. This they expected to obtain from the spirits of the dead, which they imagined still to hover about their tombs ; and for this purpose they frequented, during the dark hours of night, the graves and sepulchral excavations in which their bodies were deposited. The latter are called נִצְרִים, *reserved, hidden, concealed places*, from their darkness and obscurity. LXX. σπηλαία. From the addition made by the translators of this version, κοιμᾶνται διὰ ἐνύπνια, it would appear, that they supposed there was a reference in the passage to the superstitious belief of the Egyptians, that Isis appeared in dreams to those who slept in her temples, and revealed to them the knowledge of medicine and future events. Diod. Sic. i. 25, 55 ; Strabo, xvii. and other literary references in Gesenius.—As swine were offered in sacrifice to Ceres and other heathen deities, and their flesh was eaten at the sacrificial feasts, the Jews, imitating the idolatrous rite, violated the express prohibition, Levit. xi. 7.—פֶּקַק, *broth*, is derived from פָּקַק, *to tear*, or *pluck in pieces*, as flesh, in order to its being boiled into broth. פֶּקַק, the reading of the Keri, and of a few MSS. and editions, has the same signification. Whether this broth was used by the Jews as food, for lustration, or

for presentation to idols, cannot be determined.

5. Having, in the preceding verse, specified the sins for which the Jews were notorious, during what may be called the idolatrous period of their history, Jehovah now portrays their character during the self-righteous period, or that which succeeded the return from the captivity,—including Pharisaism, Talmudism, and modern Judaism. Comp. chap. lviii. 1—3 ; Luke xviii. 11 ; Rom. x. 3. The hypothesis of Gesenius, that the reference here is to purifications in use among the ancient Parsees, or those who professed the Medo-Persian religion, seems altogether destitute of probability. For the phrase קָרַב אֵלַי, *lit. approach to thyself*, comp. the Arabic

إِلَيْكَ إِلَيْكَ, *to thee, to thee* ; signifying, “Keep away from me.”—קָדְשָׁתִיךָ, *I am holy in respect to thee*, i. e. taking thy character into the account. It is equivalent to קָדְשִׁי מִמֶּךָ, *I am more holy than thou*. Thus the Targ. אֲרִי קְדִישׁ מִמֶּךָ. The conceit of imaginary holiness, accruing from certain external relations, and the performance of certain ritual or bodily exercises, such as the Jews have long entertained, and which is also awfully prevalent among nominal Christians, Jehovah here declares to be peculiarly offensive to him.

6, 7. For נִתְּנָה לְפָנַי, *it is written before me*, comp. Jude, ver. 4 ; οὗ πάλας προγεγραμμένοι εἰς τοῦτο τὸ κρίμα. The phrase is forensic, denoting the sentence which has been pronounced upon a criminal, and which is written in a book or posted up in some public

- Yea, I will requite into their bosom,
 7 Your iniquities and the iniquities of your fathers together,
 saith Jehovah;
 That burned incense upon the mountains,
 And dishonoured me upon the high places;
 I will even measure their former demerit into their bosom.
 8 Thus saith Jehovah:
 As when new wine is found in the cluster,
 And men say, Destroy it not, for a blessing is in it:
 So will I act in behalf of my servants;
 Not to destroy the whole.
 9 For I will cause a seed to go forth from Jacob,
 And from Judah, inheritors of my mountains;
 Yea, my chosen shall inherit it,
 And there shall my servants dwell.
 10 Sharon also shall become a fold for flocks,
 And the valley of Achor a resting-place for herds;
 For the benefit of my people that have sought me.
 11 But as for you, that forsake Jehovah,

place; and the certainty of its execution.—The Jews, by their obstinate rejection of the Messiah, and the iniquities which have sprung out of that rejection, have no less than their progenitors exposed themselves to the Divine indignation; and upon them hath been visited the full amount of national guilt, which they had for ages been contracting. Comp. Matt. xxiii. 31—39. *גְּבוּלֹת* is the term usually employed in application to the *elevated* places on which the idolatrous Israelites offered sacrifices and incense, in imitation of the heathen, who were accustomed to select *גְּבוּלֹת*, *high hills*, as localities peculiarly favourable to the worship of the host of heaven. *קָצִיר* signifies both *work*, and the *wages* or reward of labour. It is here used to denote the punishment which the Jews have merited by their national transgressions, which, as a long series, stretched back into *former times*. The phrase, “measuring into the bosom,” is taken from the Oriental custom of carrying articles in the ample bosom of the *hyke* or cloak, and means to furnish

abundantly; or, as in the present case, to administer full punishment. Comp. Ps. lxxix. 12; Jer. xxxii. 18.

8—10. The Jewish people are here compared to a cluster of grapes, which, from their being so bad as to be unfit for use, are upon the point of being thrown away. Subsequent to the destruction of Jerusalem by the Romans, they seem as if they had been devoted to utter destruction. The “blessing” denotes the Divine favour which is still in store for them as the descendants of the patriarchs. See Rom. xi. 28, and the note on chap. vi. 13. The future happy occupation of Palestine by a regenerated race of Jews is here clearly predicted. *וְרִשְׁתָּ* and *יִרְשׁוּ* are collectives. It is to the celebrated fertility of Sharon and Achor that special reference is had. The former was situated in the west, and the other in the east, of cis-Jordanic Canaan. They are adduced as samples of the whole. *לְקָצִיר* is the *Dat. commodi*; for the advantage of my chosen people.

11. As the persons addressed in this and the four following verses are

- And forget my holy mountain ;
 That prepare a table for Fortune,
 And fill a libation to Fate :
 12 I will even appoint you to the sword ;
 And ye shall all of you bow down to the slaughter ;
 Because I called, but ye answered not ;
 I spake, but ye hearkened not :
 But would do that which is evil in my sight,

contrasted with those who are to return and enjoy the Divine favour in Palestine, it seems more natural to regard them as the impenitent and worldly portion of the Jews who shall live at the time of the restoration, rather than the idolatrous part of the nation that lived before the Babylonish captivity. Such construction alone fully suits the close and immediate coherence of the argument. In such case, as there is no reason to imagine that any of the Jews will again become actual idolaters, all attempts to explain גַּד, *Gad*, and מְנִי, *Meni*, of idols literally taken, are aside from the point. On few words in the Hebrew Bible, perhaps, has more been written, and certainly on none have the opinions advanced afforded less satisfaction. I refer those who may be desirous of reviewing them to Vitrina, Rosenmüller, and Gesenius ; and the works quoted by these authors. That the terms may have been borrowed from the nomenclature of idolaters may be admitted. גַּד, which signifies, *Fortune, good luck, prosperity*, is cognate with the Arab. جَد, of the same signification ; which Rabbi Moses Haccohen asserts was a name given by the Arabs to the planet Jupiter. They also gave to this planet the name السعد الأكبر, *bona fortuna major*.

Comp. גַּד=גַּד, “*prosperity cometh*,” Gen. xxx. 11 ; and גַּד, the place where the god Fortune was worshipped at the foot of Mount Hermon, Josh. xi. 17. In the common text of the LXX. this word is rendered δαιμόνιον, and the following by εὐχρη ; but, according to the version of Jerome, and the MSS. Pachom, and I. D. 11, the order of the words must originally have

been the reverse. מְנִי has been referred by some to Μήνη, the moon, by others to Venus ; but the word is more probably related to the Arab.

مَنَاة, the name of an idol worshipped by the ancient Arabs. Comp. مَنِيَّة, *fatum, chance, destiny* ; from the verb מְנִי, *to number, appoint, allot*, being employed, ver. 12, with obvious reference to the signification of מְנִי, with which it forms an elegant paronomasia ; and from the close relation in which the terms *Gad* and *Meni* stand to each other, the idea of *Fate* or *Destiny* is most likely that which the latter is designed to convey. The description admirably suits worldly and infidel characters, who not only have no regard for, but laugh at, religion ; have no god but riches, and regard human affairs as governed by chance. According to Jerome, the custom to which allusion is made, obtained among the Egyptians, who placed in all their cities, on the last day of the year, a table full of various kinds of provision, and a cup of sweet wine mixed with water, either in acknowledgment of the fertility of the past, or to implore the fruitfulness of the approaching year.

12. The Jews who shall prefer the pleasures of sin to those of true religion embraced by the great body of the nation, shall meet with inevitable and condign punishment. This punishment will, in all probability, be inflicted upon them in common with the members of the anti-Christian confederacy, after their believing brethren shall have been securely settled in Palestine. “*In which I had no delight*,” *i.e.* by meiosis, *which I utterly abhorred*.

And choose that in which I delighted not.

13 Therefore thus saith the Lord Jehovah :

Behold ! my servants shall eat, but ye shall famish ;

Behold ! my servants shall drink, but ye shall have thirst ;

Behold ! my servants shall rejoice, but ye shall be ashamed ;

14 Behold ! my servants shall shuot for gladness of heart,

But ye shall cry out for sorrow of heart ;

And shall howl for anguish of spirit.

15 And ye shall leave your name for a curse to my chosen ;

For the Lord Jehovah shall kill thee,

And call his servants by another name.

16 So that he that blesseth in the land,

Shall bless by the faithful God ;

And he that sweareth in the land,

Shall swear by the faithful God ;

Because the former troubles are forgotten,

13, 14. The contrast in these verses is admirably sustained, and possesses great energy. *טוב לב*, lit. *goodness of heart*, but used to express *internal happiness* or *delight*. Comp. Deut. xxviii. 47 ; Ps. iv. 7. For *תלילי*, see on chap. xv. 2.

15. So signal shall be the punishment of the infidel Jews, that, in future time, should any curse or imprecation be pronounced against a sinner, none would be more awful in its character than that which should involve their fate. Comp. Jer. xxix. 22 ; Numb. v. 21. Henceforth a *Jew* should only be spoken of as the subject of Divine indignation.—Many interpreters suppose the name Christian to be here intended ; and the passage has been adduced in support of the opinion, that this name was given to the disciples at Antioch by immediate revelation ; but as no appellation is added, it is more correct to explain the phrase of the new *state and character* of the converted Israelites. See on chap. lxii. 2. The *ך* in *תְּמַחֵךְ* is a collective suffix, and, as such, is rendered by the LXX. and the Targ. in the plural.

16. By *תְּמַחֵךְ* is meant imploring blessings for one's self, and, in this case, with the *ך* of object, direct

application to God in acts of religious worship. This, *נִשְׁפָּץ* following clearly shews. Comp. chap. xix. 18, and Jer. iv. 2.—*אֱלֹהֵי אֱמֶן*, LXX. *τὸν Θεὸν τὸν ἀληθινόν* ; Targ. *אֱלֹהֵי אֱמֶן*, and so most interpreters, *the true God* ; Gesenius, "*Deus veri, for Deus verus.*" To express this, however, the phrase should have been *אֱלֹהֵי אֱמֶן*, *i. e.* the God who is *really* such, in opposition to all false or fictitious deities. *אֱמֶן* has reference, not to existence, but to promises, engagements, or declarations ; and expresses the veraciousness or fidelity of him of whom it is predicated, or the certainty of these taking effect. The immediate connexion shews that this must be the meaning of the attribute as here ascribed to Jehovah. The final restoration of the Jews will furnish one of the most illustrious instances of the accomplishment of the promises and predictions of Scripture, and, consequently, the most abundant proof of the faithfulness of Him by whom they were delivered. It is thus the words of Christ are to be understood, Rev. iii. 14, *τάδε λέγει ὁ Ἀμὴν, ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινός*. The rendering of some, however, "*the God AMEN,*" which they apply to our Saviour, is unwarranted by the Hebrew text.

- And because they are hid from mine eyes.
- 17 For, behold ! I create new heavens, and a new earth ;
And the former shall not be remembered, nor come into mind.
- 18 But rejoice, and exult for ever in regard to that which I create ;
For, behold ! I create Jerusalem an exultation,
And her people a joy.
- 19 For I will exult in Jerusalem,
And rejoice in my people ;
And there shall no more be heard in her
The sound of weeping, or the sound of outcry.
- 20 There shall no more be there a child of a few days,
Nor an aged man, that hath not filled up his days ;
For the youth shall die a hundred years old,
And the sinner of a hundred years shall be accursed.
- 21 They shall even build houses, and inhabit them ;
And plant vineyards, and eat the fruit of them.
- 22 They shall not build, and another inhabit ;
They shall not plant, and another eat ;
For as the days of a tree shall be the days of my people ;
And my chosen shall enjoy the work of their hands.

17, 18. Creation is here to be understood not physically, but in a civil and religious sense. The subject is Jerusalem and the Jews. Their restoration will be like a fresh springing into existence ; and the constitution to be established among them will be entirely different from their ancient economy. Comp. Rev. xxi. 1. *אֲשֶׁר* is here to be taken as the accusative, *in regard to, as it respects that*, &c. Comp. Judg. viii. 15.

19. Now follows, to the end of the chapter, an exquisitely beautiful and truly graphic description of the Millennial happiness of the Jewish people. Longevity, the undisturbed possession and enjoyment of the blessings of Providence, the speediest answer to prayer, and the most complete harmony and peace, shall distinguish that blissful period.

20. *אֲשֶׁר* ; LXX. *ἐκεῖ* ; Syr. *هناك* ; Saad. *هناك*, *there*. In this case the preposition has no more force than in

אֲשֶׁר, *מִיָּמֵינוּ*, &c. By *על ימים*, *an infant of days*, is meant one that is only a few days old, or who has, at least, not reached the age of a year. *אֲשֶׁר* *על ימים* are connected, so that the pronoun *אֲשֶׁר*, and the pronom. affix in *יָמֵי*, refer to both. The child shall live to see a good old age, and the aged themselves shall reach the goal of antediluvian longevity. So general shall be this extraordinary length of human life, that not only shall he be accounted a youth who dies at the age of a hundred years, but his being cut off at that early period shall be regarded as a special judgment on account of his sins.

22. Some trees, such as the oak, the terebinth, and the banian, reach the age of a thousand years. The oak, for instance, grows for three hundred years, retains its full vigour for two hundred more, and then takes five hundred to decay, the process of which is during most of that period imperceptible.

- 23 They shall not toil in vain,
Nor bring forth children for sudden destruction ;
For they are the seed of the blessed of Jehovah,
And their offspring with them.
- 24 And it shall be, that before they call, I will answer ;
While they are yet speaking, I will hear.
- 25 The wolf and the lamb shall feed together,
And the lion shall eat straw like the ox ;
But as for the serpent, dust shall be his food ;
They shall not hurt nor destroy in all my holy mountain,
Saith Jehovah.

23. For יְהוָה, comp. the Arab. يعل,
execratus fuit ; بيلة, *maledictio, diræ*.

But as the person who incurred a curse was regarded as doomed to destruction, the ideas of *ruin, destruction, death*, naturally came to be attached to it. Chald. לְמוֹתָהּ. יְהוָה signifies *to tremble, to flee for fear, to perish suddenly* ; hence יְהוָה, *speedy, sudden destruction*. From such punishment the children shall be exempt, being beloved for the sake of their ancestors, to whom Jehovah attached a peculiar blessing. Comp. chap. lix. 21.

24. This language is strongly expressive of the utmost readiness of Jehovah to confer blessings upon his people.

25. We have here an almost verbal repetition of the sublime figurative

representation of the blessed harmony to be realized under the reign of the Messiah, which is furnished chap. xi. 6—9. What was to be more or less extensively the effect of the change produced on the character of mankind, in proportion to the spread of true religion among them, shall be fully exhibited during the period of the latter-day glory. By נָחָשׁ, *the serpent*, in this place, there seems every reason to believe that Satan, the old seducer and author of discord and misery, is meant. During the Millennium he is to be subject to the lowest degradation. Compare, for the force of the phrase *to lick the dust*, Ps. lxxii. 9 ; Mic. vii. 17. This was the original doom of the tempter, Gen. iii. 14, and shall be fully carried into execution. Comp. Rev. xx. 1—3.

CHAPTER LXVI.

Having in the latter part of the preceding chapter carried forward the attention of the Jews to the happiness to be enjoyed by their nation in the distant Millennial age, the prophet, before closing his sublime predictions, adverts to certain circumstances which should be connected with the introduction of that new state of things.

He anticipates and reprobates the attempt that will be made by the unbeliev-

ing portion of the Jews to rebuild their temple, and re-establish their ancient ceremonies, 1—3; denounces Divine judgments upon them, 4—6; foretells the sudden and unexpected conversion of the nation, 7—9; calls upon their Gentile brethren to rejoice with them, 10, 11; promises great prosperity and happiness to the converted Israelites, 12—14; shews that awful destruction shall overtake those nations that shall oppose themselves to the purposes and claims of Jehovah, 15—18; predicts a special mission of converted Gentiles into different and distant countries, and the recovery of all such Jews as remained in them, to the service of God in the land of their fathers, 19—21; gives an assurance of the permanence of the new Jewish Church, in conjunction and union with that of the Gentiles, 22, 23; and concludes with an awful representation of the misery of the finally impenitent, 24.

1 THUS saith Jehovah:

Heaven is my throne, and the earth is my footstool;
Where is the house that ye would build for me?
And where is the place of my rest?

2 All these things hath my hand made;

And all these things have been, saith Jehovah:
But to this man will I look,
To him that is humble and contrite in spirit,
And trembleth at my word.

3 He that slayeth an ox, killeth a man;

1, 2. It appears from these verses, and that which follows, that, on being restored to their own land, and occupied with the building of Jerusalem, some of the Jews will attempt to reconstruct their temple, in order that they may worship in it according to the Mosaic ritual. Such an attempt is here met by the declaration that no earthly structure is worthy of the transcendent excellence of the spiritual and blessed nature of Jehovah. The Jews have ever been prone to glory in, and rest satisfied with, external and splendid services; and the same disposition will actuate the unbelieving portion of them on their restoration. To check this disposition, the Most High asserts his infinite superiority, as Creator and Lord of the Universe, to everything material, and describes the only temple in which he condescends to dwell—the

heart of the contrite and spiritual worshipper. Comp. chap. lvii. 15; 1 Kings viii. 27—30. Comp. also Rev. xxi. 22, where it is expressly declared that no temple was visible in the new Jerusalem. According to the points, מִקְדָּשׁ is in apposition with מִיִּיחָהּ, but all the ancient versions place the words in construction. In ver. 2, י is improperly supplied by the LXX., Syr., and Lowth. The substantive verb נָחַ is used absolutely, as in Ps. xxxiii. 9; and as ἡσαν in Rev. iv. 11.

3. Lowth supposes instances of extreme wickedness combined with hypocrisy to be here intended; but it seems far more in accordance with the spirit of the passage to view it as teaching the absolute unlawfulness of sacrifices under the Christian dispensation. When the Jews are converted to the faith of Jesus the Son of God, they must acquiesce in the doctrine

He that sacrificeth a lamb, cutteth off the neck of a dog ;
 He that offereth an oblation, offereth swine's blood ;
 He that maketh a remembrance-offering of incense, blesseth an idol.

As for them, they have chosen their own ways,
 And their soul hath delighted in their abominations.

4 I also will choose their calamities,
 And bring upon them the things which they dread ;
 Because I called, but none answered ;
 I spake, but they did not hearken ;
 But did that which was evil in my sight,
 And chose that in which I delighted not.

5 Hear the word of Jehovah,
 Ye that tremble at his word !
 Your brethren that hate you,
 And thrust you out for my name's sake, have said,
 Let Jehovah be glorified ;
 But he shall appear to your joy,
 And they shall be ashamed.

6 A voice of tumult from the city !
 A voice from the temple !

taught in the ixth and xth chapters of the Epistle to the Hebrews, that the one offering which he presented upon the cross, for ever set aside all the animal sacrifices and oblations which had been appointed by the law of Moses. *Any attempt to revive the practice is here declared to be upon a par with the cruel and abominable customs of the heathen, who offered human sacrifices, and such animals as the ancient people of God were taught to hold in abomination. The π of comparison is omitted, as frequently in poetry ; but is supplied in the LXX., Vulg., Targ., Theod., Symm., and most modern versions. Its insertion in the present case would weaken the force and vehemence of the language.

4, 5. In retribution of the unbelieving and rebellious persistence of the Jews in endeavouring to establish the old ritual, Jehovah threatens them with condign punishment ; while

such of them as may render themselves obnoxious to their brethren by receiving the doctrine of the Gospel on the subject, have a gracious promise of Divine approbation and protection given to them. תַּצְלִיחַם signify *calamities, vexations*, as the parallelism shews, and as the root צָלַל, *to act repeatedly, vex by improper conduct, evil-treat*, &c. naturally suggests. See on chap. iii. 4, 12 ; Targ. פְּרִירָהוֹן, *interitus eorum*. This interpretation is to be preferred to ἐμπαίγματα of the LXX., and *illusions* of the Vulg.

6. By a remarkable and astounding interposition of Jehovah, the scheme of the Jews shall be defeated. The very temple which they shall be in the act of erecting shall be the scene of judgment. By קוֹל יְהוָה, *the voice of Jehovah*, is meant *thunder*, as in Ps. xxix. ; so that, in all probability, the projected temple will be destroyed by lightning.

The voice of Jehovah !

Rendering retribution to his enemies.

7 Before she was in pain, she brought forth ;

Before her pangs came upon her, she was delivered of a male.

8 Who hath heard of such a thing ?

Who hath seen such things ?

Is a country in pain in a day ?

Is a nation brought forth at once ?

Yet Zion hath both been in pain, and hath brought forth her sons.

9 Should I bring to the birth, and not cause to bear ? saith Jehovah ;

Should I cause to bear, and yet restrain ? saith your God.

10 Rejoice ye with Jerusalem,

And exult on her account, all ye that love her ;

Be exceedingly joyful with her, all ye that mourned for her ;

11 That ye may suck, and be satisfied,

At the breast of her consolations ;

That ye may press out, and be delighted

With the abundance of her glory.

12 For thus saith Jehovah :

Behold ! I will extend to her prosperity like a river,

And the wealth of the nations like a flooding stream ;

And ye shall suck them, and shall be carried on the side,

7—9. The metaphors here taken from a woman in travail are frequently employed by our prophet. See chap. xiii. 8, xxi. 3, xxvi. 18. The language forcibly expresses the sudden and unexpected reproduction of the Jewish nation in their own land in the latter day. Compare that of the last cited passage in reference to the restoration from the captivity in Babylon. Their future recovery is the object of Divine purpose, and every providential arrangement shall be made for effecting it ; yet the event shall be unexpectedly sudden.

10. צֵם expresses the object of joy, *i.e.* Jerusalem.

11. שֵׁר הַחֲסִידִים does not mean the breast of Jerusalem, but the Source from which her consolations are supplied. While men shall witness the

rich enjoyment of the Divine favour conferred upon her, they shall be excited more earnestly to apply for the same blessings. צֵם occurs only thrice : here, and Ps. l. 11, lxxx. 14 ; but obviously means a copious supply ; or, as corresponding to שֵׁר, *breast*, that from which such supply is obtained. Gesenius derives it from צָרַע, *to move, radiate, flow out like rays*, and renders *full breast*. The Soncín. Edit., four MSS., and originally nine, read צֵר, *brightness* ; while the probable reading of De Rossi's MSS. 545, is צֵר, the word proposed by Lowth. The Targ. reads צֵר, *wine*, which makes no sense. The wild beasts, being full of activity, are designated by this term in the passages just quoted from the Psalms. Symm. and Theod. ἀπὸ πλῆθους.

12. Comp. chap. lx. 4—6.

And dandled upon the knees.

- 13 As one whom his mother comforteth,
So will I comfort you;
Even in Jerusalem shall ye be comforted.
- 14 And ye shall see, and your heart shall rejoice,
And your bones shall flourish, like the green herb :
For the hand of Jehovah shall be known to his servants ;
But he shall be indignant against his enemies.
- 15 For behold ! Jehovah shall come with fire,
And his chariots shall be as the whirlwind ;
Causing his anger to return with fury,
And his rebuke with flames of fire.
- 16 For with fire shall Jehovah contend,
And with his sword, with all flesh ;
And many shall be the slain of Jehovah.
- 17 Those that sanctify themselves,
And that purify themselves in the gardens after one,

14. *אֶחָד* in *אֶחָד אֶחָד* marks the object on which *יִשְׁפָּט* terminates. The antithesis in this verse is very striking, and occasions the following awful denunciations of Divine wrath.

15, 16. These verses describe the tremendous judgment to be inflicted on the anti-Christian confederacy, to which distinct, pointed, and repeated reference is made in the prophetic Scriptures :—the great battle of Armageddon, so graphically set forth, Rev. xvi. 14—21, xix. 11—21. The figurative language of fire and sword is common to all the prophets. *יָשִׁיב אֶפְסֵי* means to visit with renewed inflictions of wrath, and points out the awfully severe character of the judgment to be poured out upon the enemies of the Church of God.

17. To what species of superstition the prophet here refers, it is hard to determine. As the verse is likewise comminatory, and closely coheres with the two preceding, it is obvious that the persons intended must belong to the same general confederacy against the Messiah ; yet, since they are distinguished in so very marked a manner from the rest, we cannot but conclude, that the prophecy points to some class of enemies in particular on which

signal punishment is to be inflicted. With respect to language, the only words which create any serious difficulty are *אֶחָד אֶחָד בְּתוֹךְ*, lit. *after or behind one in the midst*. The various readings are of little weight, being chiefly conjectural, or emendatorial. Two MSS., and as it would seem another, and apparently two originally, read *אֶחָד אֶחָד*, *one, one*, i. e. one by one. Instead of *אֶחָד* the Keri has *אֶחָד* in the feminine, which one of De Rossi's MSS. and the Soncin. Edit. exhibit in the text ; and another MS. of De Rossi's has *אֶחָד אֶחָד*, which corresponds, except in gender, with the Syr.

אֶחָד אֶחָד, *one after one*, and in sense with *ἀπὸ πρῶτον ἀλλήλων*, of Symm. and Theod. Most of those commentators who suppose a reference to be made to some ancient idolatrous rites, are of opinion that by *Achad* a Syro-Phœnician idol is meant. This opinion is founded on the statement of Macrobius, that the Syrians give to the sun, as the Supreme Power, the name of *Adad*, the signification of which is *One*. Saturnal. i. 23. The same name is found in Sanchoniathon, (Euseb. Præpar. Evang. lib. x. cap. 38,) and in Pliny, Nat. Hist. xxxvii. 11.

Amidst them that eat swine's flesh, and the abomination, and the mouse ;

They shall perish together, saith Jehovah.

The occurrence of nearly the same form in the royal names *הַדָּד*, *Hadad*, *הַדַּדְעֶזֶר*, *Hadadezer*, *בֶּן־הַדָּד*, *Benhadad*, is thought to be traceable to the same source, and to be little else than the Hebrew *אֲדִי*, only the aspirate is suppressed, and the last letter doubled for the sake of intensity. Pfeiffer, however, in his *Dubia vexata*, Gesenius, Hitzig, and Scholz, consider *אֲדִי*, *One*, to be the leader or chief priest in an idolatrous procession, whom the company of worshippers follow into the midst of the temple or grove where the rites were celebrated. Such a *single* leader is prominently exhibited on the ancient Persian monuments. It is not a little remarkable, that the term which has occasioned so much difficulty in the interpretation of the passage is precisely that (*أحد*, *ACHAD*, "One,")

which the Mohammedans have continually on their lips, as distinguishing the object of their worship. In manifest contradiction of the Scripture doctrine of the Trinity, the cxiith Surah of the Korân teaches, *قل هو الله أحد*

الله الصمد لم يلد ولم يولد ولم يكن له

أحد, *Say, God is (ACHAD) one ;*

the Eternal God ; he begetteth not, neither is he begotten ; and he is without an equal. This Surah is entitled *سورة*

الاخلاص, *the Chapter of Salvation*, and

is held in such veneration, that the repeating of it is reckoned equal in value to that of a third part of the whole Korân. It is also a notorious fact, that purification forms one of the most essential ceremonies of the Mohammedan religion. Numerous minute rules prescribe the different modes in which it is to be performed, and especially those ablutions which take place at the five periods of daily

prayer. No act of worship can be celebrated if the individual has not previously purified himself. The obstinate unbelief of the Mohammedans, as it respects the Gospel, and the extravagant ideas which they entertain of their own dignity, especially as contrasted with Jews, Christians, and idolaters, are leading features in their character. That they are specifically intended in this prophecy it would be presumptuous absolutely to assert ; but I frankly own that I am strongly inclined to believe this to be the case.—*אֲחֵר*, *after*, is here used in the religious sense of *following, being addicted to the worship or service of any deity.* Comp. 1 Sam. xii. 14, *אֲחֵר יָקֻמוּ בְּאֶחָד*, and chap. lix. 13, *אֲחֵרֵי בָרֶךְ*. As no proper sense can be brought out of *בָּרֶךְ*, as divided and pointed by the Masoretes, I have construed it with the following *אֲחֵרֵי בָרֶךְ*, &c. This mode of construction is further recommended by the following considerations : First, neither the LXX. *ἐν τοῖς προθύροις*, nor the Targ. *בְּרֶכֶת בְּרֶךְ קִיָּא*, has read *בָּרֶךְ* in the absolute. Secondly, Symm. and Theod. similarly construe, *ὅπισω ἀλλήλων ἐν μέσῳ ἐσθίουτων τὸ κρέας χοιρεῖον*. Thirdly, *אֲחֵרֵי*, being without the article, shews that it is not in apposition with *הַמְּתַקְדָּשִׁים*, but designates a totally different class of persons. The meaning is, that those who prided themselves on their separation from every thing impure, should, in the infliction of Divine judgment, be commingled with such as they considered to be legally polluted ; they should, as it is immediately added, *perish together*. What is meant by *הַמְּתַקְדָּשִׁים*, *the abomination*, does not appear. The *בָּרֶךְ* is doubtless the Arab. *عكبر*, or *يربوع*, *Jerboa*, as it is rendered in the Arabic version, the *mus jaculus* of Linnæus, which is much larger than the common mouse. It abounds in the fields, and is very destructive to them.

- 18 As for me, their works and their thoughts are come [before me];
I will assemble all the nations and the languages;
And they shall come and shall see my glory.
- 19 For I will place a sign among them;
And those of them that escape I will send to the nations;
To Tarshish, Pul and Lud, that draw the bow;
To Tubal and Javan, to the distant maritime lands,
That have not heard of my fame,
Nor seen my glory;

18. The first clause of this verse is elliptical. The best mode of construction is to take יָצְאוּ as the nomin. absol.; and, referring מִן־הָעַמִּים distributively to מִן־הַלְּשׁוֹנוֹת and מִן־הַמַּעֲשִׂים, to supply לִפְנֵי, *before me*: the meaning being, that the wicked deeds and purposes of the nations had now come up for judgment. Some supply the verb יָצְאוּ after יָצְאוּ, but this seems less natural. The Infin. יֵצְאוּ has here the force of the future, and is, with such signification, to be connected with the pronoun at the beginning of the verse. The glory of Jehovah, which the assembled nations are to see, is that accruing to him from the signal defeat and punishment of the enemies of his Church. Comp. Ezek. xxxix. 21.

19. ו is here causal in signification. The וֹיֵא, or *sign*, betokens the miraculous overthrow of the hostile army. Comp. Exod. x. 2, where אֶת־וֹיֵא is used to express the supernatural judgments inflicted on the Egyptians. וֹיֵא and מִן־הָעַמִּים refer to הָעַמִּים, *the nations*, ver. 18, and not to the Jews, as many have violently supposed. The missionaries to be sent to the different parts of the world are Gentiles, who shall have been present at, but have not perished in, the great overthrow in Palestine; and who, brought by what they shall have witnessed to acknowledge the Divine claims, and become reconciled to God, shall cheerfully obey his mandate, to publish his fame among the various nations of the earth. The nations specified are obviously given as a sample. For *Tarshish*, see on chap. xxiii. 10. By *Pul*, it is generally agreed we are to understand the island of Philæ, and the surrounding region on the Nile,

to the south of Elephantine, and about a hundred stadii beyond Syene. It was inhabited by the Egyptians and Ethiopians in common, lying between their two countries. Its name in Coptic is ΠΙΔΑΚ or ΠΕΛΑΚ, and signifies *the boundary*. Wilkinson describes the extensive ruins with which it abounds, which prove its importance in ancient times. לֹד, *Lud*, occurs as the name of a people descended from the Egyptians, Gen. x. 13. They are described as handling the bow and the shield, Jer. xli. 9, and as being mercenaries of the Phœnicians, Ezek. xxvii. 10. From the last mentioned circumstance, it is probable that they inhabited a region stretching from the southern shore of the Mediterranean towards Ethiopia. Like the Ethiopians, they were celebrated for their expert use of the bow, so that מִן־הַלְּשׁוֹנוֹת is quite in its place, and is not open to the suspicion raised against it by Lowth. הַיָּוָנִי, *Tubal*, occurs, as here, in connexion with יָוָן, *Javan*, Gen. x. 2; Ezek. xxvii. 13; and usually with מֶשֶׁכ, *Meshech*, a people inhabiting the Moschian mountains between Iberia, Armenia, and Colchis. The term, doubtless, denotes the *Tibarenes*, οἱ Τιβαρηνοί, whom Strabo describes as occupying the eastern and south-eastern coasts of the Black Sea, xi. 527. The Circassians and Mingrelians are, in all probability, descended from them. יָוָן, *Iavan*, *Ionia*, originally the name of the province so called in Asia Minor, but afterwards extended so as to include all Greece. Πάντας τοὺς Ἕλληνας Ἰάονας οἱ βάρβαροι ἐκάλουν. Schol. ad Aristoph. Acharn. 106. In the San-

- And they shall declare my glory among the nations.
- 20 And they shall bring all your brethren,
From all the nations, an oblation to Jehovah,
On horses, and in chariots and litters,
On mules also, and on dromedaries,
To my holy mountain Jerusalem, saith Jehovah,
As the children of Israel bring the oblation
In a clean vessel to the house of Jehovah.
- 21 And of them also will I take
For priests and for Levites, saith Jehovah.
- 22 For as the new heavens and the new earth which I will make,
Shall remain before me, saith Jehovah;
So shall your seed, and your name remain.
- 23 And it shall be, that from month to month,
And from sabbath to sabbath,

scrit, the Greeks are called *Yavanas*. The design of the mission here specified is to announce to the different nations the glorious interposition of Jehovah, of which the persons deputed shall have been witnesses, that all may be induced to fear him, and devote themselves to his service. For *שְׁמִי*, *my fame*, the LXX. and Syr. read *שְׁמִי*, *my name*, which, on this authority alone, Lowth adopts.

20. This verse describes the happy result of the announcement as it regards such Jews as might not yet have reached the land of their fathers. Looking upon them as belonging to a people in whose behalf the Most High had signally interposed, the converted Gentiles will render them every assistance requisite for their return. That *אֲחֵיהֶם*, *your brethren*, mean the Jews, there can be no doubt. By *עֲרֹכִים* are meant *litters* or *coffins*, which resemble cradles, covered handsomely with cloth, so as to protect the persons who are carried in them from sun and rain. They are borne on camels, one on each side, and have openings or windows for the admission of light. Comp. Numb. vii. 3. Sometimes they are carried by two camels, one before and the other behind. *נֶרְדִּיּוֹ* occurs only this once, but according to the Rabbins, with whom Gesenius and other moderns agree, it signifies

dromedaries, which are so called from the dancing or bounding motion which they make in walking. Root *נָרַד*, *to dance*.

21. From the close of the following verse, it appears that the persons here spoken of are the recovered Jews mentioned in ver. 20, and not the Gentiles likewise there specified. The language implies that the performance of Divine service shall not be restricted to the tribe of Levi, but shall be the common privilege of the whole people. Sixty-three MSS., originally thirteen more, and perhaps three, with all the versions, prefix *לְלֵוִי* to

22. See chap. lxxv. 17, 18, and comp. Heb. xii. 26—28. As the Christian dispensation is to be permanent, and shall not give way to any other, so permanent shall be the happy state of the restored Israelites. They shall never be any more rejected, but shall form one fold with the Gentiles, under the One Shepherd and Bishop of souls, the Great Messiah. Comp. chap. lix. 21.

23. This verse points out the constancy and regularity with which the whole human family shall celebrate Divine worship. Comp. Zech. xiv. 16—19. Not only on the sacred day of rest, but on other stated occasions, corresponding to those which obtained among ancient Israel, men will as-

All flesh shall come to worship before me, saith Jehovah.

24 And they shall go forth, and shall see

The carcases of the men that have rebelled against me ;

For their worm shall not die,

Neither shall their fire be quenched :

But they shall be an abhorrence to all flesh.

semble to celebrate its rites. לִפְנֵי, *before me*, is not to be restricted to Jerusalem, as it is absolutely impossible that all should be able to repair thither, but is to be taken in the latitude taught in Mal. i. 11 ; John iv. 21—24.

24. The prophet concludes with a warning to all to beware of transgression, which he derives from the miserable condition of those that had perished in the awful judgment predicted, verses 15, 16. The scene is laid in the environs of Jerusalem, most probably in the valley of Hin-

nom, for which see on chap. xxx. 33. הִרְאִינוּ, Dan. xii. 2, הִרְאִינוּ, from the Arab.

הִרְאִינוּ, *to repulse, reject*, signifies *an object*

of abhorrence. The language here em-

ployed afterwards became proverbial among the Jews, in application to the

punishment of the wicked. See

Judith xvi. 17 ; Eccles. vii. 17. It is

likewise employed by our Lord to

express the intensity and eternity of

suffering in another world, to which

all shall be subject who prefer indul-

gence in sin to the fear and service of

God, Mark. ix. 44, 46, 48.

THE END.

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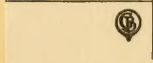
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